Ee 16

E. Moseley's
Book bought
of the late
WOODSON

Thomas F Leach Who Was
Born November the 15th 1805
Aged 30 years one Month and
seven days December the 22 1835
When this you see Remember
Me When I Am Goan to
Eternite Thomas F Leach

Henson B. Marlow Was
born in the year of our Lord
one thousand Eighteen hundred
and 21

Henson
Marlow
August 28 1[illegible]

A

# Dictionary

OF THE

# HOLY BIBLE.

A

# DICTIONARY

OF THE

# HOLY BIBLE:

CONTAINING A

## Biographical Account

OF

*THE PERSONS,*

## A GEOGRAPHICAL ACCOUNT OF THE PLACES;

AND THE PROPER PRONUNCIATION OF ALL THEIR NAMES:

WITH

LITERAL, CRITICAL, AND SYSTEMATICAL DESCRIPTIONS OF OTHER OBJECTS,

*Whether Natural or Artificial, Civil, Religious, or Military,*

MENTIONED IN THE WRITINGS OF

## THE OLD AND NEW TESTAMENTS,

OR THE BOOKS CALLED APOCRYPHA:

WHEREIN IS ALSO EXPLAINED THE VARIOUS SIGNIFICATIONS OF THE MOST EXPRESSIVE APPELLATIONS IN SCRIPTURE:

FORMING A BODY OF

*SCRIPTURE HISTORY, CHRONOLOGY, AND DIVINITY.*


BY MILES MARTINDALE.

REVISED AND CORRECTED

BY THE REV. JOSEPH BENSON.


TO WHICH IS ADDED,

## AN ACCOUNT OF THE METHODIST EPISCOPAL CHURCH IN AMERICA,

*BY THE REV. NATHAN BANGS.*


New-York:

PUBLISHED BY N. BANGS AND T. MASON, FOR THE METHODIST EPISCOPAL CHURCH.

A. PAUL, PRINTER.

1823.

3 A. 16

# TO THE CHRISTIAN READER.

THE great number of Dictionaries, on almost every branch of literature, that are daily issuing from the press, give sufficient proof of their general acceptance with the Public; and consequently there is the less need for encomiums on these sorts of publications. But if the importance of religious truths contained in Divine Revelation, be compared with those which are purely of a secular nature, it must be acknowledged that a Dictionary of the Bible, if judiciously composed, has the highest claim on our serious attention, and demands our careful perusal.

Upwards of three thousand years have elapsed since the first part of the Sacred Volume was written; and nearly eighteen centuries have passed away since the canon of Scripture was completed. The languages in which the divinely-inspired penmen wrote this Book have long ago become obsolete: the manners, customs, rites and ceremonies of religion, so frequently alluded to by the Hebrew prophets and historians, and which then flourished in Canaan, have, like the inhabitants of that once celebrated country, been swept into the gulf of oblivion; save the fragments that have been rescued from the vortex of all-devouring time, by the care of divines, critics, historiographers. Hence the necessity of consulting these authors must be obvious to every candid person. But as these valuable materials lie scattered through an almost infinite number of authors, ancient and modern, and are buried in several languages, some of which no longer exist but in musty volumes, chiefly the Latin, the mere English reader has but little chance of penetrating these deep and difficult mines, and bringing from thence the treasures they contain.

Of late years several attempts have been made to remedy this defect, and to enable our countrymen in the common walks of life clearly to comprehend the records of salvation. With what success these authors have executed their plans, and benefitted mankind, becomes not me to say;

the Public will judge for themselves. It must, however, be acknowledged, that much has been done, and many fair provinces of Canaan are now won from the tyranny of darkness; but it may with equal truth be said, "there remaineth yet very much land to be possessed."

How far the present volume will enlarge the boundaries of Biblical knowledge, and merit public patronage, time alone must determine. The large and respectable list of authors subjoined, will show the care and diligence that have been used in their compilation. The courteous reader may rest assured, that if the writer had not deemed the way open to greater excellence and enlarged improvements in sacred science, he never would have presumed to write on this subject.

However, a pompous address can never impart worth to a paltry production; and a work of real merit derives no advantage from an elaborate exordium. I have not the smallest intention

——————bullatis ut mihi nugis
Pagina turgescat, dare pondus idonea fumo.

The work must speak for itself. But the reader may, perhaps, be desirous of knowing the various authorities on which elucidations of the numerous subjects contained in the following sheets are founded. The demand is reasonable; and to save the trouble of writing them so frequently over, which of course must swell the work and increase the expense, an alphabetical list is subjoined. May the reader find as much pleasure in perusing these pages as the writer did in compiling them, and then he shall conclude his labour has not been useless.

So prays thine in Christ Jesus,

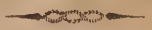
MILES MARTINDALE.

A

# LIST

OF THE

## AUTHORS USED IN THIS WORK.



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A

# DICTIONARY

OF

# THE HOLY BIBLE.

## A



AALAR, ALAR, one who returned from the Babylonish captivity, (1 Esd. v. 36.)

AARON, A'RON, (*a teacher*, or *teaching*, *a mountain*, *a hill*,) the son of Amram and Jochebed, of the tribe of Levi, Exod. vi. 20. He was born A. M. 2430, a year before the edict of Pharaoh, which enjoined the Hebrews to drown all their male children as soon as they came into the world, (*id.* i. 22:) whence Aaron was three years older than his brother Moses, (*id.* vii. 7.) When God revealed himself to Moses in the burning bush, and declared his resolution of delivering the Hebrews from the oppression of the Egyptians by his means, Moses excused himself by pleading the difficulty of the undertaking, and the natural impediment in his speech. But God gave him to understand that his brother Aaron should be his prophet and interpreter; and, in their addresses to Pharaoh, should deliver his message, (*id.* iv. 15.) The Lord at the same time, having inspired Aaron with a design of meeting Moses, who departed from the country of Midian, with a purpose of returning to Egypt, he advanced as far as the holy mountain, where Moses communicated to him the declaration that God had made of his will, after which they proceeded to Egypt. Being arrived, A. M. 2513, they assembled the elders of Israel, and having communicated to them the good pleasure of God, to liberate them from the bondage under which they groaned, they presented themselves before Pharaoh, (*id.* v. 1, &c.) declared to him the orders they had received from heaven, and performed miracles in his presence, conformable to the Divine commission. But Pharaoh's heart being hardened, he ordered them from his presence; and, not content with oppressing the Hebrews as formerly, commanded his officers to supply them no longer with straw, while he employed them in making bricks. The distressed Hebrews upon this, overwhelmed with despair, complained bitterly to Moses and Aaron, whom God encouraged, assuring them that he would remove the oppression of the Egyptians, and destroy the obstinacy of Pharaoh, by such a multitude of plagues and prodigies, as should compel him to dismiss them; which accordingly happened, as will be related more particularly under the article MOSES.

In the march of the children of Israel through the wilderness, Aaron and his sons were appointed by God to exercise for ever the office of priests in the tabernacle, (*id.* xxix. 9.) In dignity, Aaron was regarded next to Moses, (*id.* xix. 24.) When the Amalekites attacked the Hebrews, Moses went up to the summit of a hill, accompanied by Hur and Aaron, (*id.* xvii. 10, &c.) and while Joshua was engaging the enemy in the plain, and Moses on the hill holding up his hands, Aaron and Hur supported them.

Moses having ascended the mountain to receive the law of God, after the ratification of the covenant made with Israel, Aaron, his sons, and seventy elders, followed him, (*id.* xxiv. 1, 2, 9—11,) not indeed to the summit, and there saw the sacred place where the Lord was present with Moses. But during the forty days which the man of God continued there, the people, grown impatient at his long absence, addressed themselves to Aaron in a tumultuous manner, (*id.* xxxii. 1, &c.) saying, "Make us gods which shall go before us: for, as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Aaron, in all probability, perplexed at the resolute importunities of the people, ordered them to bring their pendants and the ear-rings of their wives and children; which, being brought, he melted down, and made a golden calf of them, in imitation of the ox *Apis*, adored by the Egyptians, and by the generality of the Hebrews, while they dwelt in Egypt. Having finished the idol, they placed it on a pedestal, and danced around it, saying, "These be thy gods, O Israel, which brought thee up

out of the land of Egypt." Moses being informed by the Lord of the sin which the Israelites had committed, immediately descended from the mount, carrying in his arms the tables of the law, as engraved by God himself; which, when he came near the camp, and observed what was passing there, he threw on the ground and brake in pieces; reproaching the people with their transgressions, and Aaron with his weakness. Aaron acknowledged his fault, humbled himself, and God continued him in the priesthood. For Aaron's conduct on this occasion, and the sense of the commentators thereon, see article CALF.

After the tabernacle was built, Moses consecrated Aaron with the holy oil, and invested him with the sacred ornaments of his dignity, Lev. viii. 1, &c. First, he put on him a kind of small linen drawers, wove very close; over these a tunic of fine linen, and over the tunic a robe of azure colour, at the bottom whereof was a border adorned with golden bells and pomegranates, wrought with threads of various colours, and these placed alternately, a bell and a pomegranate. Over the robe he wore a girdle of different colours, exquisitely embroidered, and called the ephod.

This girdle consisted of two ribands which, descending from the shoulders, crossed each other on the stomach, and then, being brought round the body, girded the high priest's robe. At the place where the ribands of the ephod met on the breast was seen the breast-plate, or pectoral, wherein were set twelve precious stones, on each whereof was engraved the name of one of the tribes of Israel: but a more particular description of this girdle and plate will be given under the articles EPHOD and BREAST-PLATE. Upon Aaron's shoulders were two precious stones, on each of them were engraved the names of six of the twelve tribes, Exod. xxviii. 9—13. The covering of the high priest's head was a kind of mitre, fastened below upon his forehead with a crown; the forepart was composed of a thin plate of gold, inscribed with these words, *Holiness to the Lord*; and tied behind with a riband. See article BONNET.

He also wore the *Urim* and *Thummim* on his breast: for the sentiments of the learned concerning which, see the article URIM and THUMMIM.

About A. M. 2514, Aaron and his sister Miriam, observing what great power Moses had over the people, began to envy him; but to give some colour to their conduct, they pretended to fall out with him on account of his marrying Zipporah, the Ethiopian, Num. xii. 1, &c. Miriam was immediately struck with a leprosy, which punishment having opened Aaron's eyes, he acknowledged his fault, and asked forgiveness of Moses both for himself and his sister. See article MIRIAM.

Some time after this, Korah, Dathan, and Abiram rebelled against Moses and Aaron. Korah being of the tribe of Levi, (Num. xvi. 1, &c.) pretended that the office of high priest belonged as much to him as to Aaron; he was supported in his pretensions by Dathan and Abiram, both of the tribe of Reuben, who were inclined to share with Moses in the sovereign authority and government of the people. But God discovered his indignation against these rebels in a remarkable manner: for the earth opening, swallowed them up, with others of their faction; and a fire issuing immediately from the tabernacle, destroyed 250 Levites, the accomplices of Korah, who insolently attempted to offer incense to the Lord. The next day the people murmuring against Moses and Aaron, the Lord caused a plague to break out amongst them, which seized the camp, and consumed part of the people. But Aaron running with his censer, placed himself between the living and the dead, and thus stayed the plague. Another miracle which God wrought to secure the priesthood to Aaron was the following. Moses having, at the command of God, taken twelve rods from the princes of the twelve tribes, and Aaron's separately, he placed them in the tabernacle before the sanctuary, after having written upon each the name of that tribe whereunto it belonged, and upon the rod of Aaron the name of the high priest, (*id.* xvii.) The day following, when the rods were taken out, that of Aaron, which was made out of an almond-tree, appeared to be all covered with leaves, and in full blossom; but the others were in the same condition as the day before; this rod therefore was placed either within the ark, or on the side of it, to perpetuate the remembrance of this miracle.

Aaron married Elisheba, the daughter of Amminadab, of the tribe of Judah, by whom he had four sons, Nadab and Abihu, Eleazar and Ithamar, Exod. vi. 2, 3. The two first were killed by fire from heaven, as a punishment for presuming to offer incense with strange fire in their censers, Lev. x. 1, 2. From the two others the race of high priest was continued in Israel. See ABIHU and NADAB.

Aaron and Moses, not expressing sufficiently their confidence in God, when he commanded them to strike the rock at Kadesh, (Num. xx. 8—11,) he in his wrath declared unto them that they should not enter into the promised land; and soon after, the Lord ordered Aaron to ascend mount Hor, at the foot whereof the Hebrews were encamped, there to be gathered to his fathers. No sooner had he reached the destined place than he stripped himself of his pontifical ornaments, in the sight of all the people, and put them upon Eleazar, his eldest son and successor in the high priesthood; this being done, he died in the arms of his brother Moses, and his son Eleazar, A. M. 2552, at the age of 123 years; and was buried by Moses and his sons in a cave of this mountain. All Israel mourned for him thirty days, Num. xx. 24, &c. The Hebrews settle the day of his death, and keep a fast on this occasion, on the first day of their fifth month, which they

call Ab, and which answers pretty nearly to our July, supposing the year to begin at Easter. Aaron's sepulchre has hitherto continued unknown to the world. The Scripture, in one place, (Deut. x. 6,) tells us, that Aaron died at Mosera; and in other places, (Num. xxxiii. 38, Deut. xxxii. 50,) that he died upon mount Hor, the reason of which is probably this, that mount Hor was near the place of their encampment at Mosera, when God called Aaron to himself. The place of his interment was kept a secret from the Israelites; perhaps to prevent their paying him divine honours; or that the Arabians, in the midst of whom they were at that time, might not, on their departure, violate the sanctuary of his grave.

The personal history and office of Aaron are left on record as one of the clearest illustrations of the person and office of the great High Priest over the house of God; ordained not by the law of a carnal commandment, but by the power of an endless life. We have the first intimation of Aaron's office in Ex. iv. 10, 14—16: "He shall be thy spokesman to the people, and thou shalt be to him instead of God." Aaron is here representing the design of the whole Aaronical priesthood. He was to be the prophet of Moses, as the law was to prophesy of the Gospel. Aaron had no power to speak of himself, but to speak for Moses; and the Law was the spokesman for the Gospel, till the birth of Jesus Christ; then the law became dumb. To illustrate this, Zacharias, the father of John, the priest of Israel, was struck dumb when accomplishing the services of the law. Soon after this all the prophesying of Aaron ceased. We have a particular account of Aaron's solemn investiture to his office, together with that of his sons to the ordinary priesthood, in Lev. viii. Exod. xl. 12. By these two accounts we find that the first step in the consecration of Aaron and his sons was washing them with water. This leads us to think of Him who was also washed with water before he entered on his public ministry, for the fulfilment of all the righteousness enjoined by the law.

The anointing with oil under the law (Lev. viii. 12,) was one of its most expressive figures. To be anointed with oil, whether for the priestly or kingly office, was indeed to be placed in a very eminent station: hence David's language to the Amalekite who slew Saul, 2 Sam. i. 14. Thus David mentions (Ps. cxxxiii. 2,) Aaron's anointing, which seems to have been copious, and representative of the sacred unction of the Spirit of God, which Christ, the true Anointed, received not by measure, for in him all fulness dwells, and which is shed on all his sincere followers; for if any man have not the Spirit of Christ, he is none of his, Rom. viii. 9.

The blood of the victim must be shed for the consecration of guilty Aaron and his sons. Nor is Jesus the high priest without a victim and blood; but this victim was himself, and this blood his own; and which he offered not for himself, but for Adam's fallen race. The manner of Aaron's death is remarkable, as it did not take place till a successor was appointed, and invested with the very robes which he had but just laid down. Thus the ceremonial law ceased not till the appointment and investiture of a new High Priest, who introduced the glorious Gospel.

A catalogue of the high priests, who succeeded Aaron, together with an account of the rights, privileges, and functions of the high priests of the Hebrews, the reader will find under the article PRIEST.

AARONITES, A'RONITES, the descendants of Aaron, who went over to David at Hebron, 1 Chron. xii. 27.

AB, the eleventh month of the civil year, according to the Jewish computation, and the fifth of the ecclesiastical year. It answers to the moon of July, and contains thirty days. Upon the first day of this month the Jews fast, in memory of Aaron's death; and on the ninth, because on that day the temple of Solomon was burnt by the Chaldeans, and the second temple, built after the captivity, by the Romans. The Jews believe that on this day the persons who were sent to take a view of Canaan, returning to the camp, engaged the people in rebellion. They fast likewise upon this day in memory of the emperor Adrian's edict, which forbade them to continue in Judea, or even to lament the ruin of Jerusalem. Lastly, they fast on the eighteenth, because in the time of Ahaz, the lamp in the sanctuary was on that night extinguished. See YEAR and MONTH.

ABACUC, AB'A-KUC, a person mentioned 2 Esdr. i. 40.

ABADDON, A-BAD'DON, *a destroyer*, Rev. ix. 11.

ABADIAS, AB-A-DI'AS, a person mentioned 1 Esdr. viii. 35.

ABAGARUS, or AB-GA'RUS, a king of Edessa, a small city distant from the Euphrates a day's journey. It is pretended, on the authority of Eusebius, that this prince, being afflicted with a grievous distemper, and hearing of the miraculous cures performed by Jesus Christ, sent a courier to him; but the whole narrative, though supported by all the influence and reasoning of the learned Dr. Cave, bears the evident marks of a forgery by some Greek.

ABAGTHA, AB-AG'THA, *the father of the wine-press*, one of the seven chamberlains of king Ahasuerus. Esth. i. 10.

ABANA, AB'A-NA, *stony; a building; father, I beseech now.* A river of Damascus, mentioned by Naaman, the king of Syria's general, 2 Kings v. 12. Calmet is of opinion that this river is the same with Barrady, which, according to Moundrell, derives its source from the foot of mount Libanus, towards the east, and runs round Damascus, and continues its course till its waters are lost in the wilderness, at the distance of four or five leagues from the city.

ABARIM, Ab'a-rim, *passages, goings over.* Mountains to the east of the river Jordan, (Num. xxvii. 12;) the mountains Nebo, Pisgah, and Peor, were parts of the Abarim: here was the forty-first encampment of the Israelites in the wilderness, (Num. xxxiii. 47;) and here also Moses died.

ABARON, Ab'a-ron, *strength.* The son of Mattathias, and grandson of John; he is also named Eleazar, 1 Mac. ii. 5.

ABBA, a Syriac word, which signifies father. The learned Mr. Selden, from the *Babylonian Gemara*, has proved that slaves were not allowed to use the title *Abba*, in addressing the master of the family to which they belonged; nor the correspondent title of *Imma*, or mother, when speaking to the mistress: this being remembered, will serve to illustrate Rom. viii. 15, and Gal. iv. 6. The term is used by our Saviour when about to bear our load of guilt on the cross, Mark xiv. 36. Figuratively, Abba means also a superior, reputed as a father, in respect of age, dignity, or affection. It is more particularly used in the Syriac, Coptic, and Ethiopic, churches as a title given to the bishops. The bishops themselves bestow the title Abba more eminently on the bishop of Alexandria, which occasioned the people to give him the title of Baba, or Papa, that is, grandfather; a title which he bore before the bishop of Rome. It is a Jewish title of honour given to certain rabbins, called Tanaites: and it is also used for abbot by some writers of the middle age, for the superior of a monastery.

ABBE'. 1. In a monastic sense, the same with Abbot. 2. In a modern sense, it is the name of a curious popular character in France, frequently mentioned, but little known in Britain. The term is not to be rendered in our language, as the existence of the being whom it denominates is posterior to the Reformation, and no such character was known among the Romanists till about a century and a half ago. Abbes, according to the strictest definition, are persons who have not yet obtained any precise or fixed settlement in church or state, but earnestly wish for, and would accept of either, just as it may happen. In the mean while their privileges are many. They are admissible in all companies, and no degradation to the best, notwithstanding they are sometimes found in the worst. Their dress is rather that of an academic, or of a professed scholar, than of an ecclesiastic; and, never varying in colour, is no encumbrance on the pocket. These abbes are very numerous, and no less useful. They are in all colleges the instructers of youth, and in private families the tutors of young gentlemen.

ABBESS, the superior or governess of a nunnery, or monastery of women. The abbess has the same rights and authority over her nuns that the abbots regular have over their monks. The sex indeed does not allow her to perform the spiritual functions annexed to the priesthood, wherewith the abbot is usually invested; but there are instances of some abbesses who have a right, or rather a privilege, to commission a priest to act for them. They have even a kind of episcopal jurisdiction, as well as some abbots, who are exempted from the visitation of their diocesans. Martine, in his Treatise on the Rights of the Church, observes, that some abbesses have formerly confessed their nuns. But he adds, that their excessive curiosity carried them such lengths, that there arose a necessity of checking it. However, St. Basil, in his Rule, allows the abbess to be present with the priest at the confession of her nuns.

ABBEY, or Abby, a monastery of religious persons, whether men or women, distinguished from religious houses of other denominations by larger privileges. Abbeys differ from priories in that the former are under the direction of an abbot, and the others of a prior: but abbot and prior (we mean a prior conventual,) are much the same, differing in little but the name. Fauchet observes, that in the early days of the French monarchy, dukes and counts were called abbots, and dutchies and counties abbeys. Even some of their kings are mentioned in history under the title of abbots. Philip the first, and Lewis the sixth, and afterward the dukes of Orleans, are called abbots of St. Aignan. The dukes of Aquitain were called abbots of the monastery of St. Hilary, at Poictiers; and the earls of Anjou, of St. Aubin, &c. Monasteries were at first nothing more than religious houses, whither persons retired from the bustle of this world to spend their time in solitude and devotion. But they soon degenerated from their original institution, and procured large privileges, exemptions, and riches. They prevailed greatly in Britain before the Reformation, particularly in England; and as they increased in riches, so the state became poor; for the lands which these regulars possessed were *in mortua manu*, i. e. could never revert to the lords who gave them. This inconvenience gave rise to the statutes against gifts in *mortmain*, which prohibited donations to these religious houses: and Lord Coke tells us, that several lords, at their creation, had a clause in their grant that the donor might give or sell his land to whom he would, excepting *Jews* and *monks*. These places were wholly abolished in England at the time of the Reformation; Henry VIII. having first appointed visiters to inspect into the lives of the monks and nuns, which were found in some places very disorderly: upon which the abbots, perceiving their dissolution unavoidable, were induced to resign their houses to the king, who, by that means, became invested with the abbey-lands. These were afterward granted to different persons, whose descendants enjoy them to this day. They were then valued at 2,853,000*l. per ann.* an immense sum in those days, when the rental of all England was little more than 5,000,000*l.*

Though the suppression of religious houses, even considered in a political light only, was a very great national benefit, it must be owned, that at the time they flourished they were not entirely useless. Abbeys or monasteries, were then the repositories, as well as the seminaries, of learning. Many valuable books and national records, as well as private evidences, have been preserved in their libraries, the only places where they could have been lodged in those turbulent times. Many of those which had escaped the ravages of the Danes, were destroyed with more than Gothic barbarity, at the dissolution of the abbeys. These ravages are pathetically lamented by John Bale, in his declaration upon Leland's Journal, A. D. 1549. "Covetousness," says he, "was at that time so busy about private commodity, that public wealth, in that most necessary article of respect was not any where regarded. A number of them who purchased these superstitious mansions, reserved of the library books some to serve their jakes, some to scour the candlesticks, and some to rub their boots; some they sold to the grocer and soap-seller; and some they sent over sea to the bookbinders; not in small numbers, but in whole ships' full: yea, the Universities of this realm, are not clear of so detestable a fact. I know a merchant that bought the contents of two noble libraries for 40*s.* price! a shame it is to be spoken! This stuff hath he occupied, instead of grey paper, for the space of more than these ten years, and yet he has store enough for as many years to come. I shall judge this to be true, and utter it with heaviness, that neither the Britons under the Romans and Saxons, nor yet the English people under the Danes and Normans, had ever such damage of their learned monuments as we have seen in our time." In these days, every abbey had at least one person whose office it was to instruct youth; and the historians of this country are chiefly beholden to the monks for the knowledge they have of former national events. In these houses, also, the arts of painting, architecture, and printing, were cultivated. The religious houses were likewise hospitals for the sick and poor, and afforded also entertainment to travellers, at a time when there were no inns. In them the nobility and gentry, who were heirs to their founders, could provide for a certain number of ancient and faithful servants, by procuring them corodies, or stated allowances of meat, drink, and clothes. They were likewise an asylum for aged and indigent persons of good family. The neighbouring places were also greatly benefitted by the fairs procured for them, and by their exemption from forest laws; add to which, that the monastic estates were generally let at very easy rents, the fines given at renewals included.

ABBOT, the chief of a convent, or fellowship of canons. Of these, some in England were mitred, some not. Those that were mitred were exempt from the jurisdiction of the diocesan, having in themselves episcopal authority within their precincts, and being also lords of parliament. The other sort were subject to the diocesan in all spiritual government.

ABDA, Ab'da, *a servant, this cloud.* The father of Adoniram, who was over king Solomon's tribute which he exacted from other nations, 1 Kings iv. 6. Also one of the Levites, Neh. xi. 17.

ABDEEL, Ab'deel, a person mentioned Jer. xxxvi. 26.

ABDI, Ab'di, *my servant.* The father of Kish, 1 Chron. xxix. 12.

ABDIAS, Ab'dias, *servant of the Lord*, 2 Esd. i. 39.

ABDIEL, Ab'di-el, *a servant of God, a cloud of God's store.* The father of Ahi, a descendant of Gad, 1 Chron. v. 15.

ABDON, Ab'don, *a servant, a cloud of justice.* 1. The son of Hillel, of the tribe of Ephraim, and tenth judge of Israel, (Judg. xii. 13:) he succeeded Elon, A. M. 2840, judged Israel eight years, and was buried at Pirathon, in the land of Ephraim: he left 40 sons and 30 grandsons, who rode on seventy asses. 2. The son of Micah, who was sent by king Josiah to Hulda, the prophetess, to ask her opinion concerning the book of the law, which had been lately found in the temple, 2 Chron. xxiv. 20. 3. The name of a son of Jehiel, a Benjamite, 1 Chron. ix. 36. 4. A son of Abigabaon and Maachah, 1 Chron. viii. 30. 5. The name of a city belonging to the tribe of Asher, and given to the Levites of Gershon's family, Josh. xxi. 30. 1 Chron. vi. 74.

ABEDNEGO, Ab-ed'-ne-go, *servant of light*, or *shining*. The Chaldee name given by the king of Babylon's officer to Azariah, Daniel's companion, Dan. i. 7. This name imports the servant of Nago, or Nego, which signifies the sun, or morning star, so called from its brightness. Abednego was thrown into a fiery furnace, at Babylon, with his two companions, Shadrach and Meshach, for refusing to adore the statue erected by the command of Nebuchadnezzar. But God suffered them not to be injured in the least, but preserved them by the angel of his presence, and made them more than conquerors, Dan. iii.

ABEL, A'bel, *mourning, vanity, vapour.* He was the second son of Adam and Eve, born probably in the second or third year of the world; though some will have it that he and Cain were twins: others maintain that he was born fifteen years after Cain; while others again make an interval of thirty years between the birth of these two brothers. Some Eastern writers say, that Alvina, otherwise called Delbora, Decla, or Edocla, was born at the same time with Abel. Cain and Abel, being instructed by their father Adam in their duty to their Creator, offered each of them the first-fruits of their labours; Cain, as a husbandman, of his corn: Abel, as a shep-

herd, of the milk, or fatlings of his flock; or the firstlings of his flock, and the fat thereof, as our translation of the Bible has it, Gen. iv. 4. God was pleased to show, in all probability, by fire from heaven, that Abel's sacrifice was acceptable to him. In this opinion many ancient writers concur; remarking, that footsteps of it may be met with in many places. See Gen. xv. 17, Lev. ix. 24, Judg. vi. 21, 1 Chron. xxi. 26, 2 Chron. vii. 13. Some traces of a similar kind may also be found among the heathens; for when the Greeks took ship for the Trojan war, Homer represents Jupiter as promising them good success in this manner, Iliad, ii. 354. And thunder sometimes accompanying lightning, Virgil represents him as establishing covenants thus. For after Æneas had called the sun to witness, Latinus lifts up his eyes and right-hand to heaven saying,

Audiat hæc genitor, qui fœdera fulmine sancit.

Let the *heavenly* Father hear what I say, who establishes covenants with thunder.

From some early instances of this kind, the heathen seem to have derived their notion, that when a sacrifice took fire spontaneously, it was a happy omen. Thus Virgil, Ec. viii. 105.

Aspice : corripuit tremulis altaria flammis
Sponte sua, dum ferre moror, cinis ipse : bonum sit.

See, while my last endeavours I delay,
The waking ashes rise, and round our altars play.

But whilst God thus approved of Abel, he manifested his contempt of Cain and his offering: and Cain, perceiving this distinction, sunk into deep melancholy, and, giving himself up to the suggestions of his envy, formed the design of killing his brother. And, not long after, having on some occasion invited him to go into the field, there murdered him; but in what manner, and with what instrument, the Scriptures are silent. The blood of this innocent person crying to heaven for vengeance, the Lord demanded Abel at the hands of his brother Cain, and punished him, as shall be seen under the article CAIN. St. Jerom assures us, that there was a constant tradition among the Jews, of Abel's being murdered in the plains of Damascus; and at sixteen miles from that city, travellers are shown a tomb, said to be Abel's, which is a hundred and sixty palms, or fourscore cubits, in length, where, according to the opinion of Josephus, Cain buried Abel, to prevent the discovery of his murder. These particulars are, however, very uncertain. St. Paul, in Heb. xi. 4, speaking in commendation of Abel, tells us, that by *faith he offered unto God a more excellent sacrifice than Cain;* that he was declared righteous, God himself having testified that he accepted his gift, and that, by reason of his faith, his blood *still speaketh* even after his death. Abel's offering was *bloody*, which seems to intimate, that the death of the woman's *Seed*, as an *atonement* for sin, was the object of his faith: it was *piacular;* not like Cain's, merely *eucharistical*. The apostle, (Heb. xii. 24,) compares the voice of Abel's blood to that of the blood of Jesus Christ; and our Saviour himself, in the Gospel, (Matt. xxiii. 35, and Luke xi. 51,) places him at the head of those saints who had been persecuted for righteousness' sake, and distinguishes him by the name of *righteous*. St. Ambrose, with much eloquence, sets forth the merit and sanctity of Abel, in two books composed for that purpose. He suffered A. M. 130.

ABEL THE GREAT, the name of a large stone lying in the field of one Joshua, a Bethshemite, on which the ark was placed when it was returned by the Philistines. It is thought to have been called by this name, which signifies *great mourning*, on account of the vast number of Bethshemites that were destroyed by God on that occasion; for we are told, (1 Sam. vi. 18, 19,) that no less than 5070 Bethshemites were smitten for looking into the ark of the Lord.

ABEL, or ABELBETH-MAACAH, or ABEL-MAIM, *mourning in the house of Maacah;* or *the mourning of waters*. A town of Syria, situated to the north of Damascus, between Libanus and Antilibanus. Joab besieged it during the revolt of Sheba, the son of Bichri, 2 Sam. xx. 14—18, 1 Kings xv. 20, 2 Kings xv. 29.

ABEL-MEHOLAH, or ABEL-MEA, ABEL-ME-HO'LATH, or ME-A, *sorrow of weakness*. The country of the prophet Elisha, near to the river Jordan, about sixteen miles from Scythopolis, in the half tribe of Manasseh, 1 Kings xix. 16.

ABEL-MISRAIM, MIZ'RA-IM, *the mourning of the Egyptians*. The floor of Atad, beyond the river Jordan, where Joseph, his brethren, and the Egyptians, mourned for the death of Jacob, Gen. l. 11.

ABEL-SHIT'TIM, *the sorrow of thorns*. A city situate in the plains of Moab, beyond Jordan, opposite to Jericho, Num. xxv. 1, &c. xxxiii. 49, and Josh. xi. 1. Eusebius says it stood in the neighbourhood of mount Peor. Moses encamped at Abel-Shittim, some time before the Hebrew army passed the Jordan. Here the Israelites fell into idolatry, and worshipped Baal-peor, for which God punished them by the destruction of 24,000 persons in one day.

ABEZ, A'BEZ, *an egg, dirty*. A city of Palestine in the tribe of Issachar, Josh. xix. 20.

ABI, A'BI, *my father*. The daughter of Zachariah, and mother of Hezekiah, king of Judah, 2 Kings xviii. 2.

ABIAH, AB-I'A, *the will of the Lord*. The second son of the prophet Samuel, and brother of Joel. Samuel having trusted them with the administration of public justice, and admitted them to a share in the government, they behaved so ill, that the people demanded a king, 1 Sam. viii. 2. A. M. 2909.

ABIALBON, Ab-i-al'bon, *the father of great understanding*, or *much building*. A native of Arbath, and one of king David's worthies, 2 Sam. xxiii. 31.

ABIASAPH, Ab-i'a-saph, *a gathering*, or *consuming father*. One of the sons of Korah, Exod. vii. 24.

ABIATHAR, Ab-i'a-thar, *father of the remnant*, or *excellent father*. The father of Ahimelech, and the tenth high priest among the Jews, and fourth in descent from Eli, 2 Sam. viii. 17, 1 Chron. xviii. 16. When Saul sent to Nob to murder all the priests, Abiathar escaped the massacre, and fled to David in the wilderness. There he continued in the quality of high priest, while Saul, out of aversion to Ahimelech, who he thought betrayed his interest, transferred the dignity of the high priesthood from Ithamar's family into that of Eleazar, by conferring this office upon Zadok. Thus there were, at the same time, two high priests in Israel, Abiathar in the party of David, and Zadok in that of Saul. In this state things continued from the death of Ahimelech until the reign of Solomon, when Abiathar, being attached to the party of Adonijah, was, by Solomon, divested of his priesthood, A. M. 2989; and the race of Zadok alone performed the functions of his ministry, during the reign of Solomon, exclusive of the family of Ithamar, according to the prediction made to Eli, 1 Sam. ii. 30, &c. It is not Abiathar, but his son, that is called Ahimelech, or Abimelech. Nor is it Abiathar's father, but himself, that is mentioned Mark ii. 26; for it is certain that he then lived, and might have a great hand in procuring the show-bread for David: nor does that text insinuate, that Abiathar then executed the office of high priest.

ABIB, A'bib, *green fruits, ears of corn*. The name of the first Hebrew sacred month, Exod. xiii. 4. This month was afterward called Nisan; it contained thirty days, and answered to our moon of March. The name seems to be given because the corn, particularly barley, was in the ear at that time in Egypt and Palestine. So April, among the Romans, was called *ab aperiendo terram*, from opening the earth. Thus the year among the Hurons, and several other nations of Canada and the Mississippi, is composed of twelve synodical lunar months, and all these lunar months have names suitable to them. They give the name of worm-month to March, because those reptiles begin to discover themselvs at that time; that of the moon of plants to April; and the moon of swallows to that of May; and this custom prevails in many other nations.

The year, among the Jews, commenced in September, and consequently their *jubilees*, and their other civil matters, were regulated in this way, (Lev. xxv. 8—10;) but their *sacred* year began in *Abib*. This change took place at the redemption of Israel from Egypt, Ex. xii. 2: *This shall be to you the beginning of months*. Ravanelle very properly observes, that, as this deliverance from Egypt was a figure of the redemption of the church of Jesus Christ, who died, and rose again in this month, it was made the *beginning of months*, to lead the church to expect the acceptable year of the Lord.

ABIDAH, Ab-i'dah, *the father of knowledge*. One of the sons of Midian, Gen. xxix. 4.

ABIDAN, Ab'i-dan, *the father of judgment*. A son of one Gideoni, of the tribe of Benjamin. He was prince of his tribe at the time when the tabernacle was built, and the Israelites came out of Egypt, Num. vii. 60.

ABIEL, Ab'i-el, *my father is God*. The father of Kish and Ner, and grandfather of king Saul, 1 Sam. ix. 1.

ABIEZER, Ab-i-ez'er, *the father of help*. A Benjamite of the town of Anathoth; one of David's worthies, 1 Chron. xi. 28, 2 Samuel xxiii. 27.

ABIGAIL, Ab-i-ga'il, *the father of joy*. The sister of king David, wife of Jether, and mother of Amasa, 1 Chron. ii. 17. 2. The wife of Nabal, 1 Sam. xxv. 3, and afterward married to David, A. M. 2975, 1 Sam. xxv. 42. She was taken captive by the Amalekites, 1 Sam. xxx. 1. David recovered her, ver. 18. She bore David two sons, 2 Sam. iii. 3. 1 Chron. iii. 1, if Chileab and Daniel mean not the same person.

ABIHAIL, Ab-i-ha'il, *the father of strength, riches, or sorrow*. The name of several eminent men among the Hebrews; as, 1. The son of Huri, and the father of Michael and Meshullam, 1 Chron. v. 12, 14. 2. The father of Zariel, of the family of Merari, Num. iii. 35. 3. The father of queen Esther, and brother of Mordecai, Esth. ii. 15. Abihail was also the name of some Hebrew women. The daughter of Eliab, David's brother, and wife of Rehoboam, king of Judah, was called Abihail. She was mother of Jeush, Shamariah, and Zaham, 2 Chron. xi. 18, 19.

ABIHU, Ab-i'hu, *he is father, father himself*. The son of Aaron, the high priest, and Elisheba, was consumed, together with his brother Nadab, by fire sent from God, because he had offered incense with strange fire, instead of taking it from the altar of burnt-offerings, Lev. x. 1, 2. This calamity happened A. M. 2514, within eight days after the consecration of Aaron and his sons. Some commentators believe that this fire proceeded from the altar of burnt-offerings; others, that it came from the altar of perfumes. Several interpreters are of opinion that Nadab and Abihu were overtaken with wine, and so forgot to take the sacred fire in their censers. This conjecture is founded on the command of God, forbidding them the use of wine during the time they should be employed in the service of the temple.

ABIJAH, Ab-i'jah, *the will of the Lord*: or, *the Lord is my father*. The name of some princes among the Hebrews. 1. The son of Jeroboam, first king of the ten tribes, who died very young, 1 Kings xiv. 1, &c. A. M.

3046. 2. The son of Rehoboam, king of Judah, and of Maachah, the daughter of Uriel, who succeeded his father, A. M. 3046, 2 Chron. xi. 20, xiii. 2, &c. The Rabbins reproach this monarch with neglecting to destroy the profane altar which Jeroboam had erected at Bethel; and with not suppressing the worship of the golden calves there. 3. Abijah was also the name of the wife of Ahaz, the mother of Hezekiah, king of Judah, 2 Chron. xxix. 1.

ABIJAM, Ab-i'jam, *the father of the sea.* The son of Rehoboam, and king of Judah, 1 Kings xiv. 31, called Abijah, 2 Chron. xii. 16.

ABILENE, Ab-i-le'ne, *father of mourning; the father's mansion.* A small province in Syria, between Lebanon and Antilibanus. Of this place Lysanias was governor, in the 15th year of Tiberius, Luke iii. 1.

ABIMAEL, Ab-im'a-el, *a father from God;* or, *my father comes from God,* Gen. x. 28.

ABIMELECH, Ab-im'el-ech, *the king's father; my father the king.* It seems to have been the title of the kings of Philistia, as Cæsar was of the Roman emperors, and Pharaoh of the sovereigns of Egypt. 1. The king of Gerar, so called, who fell in love with Sarah, Gen. xx. 1, 2, &c.

2. Abimelech, son and successor of the former, who became enamoured with Rebekah, Gen. xxvi. 8, &c.

3. Abimelech, the son of Gideon, who, after the decease of his father, seized on the government, A. M. 2768, and procured himself to be acknowledged king, or judge of Israel, Judg. ix. 1—57. He was an unnatural and bloody tyrant.

4. Abimelech, the high priest of the Hebrews, who gave Goliah's sword, which had been deposited in the tabernacle, and some of the show-bread, to David, at the time this prince was fleeing from Saul, 1 Sam. xxi. 1. It should be observed, that though the Septuagint, and several Latin copies of the Bible, read *Abimelech,* the true reading according to the Hebrew, is *Ahimelech.*

ABINADAB, Ab-in'a-dab, *the father of a vow, or of a free mind.* 1. The son of Jesse, and brother of king David, in whose house the ark of God was placed, and from thence removed to the house of Obed-Edom, 1 Sam. xvi. 8. 2. The son of Saul, 1 Sam. xxxi. 2. 3. The son-in-law of Solomon, 1 Kings iv. 11.

ABINOAM, Ab-in'o-am, *father of beauty;* or *my father is beautiful.* The father of Barak, Judg. iv. 6.

ABIRAM, Ab-i'ram, *a high father.* 1. The eldest son of Hiel, the Bethelite. Joshua having destroyed the city of Jericho, pronounced this curse: "Cursed be the man, before the Lord, that riseth up and buildeth this city, Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it," Josh. vi. 26. Hiel of Bethel, about 537 years after this imprecation, having undertaken to rebuild Jericho, while he was laying the foundation of it, lost his eldest son, Abiram, 1 Kings xvi. 34; and Segub, the youngest, when they set up the gates of it, A. M. 2553.

2. Abiram, the son of Eliab, and grandson of Phallu, of the tribe of Reuben, was one of those who conspired with Korah and Dathan against Moses in the wilderness, and was swallowed up alive, with his companions, by the earth, which opened to receive them, Num. xvi.

ABISHAG, Ab'i-shag, *the father's ignorance, or error.* A young woman, a native of Shunam, in the tribe of Issachar. David, at the age of seventy, finding no warmth in his bed, was advised by his physicians to procure some young person, who might communicate the heat required. To this end Abishag was presented to him, who was one of the most beautiful woman in Israel, 1 Kings i. 3; the king made her his wife; but knew her not, for one whole year that she continued near him. After his death, Adonijah demanded her in marriage, for which he lost his life, A. M. 2991.

ABISHAI, Ab-i-sha'i, *the father's reward.* The son of Zeruiah, David's sister, who was one of the most valiant men of his time, and one of the principal generals in David's armies. This Abishai vanquished Ishbibenob, a giant, descended from the Rephaims, who bore a lance, the head whereof weighed 300 shekels of brass, 2 Sam. xxi. 16, 17. He was with David in Saul's tent, 1 Sam. xxvi. 8. He was restrained from killing Shimei, 2 Sam. xvi. 9. It is said, ch. xxiii. 18, that he lifted up his spear against 300, and slew them all: but it is not known on what occasion this happened; nor are we informed of the time and manner of his death.

ABISHAHAR, Ab-i-sha'har, a descendant of Benjamin, 1 Chron. vii. 10.

ABISHALOM, Ab-i-sha-lom, *father of peace, the father's peace, reward, or end.* The father of Maacha, who was mother to Abijah, king of Judah, 1 Kings xv. 2.

ABISHUA, Ab-i-shu'a, *the father of salvation.* The son of Phineas, 1 Chron. vi. 4.

ABISHUR, Ab'i-shur, *the father of a song, of a wall of uprightness.* The son of Shammai, of the posterity of Judah, 1 Chron. ii. 28.

ABISUM, Ab'i-sum, an ancestor of Ezra, 1 Esdr. viii. 2.

ABITAL, Ab'i-tal, *the father of the dew.* One of the wives of David, and the mother of Shephatiah, 1 Chr. iii. 3.

ABITUB, Ab'i-tub, *the father of goodness.* The son of Hushim, 1 Chron. viii. 11.

ABIUD, Ab'i-ud, *father of praise, glory of my father.* The son of Bela, 1 Chron. viii. 3.

ABNER, Ab'ner, *the father's light,* or *lamp.* The son of Ner, uncle to king Saul, and general of his armies; who, by his interest and authority, preserved the crown to Ishbosheth, the son of that prince, and supported him at Mahanaim, beyond Jordan, for

seven years, against the forces of David, who then reigned in Hebron, in the tribe of Judah, 2 Sam. ii. 8, 9, &c. The two armies frequently skirmished, which at length brought on a general action, in which Abner was routed. The three sons of Zeruiah, David's sister, Joab, Abishai, and Asahel, were in the battle. Now Asahel was very swift of foot, and therefore undertook to pursue Abner, who requested him to turn his attention to some other person; and his refusal cost him his life. Afterward a quarrel taking place between Abner and Ishbosheth, on acount of Rizpah, a concubine of Saul, 2 Sam. iii. 6, 7, &c. a revolt was produced, and Abner went over to David; and his influence in the army, and among the people, produced a general submission to David, a circumstance which cost this general his life, for he soon fell by the hand of Joab, A. M. 2956.

ABOMINATION, Abominable. Things detestable, unclean, filthy, abhorred, idols, &c. In general, *abominable* is opposed to that which is *holy*, in which God *delighteth*. In this view, many things were held abominable under the law; as a man's wearing woman's apparel, Deut. xxii. 25. See also Lev. vii. 21, xi. 48, xix. 7, Deut. xiv. 3, Isai. lxv. 4, Jer. xvi. 8. Many immoralities are called *abominable*, such as *lying lips*, Prov. xii. 22, Isai. lxvi. 3, Ezek. xvi. 50. Idols and idolatry were, in a distinguished manner, held abominations. The practices of the heathens, Lev. xviii. 30. Every thing in doctrine or practice which tended to corrupt the simplicity of the Gospel, is in Scripture held abominable: hence the great whore is represented, Rev. xvii. 4, as holding in her hand a cup full of *abominations;* and, in like manner, all who profess to know God, but in works deny him, Tit. i. 16. In this view, *to work abomination*, is to introduce idolatry, or any other corruption, into the church and worship of God, 1 Kings xi. 7. Shepherds were an *abomination* to the Egyptians, Gen. xlvi. 34. The Hebrews were to sacrifice the abominations of the Egyptians in the wilderness, Exod. viii. 26; that is to say, their sacred animals, oxen, goats, lambs, and rams, the sacrifice of which was looked upon by the Egyptians as abominable, and utterly unlawful. The *abomination of desolation*, spoken of by Daniel, ix. 27, and mentioned Matt. xxiv. 15, according to the best interpreters, denotes the ensigns of the Roman army, under the command of Titus, with the images of their gods and emperors upon them, which were lodged in the temple when that city was taken, Mark xiii. 14.

ABRAM, Ab'ram, *elevated father;* afterward called Ab'ra-ham, *the father of a great multitude.* The son of Terah, born at Ur in Chaldea, A. M. 2008, Gen. xi. 26—31. We now enter on the consideration of a person and character the most extraordinary and distinguished of any to which the Scriptures of the Old Testament call our attention,—whether we regard his personal history, or his station in the church of God. We learn from the prophet Isaiah, and St. James, that he was called *the friend of God.* If we are blessed with the knowledge and belief of the truth, it is *the blessing of Abraham coming upon us:* if we are ultimately saved, it is as Abraham's spiritual seed.

In whatever light it may be considered, the fact is undoubted, that every millenary, or thousand years of the duration of this world, is connected with some extraordinary alteration as to the state of the church. The birth of Abraham was a new and important era. That blessing, which had been promised to our first parents in general terms, as *the Seed of the woman*, was now to be exhibited as the fruit of a particular branch of her posterity: and from the loins of Abraham was to proceed that Divine Saviour, in whom all nations were to be blessed. At his birth, and for a considerable portion of his early life, we have no other account of Abraham but that he was, with his fathers, *an idolater*, serving other gods, beyond the river Euphrates, Jos. xxiv. 2, Neh. ix. 7, Isai. xliii. 27. Mere human biographers would have endeavoured to trace out remarkable and inviting circumstances, even in the early youth and childhood of Abraham, foreshowing his fitness for his future elevation. The inspired biographer begins his narrative in a different manner, and contents himself with informing us, *The Lord had said to Abraham, Get thee out of thy country*, &c. Concerning the mode in which Divine communications were made in the patriarchal ages, we shall have to speak in its proper place. Suffice it, at present, to observe, that it was such as satisfied Abram that it was *the Lord* who spake to him; and therefore, receiving the Revelation not as the word of men, but as it was in truth, the word of God, he obeyed the Divine command, leaving all that was near and dear to him, and going forth he knew not whither. Here was the first step of Abraham's faith, which he had, being yet uncircumcised, which is so highly spoken of by St. Paul, Rom. iv. Heb. xi. The Gospel which was preached before to Abraham, is the same in substance with that which is now preached to us. It calls us to forsake our father's house, our natural and corrupt desires and hopes, and to follow Jesus, the Lamb of God, whithersoever he goeth. Abraham, with his father and the family, departed from Ur of Chaldea, and the first city they came to was Haran, (Gen. xi. 31, 32,) in Mesopotamia, where Terah, Abram's father, died. From thence he journeyed, and entering Canaan, the land of promise, crossed the Jordan south of the sea of Galilee, and pitched a tent at Shechem, building an altar to the name of that God who had appeared unto him, ch. xii. 5, 6. Here God appeared again unto him, ver. 7, and renewed his former grant of the land of Canaan. And here, let it be observed, 1. The altar was the foun-

dation of all worship, in the patriarchal as in every other age: no worship was acceptable to God but that which was founded upon the doctrine of the atonement by the blood of Christ. 2. The place where this altar was built, *Shechem*, where God appeared to Abraham at the first, became afterward famous as a place of worship in Israel. (Shechem means *early in the morning*.) 3. Here was a sacred oak, or grove; see Gen. xxxiii. 4. 4. The God of Abraham made a visible appearance to him: see article APPEARANCE. By comparing what is mentioned under these heads, the reader will be enabled to judge of the nature of patriarchal worship, how nearly allied to that of the tabernacle in the wilderness, and how much calculated for a shadow of good things to come.

Before we proceed farther in the consideration of the events of Abraham's life, it may be proper to take some notice of the promises which were made to him in Haran, and renewed at Shechem, and which, more fully illustrated afterward, form what is called *the Abrahamic covenant*. Great confusion has taken place among writers on this subject. Because it is obvious that a direct temporal promise was made to Abraham, of receiving Canaan as an inheritance for his seed after him—a promise which was fulfilled in an earthly, literal manner—hence the Abrahamic covenant has been considered by many as temporal and carnal, and opposed to the new covenant, which is heavenly and spiritual; while, on the other hand, as Abraham declared plainly, that, by these promises, he was led to look for a better country, that is, a heavenly,—as it is manifest that these promises concerning Isaac, respected the Messiah, and those of Canaan pointed to heaven itself; these subjects have been so blended and confused, that, in the minds of many, they have become wholly unintelligible. The fact is, that the great design of all the Divine revelations made to Abraham, was to place before him the everlasting Gospel, and the hope of eternal life therewith connected. To confirm these truths, God sware to him by himself, pledging these two immutable things, his word and oath; and still farther to illustrate them, he gave him *the covenant of circumcision*. St. Paul, in writing to the Romans, enumerates the advantages of the Jews, and says, that to them pertained, among other things, *the covenants;* that is, both the old and new covenants: now they pertained to the Jews because they were the seed of Abraham, and to him and his seed these covenants were given. The *great Abrahamic covenant* was that everlasting covenant which shall stand fast to a thousand generations, Ps. cv. 8, 9, 10. In faith of the fulfilment of this, Abraham died, not having received the promised blessings, but seen them afar off, &c.; and to illustrate and confirm the promises, which constitute that everlasting covenant, which is well ordered in all things and sure, the covenant of circumcision was given; or, as St. Paul expresses it, *the law was added till the promised Seed should come*. This under-covenant then, if we may so term it, is distinguished from the other to Abraham, by the name of the *covenant of circumcision*. Circumcision was undeniably a carnal ordinance, but it was a sign or a seal of the righteousness which is by faith; it communicated no righteousness; for, says St. Paul, *What then are we (Jews) better than they, (Gentiles?) No; in no wise:* but it was a sign or seal of that true *circumcision of the heart, not of the letter, whose praise is not of men, but of God*, Rom. ii. 29. Now, as that righteousness, of which it was the pledge, or sign, was not to be confined to the Jews, so Abraham was commanded not only to circumcise Isaac, but all who were born in his house, Gen. xvii. 12. The commandment to circumcise, or cut off the foreskin of his seed, was to Abraham a sign of the everlasting righteousness which should be brought in by the *cutting off* that blessed one, who, coming into the world, said, that it becometh us to fulfil all righteousness. The foundation then of this covenant was, the manifestation of the Son of God in the flesh; it was therefore necessary that the under-covenant should contain a pledge of it. For this purpose the promise of Isaac was given; and, as the great mystery of godliness was a divinely supernatural work, which human reason could never scan, so the birth of Isaac was held out to Abraham under such circumstances as faith in the veracity of God himself could only surmount. He considered not his own body, *now dead*, nor yet *the deadness of Sarah's womb*, &c. Again,

As the grand purpose for which the Son of the Highest took part with the children of men in flesh and blood, was, that *through death* he might destroy death, &c. the nature and manner of that atonement, which was in due time finished without the gates of Jerusalem, was exhibited to Abraham, in the wonderful command to offer up his son, his only son Isaac, whom he loved, Gen. xxii: and for the same purpose that remarkable revelation was made to him, under the horror of great darkness, at the going down of the sun, recorded ch. xv. Lastly, as the ultimate design of the sufferings of Christ was to *bring many sons unto glory*, so the manner in which that should be accomplished was unfolded to him, not only in Canaan itself, but in his trials, &c. during his travels there as a mere stranger, having no inheritance in it—no, not so much as to set his foot on. From these remarks, if well founded, it will be obvious, that, in reading Abraham's history, we are to think of it as recorded for our learning, in tracing these important doctrines of revelation as there exhibited; and this will appear still plainer, if we observe farther, that the Scripture warrants us not only to consider Abraham himself as the father of all who should afterward believe;

but that his family and household, which he commanded after him, represent to us the church of the living God. It is in this point of view that St. Paul, that well instructed scribe in the Old Testament, considers Sarah as the representative of the new covenant, and of Jerusalem which is above, the mother of all true believers; Hagar, as the old covenant, and the Old Testament church, &c. And this opens the subject still farther, by leading us to consider the historical events which are recorded as taking place in Abraham's family as being prophetical of the history of the church. Thus, we are told, that when Isaac was weaned, the son of the bond-woman scoffed; and the order was given, *Cast out the bond-woman and her son.* Now St. Paul expressly tells us, that this was a representation, by allegory, of the rejection of the Jews, the Old Testament church, for scoffing,—that is, persecuting to the death, the true Child of promise; and this was to be accomplished when the church of God was to be weaned from the carnal ordinances of the law.

With this key we shall now briefly glance at the leading events of Abraham's history, which is all that the limits assigned to this work will permit us to do; the subject, however is deserving of much closer investigation than can here be given to it. We have seen Abraham erecting his tent and altar at the oak of Shechem, and there worshipping the God who *appeared* to him: it is to be regretted that our translators did not render the expression which, Gen. xii. 6, is translated the *plain* of *Moreh*, the *oak* of *Moreh*. This mistranslation frequently occurs; and thus we read of the plains of Mamre, Gen. xviii. 1; whereas, if it had been correctly said, the *oaks* of Mamre, we should have instantly recognized Mamre to have been a place of worship. The translators occasionally notice this meaning of the word in the margin.

A famine arising, Abraham leaves Shechem, and goes down to Egypt, where, from the beauty of Sarah, she is taken into the house of Pharaoh the king; from whence, after various plagues from the Lord upon Pharaoh and his house, she was delivered. In the 13th chapter we find him returning to the place of the altar, which he had made there at the beginning, that is between Bethel and Hai; and here the village stood concerning which the prophet said, *But thou, Bethlehem Ephratah*, &c. Micah v. 2. Surely it was by Divine appointment that Abraham should build his first altar where the Lamb of God was, in due time, to be born.

We next meet with an account of the separation between Lot and Abraham, and in the following chapter of the slaughter of the kings, the deliverance of Lot, and Abraham's communion with Melchisedek, king of Salem, and priest of the Most High, who met him, and presented him with bread and wine, for his own refreshment and that of his little army. In the 15th chapter, we are informed of a further and more particular revelation made to Abraham, of the Divine purposes towards him and his seed. We are told that the word of JEHOVAH, or, as some render the expression, the Word Jehovah, came to him in a *vision*, and unfolded to him the Divine plan; 1. As to his Seed, *Christ;* 2. Respecting his temporal seed, as representing his spiritual seed of all nations; of whom St. Paul says, *If ye be Christ's then are ye Abraham's seed, and heirs according to the promise*, Gal. iii. 29. 3. As to the inheritance promised,—a grander display of the Gospel, of the ground of a sinner's hope, and of the atonement by the death of Christ, is no where to be met with in the revelation made to Abraham, as recorded in this chapter. In ver. 8, Abraham puts the interesting question, *Whereby shall I know that I shall inherit it?* Wonderful indeed is the answer. The WORD JEHOVAH directs him to take the five different species of animals, afterward enjoined by the law to be used in sacrifice, a heifer, goat, ram, turtle, and pigeon, and to divide and arrange them. A horror of great darkness is brought over him; and when the sun went down, and it was dark, behold a burning lamp and smoking furnace passed between the pieces, and the Lord said, KNOW OF A SURETY, &c. Never was a more grand display made of what was to take place *in the hour of darkness*, where the great sacrifice was to be offered to God—that sacrifice of the Son of the living God, in whom we see unfolded all that the various offerings of the law intended. Here is to be seen not only how Abraham might inherit the promises, but also all his seed. When the important inquiry arises in the mind of the guilty,—Lord God, how shall I know that I shall inherit the kingdom of heaven? What answer does the Scriptures furnish? They direct us to the garden of Gethsemane—they turn our minds to the crucified Redeemer—and there display the ground of our hope: then the humble believer is enabled to say,

> "For me I now believe he died,
> He made my every crime his own;
> Fully for me he satisfied,
> Father, well-pleas'd, behold thy Son!"

Nor was Abraham's inquiry respecting his seed, whether they should inherit; but "whereby shall *I* know that *I* shall inherit it?" Abraham never inherited Canaan; if he had, the heifer, &c. could not be easily understood as a ground of hope respecting that temporal inheritance. At the same time, the particulars mentioned as to that part of the promise; their bondage 400 years in a strange land; and their return in the fourth generation; the cause of the delay, that the iniquity of the Amorites was not then full; are all circumstances wonderful in their literal fulfilment, but still more so in their prophetical aspect. In the 16th chapter we

have an account of Abraham's connexion with Hagar, and the birth of Ishmael. For the proper use of this, see Gal. iv. 22—31. Sarah stands the representative of the great, the everlasting covenant of grace; Hagar is the covenant of circumcision, the old covenant, to raise up seed to Abraham, till the time of the promise should draw nigh.

In the 17th chapter we have still a farther illustration of the covenants, and a particular account of the introduction of circumcision. In the 18th, three men come to Abraham as he sits in his tent door. The circumstantial account which is given of this interview shows, in a remarkable manner, with how great propriety Abraham was called *the friend of God*. Most commentators admit that one of these three personages was the Angel of the everlasting Covenant, accompanied by two others; and Abraham accordingly knew him as such, and addressed him in that character. The following particulars are worthy of notice. 1. The direct and immediate communication between Abraham and the Lord, *the Judge of all the earth*. 2. Abraham's hospitality. 3. The importance of the subject revealed in the birth of Isaac, such great pains being taken to renew and enforce it; plainly evincing, that a more important matter than the mere birth of that child was in view. 4. Sarah's unbelief, founded on her time of life; and the manner in which this unbelief is overcome: *Is any thing too hard for God?* 5. The overthrow of Sodom, &c. 6. Abraham's intercession, a type of the intercession of the great Advocate. 7. God's gracious promise in consequence of that intercession, *I will not destroy it for ten's sake;* showing the reason why the world continues. 8. When God assigns it as a reason for his discovering to Abraham what he was about to do, that Abraham would *command his children and his household to keep the way of the Lord*, the meaning seems to be, not that these discoveries were made to him to reward him for the religious education of his family; but that he might be enabled to instruct them in the way of the Lord, he set before him his great design of executing judgment on the wicked; because, said Jehovah, *their sin is very grievous*.

We come now to the consideration of the most memorable event in the whole history of this father of the church of God, viz. the offering up of his son Isaac. We have been led to behold the faith of Abraham remarkably tried, in the promise of the birth of Isaac, and called to hope against hope; but having received this son beyond the course of nature, and considering him as having all the promises centring in his descendants; even this son he is called to sacrifice. This trial of his *natural affection* all acknowledge; but the Christian is called still farther, viz. to consider the subject as vastly more important, even as a peculiar trial of his faith; for, if Isaac dies, what will become of all the promises of God? And thus, as St. Paul intimates, that he could only have power to offer him by *accounting that God was able to raise him from the dead*. Here also we are called to think of the manifestation of the Divine purpose in the Lord Jesus. Was Isaac born beyond the course of nature? it was to prefigure Him who was born by the power of the Highest over-shadowing a virgin. Was Isaac, from whom a seed like the host of heaven should spring, to be sacrificed? it was to foreshow Him, who should, like a grain of wheat, be sown in the earth, from which should spring a multitude like the sand on the sea-shore, innumerable. The command to Abraham to sacrifice his son, while it tried his faith, manifested, in a striking manner, the good will of God to fallen man.—Abraham is called to go forth to the land of *Moriah*, that is, the *fear*, or rather the *worship* of *Jehovah*. How legible, in such a circumstance, is the plan of God, who should, in the fulness of time, establish his *worship* in this very land, and sacrifice his well-beloved, probably on the very spot where Isaac was bound. Certain it is, Jerusalem and its vicinity was called *the land of Moriah:* on one of these mountains the temple stood, where the worship of Jehovah was exercised. And as Abraham called the place *Jehovah-Jireh*, there can be little doubt but in that very place the Lord was seen; or rather, as the expression literally signifies, the Lord *provided*, viz. a sacrifice of sufficient virtue to take away the sin of the world. It may further be observed, that we are told, (Gen. xxii. 4,) on the *third day*, Abraham saw the place *afar* off. From leaving home, Isaac had travelled under sentence of death from his father; and on the *third day* he received him from the dead in a figure. In like manner, Isaac's great Antitype, Jesus Christ, who lay under the sentence of death, the offering acceptable to God, was, on the third day, received from the dead by his Father; so early do we find the Scriptures bearing witness, as St. Paul says, 1 Cor. xv. 4, "And that he was buried, and rose again the third day, *according to the Scriptures*." This was that *day of Christ*, which Abraham rejoiced to see afar off. A. M. 2133.

Twelve years after this, Sarah, the wife of Abraham, died in the city of Hebron, otherwise called Arba, A. M. 2145. Abraham was then probably at Beersheba; but being informed of her death, he came to Hebron, there to mourn and perform the last offices for her, Gen. xxiii. A. M. 2148. Soon after this, Abraham sent Eliezer, the steward of his house, into Mesopotamia, to procure a wife for his son Isaac, ch. xxiv. A. M. 2150. And at the age of 141, he married Keturah, by whom he had six sons, Zimram, Jokshan, Medan, Midian, Ishbak, and Shuah, who were all heads of different tribes, whose habitation was in Arabia, and in the neighbourhood of Palestine, Gen. xxv. At length, A. M. 2183, Abraham died, in the 175th year of his age,

and was buried with Sarah his wife in the field and cave of Machpelah, by his sons Isaac and Ishmael. The fathers of the church have been very copious in their commendations of this great patriarch: the saints of the Old Testament and the prophets have proposed him as the pattern of perfect faith and obedience to God's commands. Our Saviour assures us, (John vii. 56,) that Abraham desired earnestly to see the day of his coming; that *he saw it and was glad.* And again, (Matt. viii. 11,) he tells us, that the happiness of the righteous consists in being seated with Abraham, Isaac, and Jacob in the kingdom of heaven; and in being received into Abraham's bosom, as in a place of rest, Luke xvi. 22.

ABSALOM, Ab'sa-lom, *father of peace, the father's peace, reward, or end.* The son of David, born of Maacha, the daughter of Talmai, king of Geshur, 2 Sam. iii. 3, xiv. 25, whose beauty could only be equalled by his vices. He had an own sister, named Tamar, whom Amnon deflowered, 2 Sam. xiii. 14. About A. M. 2974, being two years after this deed, Absalom murdered Amnon, at Baalhazor, ver. 29. After this he fled to king Talmai, his mother's father, where he continued three years unmolested. Through the instrumentality of Joab, he was permitted to return to Jerusalem, but continued there two years in disgrace, without leave to see the king his father: but at length he was introduced and reconciled to David, 2 Sam. xiv. 33.

As Amnon, his eldest brother, was dead, Absalom, after this reconciliation, looking upon himself as presumptive heir to the crown, set up a magnificent equipage, consisting of chariots and horses, and every morning came to the palace gate, speaking in a kind and friendly manner to all persons who had any business with the king, or came to demand justice of him; and when they had related their matters, he told them that their causes seemed just and equitable, but there was no man deputed by the king to determine them: "O, says he, that I were made judge in the land, that every man, having any suit or cause, might come unto me, and I would do him justice." This practice he continued for some time; and when any persons came nigh to do him reverence, he put forth his hand, and, raising them up, kissed them. Thus he proceeded during four years, preparing in this way the minds of the people, and gradually winning them over; and when he thought his plan matured, he desired permission of the king to go to Hebron, under pretence of performing some vow there, which he had made during his abode at Geshur, ch. xv. It is observable that the text, ver. 7, mentions forty years, as if Absalom had continued this practice of alienating the affections of the people for so long a period; but the learned Ussher has shown that it can only be meant from David's being first anointed by Samuel, and not from his reconciliation with Absalom; for this rebellion happened about four years after, as we have already mentioned; and several Latin MSS. Josephus, and Theodoret, read four years only. Ussher observes, that this rebellion broke out in the year 2980, before, or about Whitsuntide, as appears by the new fruits and parched corn which Barzillai brought David in his flight, ch. xvii. 28. Absalom was the first who introduced the use of horses in Israel: till then the kings used to ride upon mules, and the greatest nobles on asses, as we see in the history of the Judges.

Absalom having obtained the king's leave, went to Hebron, attended by 200 men, who followed him in the simplicity of their hearts. Of his open revolt, his conduct in Jerusalem towards his father's concubines, his pursuit of the king his father, his defeat and death, see 2 Sam. xvi. xvii. and xviii. at large.

It is said, ver. 18, Now Absalom in his life-time, had erected a pillar in the king's valley, saying, "I have no son, and this shall be a monument to perpetuate my name." He called the pillar, therefore, after his own name, and it retained the name in the days of the author of the book of Samuel. There is a monument shown at present, eastward of Jerusalem, in the valley of Jehosophat, which is said to be that of Absalom. The upper part is made in the form of a conic pyramid, pretty high and large, with a kind of flower-pot on the top. The whole is about four or five fathoms in height: the pyramid is composed of several stones, but the monument itself is square, and cut out of one block of stone. Josephus, speaking of Absalom's monument, says it was a marble column, distant about two furlongs from Jerusalem. Travellers assure us, that all who pass by Absalom's pillar throw a stone at it, to show their abhorrence of the son's rebellion against the father. There is so great a heap of stones near it, that they nearly conceal the lower part of this monument. We are informed that Absalom's body was thrown into a pit in the forest of Ephraim, and a large heap of stones cast upon it; but it is probable that David, who lamented his son with such excessive grief, removed the body from thence to lay it in the sepulchre belonging to the kings, or perhaps near the monument. The Scripture seems to intimate, in a place already referred to, that, when this prince erected his monument, he had no children. It is said, however, in another place, 2 Sam. xiv. 27, that he had three sons, and one daughter of great beauty, whose name was Tamar. But there is some probability that those children, at least the sons, did not live. Some persons have thought that Tamar, his daughter, married Rehoboam, king of Judah.

ABSALON, Ab'salon, the ambassador of Judas Maccabeus to Lysias, general of the army of Antiochus, surnamed Eupator, 2 Mac. xi. 17.

ABSENCE, when spoken of God, as in Psa. lxxvii. 7, it implies his withdrawing the light of his countenance, and the comforts of his grace.

ABSOLUTION signifies acquittal. It is taken also for that act whereby the priest declares the sins, of such as are penitent, remitted. The Romanists hold absolution a part of the sacrament of penance; and the council of Trent and that of Florence declare the form or essence of the sacrament to lie in the words of absolution: "*I absolve thee of thy sins.*" According to this, no one can receive absolution without the privity, consent, and declaration of the priest: except, therefore, the priest be willing, God himself cannot pardon any man! This is a doctrine as blasphemous as it is ridiculous. The chief passage on which they ground their power of absolution is that in John xx. 23; "Whose soever sins ye remit, they are remitted to them, and whose soever sins ye retain, they are retained." But this is not to the purpose; since this was a special commission to the apostles themselves, and the first preachers of the Gospel, and most probably referred to the power he gave them of casting out evil spirits. By virtue of this power, Peter struck Ananias and Sapphira dead, and Paul struck Elymas blind. But, supposing the passage in question to apply to the successors of the apostles, and to ministers in general, it can only import that their office is to preach pardon to the penitent who believe in Christ with their hearts unto righteousness, assuring such that their sins are forgiven through the merits of Christ; and that those who remain in impenitence and unbelief are in a state of condemnation. Any idea of authority given to fallible men to absolve sinners, different from this, is unscriptural; nor can I see much utility in the terms *ministerial*, or *declarative* absolution, as adopted by some divines, since absolution is wholly the prerogative of God; and the terms above mentioned may, to say the least, have no good influence on the minds of the ignorant and superstitious.

ABSTINENCE, a religious duty. The Jewish law ordained that the priests should abstain from the use of wine during the whole time of their being employed in the service of the temple, Lev. x. 9. The same abstinence was enjoined the Nazarites, during the time of their Nazariteship, or separation, Num. vi. 3. The Jews were commanded to abstain from several sorts of animals; for an account of which, see article ANIMAL.

The fat of all sorts of animals that were sacrificed was forbidden to be eaten, Lev. iii. 17, vii. 23; and the blood of every animal, in general, was prohibited under pain of death. Indeed blood had been forbidden by our Creator, ever since a grant was given that man should eat of the flesh of beasts; the prohibition was continued under the Jewish economy, and transmitted down to the Christian church by apostolic authority, Acts xv. 28, 29. The Jews also abstained from the sinew which is upon the hollow of the thigh, Gen. xxxii. 25. St. Paul has given rules concerning abstinence, 1 Cor. viii. 7—10, Rom. xiv. 1—3.

ABUBUS, AB-U'BUS, a high priest; the father of Ptolomeus, by whose procurement his father-in-law, Simon Maccabeus, was assassinated in the castle of Docus, 1 Mac. xvi. 11, 12, &c.

To ABUSE, to use persons or things in a sinful or dishonourable manner, Judg. xix. 25. Men *abuse themselves with mankind*, when they commit the horrid sin of Sodom, that brought ruin on that and the neighbouring cities, 1 Cor. vi. 9. Men *abuse the world*, when they use the good things thereof to the dishonour of God, and the gratification of their own lusts, 1 Cor. vii. 31.

ABYSS, or DEEP. In a general sense, it denotes something profound; in its literal sense, it signifies *without a bottom;* in a more particular sense, it denotes a deep mass or collection of waters, Gen. i. 2, vii. 11, viii. 2, Job xxviii. 14, xxxviii.16, 30, Psa. xxxiii. 7, lxxvii. 16, lxxviii. 15, cvi. 9, cxxxv. 6, cxlviii. 7; though in the last quoted passage, the marine inhabitants are rather to be understood as forming matter for Divine praise. In the New Testament, it denotes, 1. The common receptacle of the dead, Rom. x. 7; 2. The place of eternal punishment, Luke viii. 31, Rev. ix. 1, 2.

ABYSSINIANS, a sect in the Christian church established in the empire of Abyssinia. The Abyssinians are a branch of the Cophts, or Jacobites, with whom they agree in admitting one nature in Jesus Christ, and rejecting the council of Chalcedon; whence they are also called Monophysites, and Eutychians. The Abyssinian church is governed by a bishop, or metropolitan, styled *Abuna*, sent them by the Cophtic patriarch of Alexandria, residing at Cairo, who is the only person that ordains priests. They have canons also, and monks; the former of whom marry; the latter, at their admission, vow celibacy, but with a reservation. Le Grand says, they make a promise aloud, before the superior, to keep chastity, but add, in a low voice, "as you keep it." The emperor has a kind of supremacy in ecclesiastical matters. The Abyssinians have frequently expressed an inclination to be reconciled to the see of Rome; but rather from interested motives than otherwise. Lobo says expressly they are only Christians in name; they practise circumcision on females as well as on males. They eat no meats prohibited by the Mosaic law. Women are obliged to the legal purifications. Brothers marry the widows of their brothers. They abstain from the flesh of hogs, from blood, from meats strangled, &c. and observe both Sunday and Saturday as Sabbaths, according to the custom of the primitive church; all of which are marks of

Judaism, though by some resolved into mere human institutions and usage. They celebrate the Epiphany with peculiar festivity, when, in memory of Christ's baptism, they plunge and sport in ponds and rivers; which has occasioned some to affirm that they are baptized anew every year. Among the saints' days is one consecrated to St. Pilate and his wife; because Pilate washed his hands before he pronounced the sentence on Jesus Christ; and his wife desired him to have nothing to do with the blood of that just person. They have four lents. They allow of divorce, which is easily granted among them, and that by the civil judge; nor do their laws prohibit polygamy. They have at least as many miracles, and legends of saints, as the Romish church. They pray for the dead, and invoke saints and angels; and have so great a veneration for the Virgin, that they charge the Jesuits with not rendering her honour enough. They deny transubstantiation, though they believe the real presence of Christ in the sacrament. They administer the communion in both kinds. They believe in a middle state, in which departed souls must be purged from their sins, and may be greatly assisted by the prayers, alms, and penances of their surviving friends, who seldom fail in performing so charitable, and, as they deem it, meritorious a duty to them frequently, and with great fervency. They use confession, and receive absolution from the priests.

ACADEMICS, a name given to such philosophers as adopted the doctrines of Plato. They were so called from the *Academia*, a grove near Athens, where they frequently indulged themselves in contemplation; and *Academia* is said to derive its name from one *Academus*, a god, or hero, so called. Thus Horace, alluding to the place where the philosophers held their disputations, says,

Atque inter Sylvas Academi quærere verum.
And seek for truth 'mid academic groves.

ACCAD, Ac'cad, *a spark*. A city built by Nimrod. The situation is said to be in Asia; the Septuagint read it Archad, Gen. x. 10. It is supposed to be the same with the present Nisibius.

ACCARON, Ac'ca-ron, a place mentioned 1 Mac. x. 89.

ACATAN, Ac'atan, one who returned from the Babylonish captivity, 1 Esdr. viii. 38.

ACCEPT, or Acceptance, to be received favourably. This word is of a very important meaning in the original. It implies that Divine regard which is opposed to hiding the face. It particularly refers to the Divine favour, through the atonement of Christ: this is what St. Paul calls *acceptance in the Beloved*, Eph. i. 6. This is the prayer of the church, Psa. xx. 6, "The Lord *accept* thy burnt-offerings." The Divine *acceptance* of the offerings under the law was expressed by fire; therefore Elijah said, "The Lord that answereth by fire, he is God." In like manner, when God accepted Gideon's and Manoah's offerings, he did it *by fire*, Judg. vi. 21, xiii. 20. After Christ, the great sacrifice for sin, was offered, the Divine *acceptance* was declared in raising him from the dead. Thus this is called the *accepted time*, the day of salvation. There is a sinful *acceptance* of persons, in showing partial respect in judgment, or otherwise. See Prov. xviii. 5.

ACCESS, free admission, open entrance. Our *access* to God is by Jesus Christ, the way, the truth, and the life, Rom. v. 2, Eph. iii. 18. The ground of this access was pointed out under the law. The high priest alone had *access* into the holiest of all; but when the vail of the temple was rent in twain, at the death of Christ, a new and living way of *access* was laid open through the veil, that is to say, his flesh. By his death, also, the middle wall of partition was broken down, and Jew and Gentile had both free and unlimited *access*; whereas, before, the Gentiles had no nearer access in the temple worship than to the gate of the court of Israel.

ACCHO, Ac'cho, *thrust, pressed together*, was a city of Galilee, on the coast of the Mediterranean Sea, about 32 miles south of Tyre. It was built on a plain. On the south was Carmel; on the east the mountains of Galilee; and on the north the ladder of Tyre, about 12 miles distant. It was given to the tribe of Asher, who neglected to expel the Canaanites, Judg. i. 31. Ptolemy Philadelphus, king of Egypt, rebuilt the city, and called it Ptolemais; after which it often shared in the distress of the Syrian war. Here the Christian religion was planted at an early period; and here St. Paul visited the saints in his way to Jerusalem, Acts xxi. 7. We learn from ecclesiastical history, that bishops resided here, from the second to the sixth century, A. D. 1200 and 1300, it was a place of great strength, and was the object of no small contention between the Mahometans and the Europeans, in what was improperly called the *holy wars*, or *crusades*. About that time it began to be called St. John d' Acra, or St. John d' Acre, and here the knights of St. John of Jerusalem fortified themselves a long time. For upwards of three centuries it has been subject to the Turks; and is still remarkable for the magnificent ruins of palaces, castles, and about 30 churches. At present it has one old church, and a bishop of the Greek communion.

ACCLAMATIONS, the loud expressions of joy and applause given to persons; usual among the Romans on several occasions. Something of this kind was practised in Judea, at the ceremony of the inauguration of the Jewish kings. This fully appears in the case of Saul, and also of Solomon: for when Zadok anointed him king, they blew the trumpet, and said, "God save king Solomon,"

1 Kings i. 39. From the courts of princes it found its way into the church. It hardly seems credible to us that practices of this kind should have found admission among Christians engaged in the solemn service of God, where all should be reverence and devotion; yet so it was in the fourth century. The people were not only permitted, but sometimes even exhorted, by the preacher himself, to approve his talents, by clapping of hands, and loud acclamations of praise. The usual words they made use of were, *Orthodoxy! Third apostle*, &c. These acclamations being carried to excess, and often misplaced, were frequently prohibited by the ancient doctors, and at length put an end to.

ACCOMMODATION OF SCRIPTURE is the application of it not to its literal meaning, but to something analagous to it. Thus a prophecy is said to be fulfilled properly, when a thing foretold comes to pass; and by way of accommodation, when an event happens to any place or people, similar to what fell out some time before to another. Thus the words of Isaiah, spoken to those of his own time, are said to be fulfilled in those who lived in our Saviour's: "Ye hypocrites, well did Esais prophesy," &c. which same words St. Paul afterward accommodates to the Jews of his time, Isa. xxix. 14, Matt. xv. 8, Acts xiii. 41. Great care, however, should be taken by preachers who are fond of accommodating texts, that they first clearly state the primary and literal sense of the passage.

ACCOS, Ac'cos, the grandfather of Eupolemais, 1 Mac. viii. 17.

ACCOZ, Ac'coz, one whose sons returned from the Babylonish captivity, 1 Esdr. v. 38.

To ACCOUNT, to reckon, or value, Deut. ii. 11. The Hebrews made account for the paschal lamb, Exod. xii. 14. The word *account* is generally used in Scripture in a synonymous sense with imputed: thus, "The Lord shall *count* when he writeth up the people, that this man was born there," Psalm lxxxvii. 6; that is, he shall *account* strangers from Ethiopia and Tyre as citizens of Zion. Abraham believed God, and it was *counted, reckoned*, or imputed to him for righteousness.

ACCUBATION, the posture used at table by the ancients. The old Romans sat at meat as we do, till the Grecian luxury and softness had corrupted them. The same custom of lying upon couches at their entertainments, prevailed among the Jews also in our Saviour's time; for having been lately conquered by Pompey, they conformed in this, and in many other respects, to the example of their masters.

The Greeks themselves sat at the table; for Homer observes, that when Ulysses arrived at the palace of Alcinous, the king despatched his son Laodamas to seat Ulysses in a magnificent chair. The Egyptians sat at table anciently, as well as the Romans, till towards the end of the Punic war, when they began to recline at table.

ACCURSED: the Hebrew word CHEREM, and the Greek ANATHEMA, which our version often renders *accursed*, signify things set apart, or devoted; and with Jews and Christians marked the highest degree of excommunication. The cities of king Arad, the seven nations of Canaan, the sacrifices of false gods were *accursed*, or devoted to destruction, Num. xxi. 2, 3, Deut. vii. 2, 26, Exod. xxii. 19. Nothing devoted to the Lord, under the form of a curse, could be redeemed, Lev. xxvii. 28, 29. The wealth of Jericho was *accursed:* the gold, silver, brass, and iron, were, under the form of a curse, set apart to the service of God, and the rest devoted to ruin, Josh. vi. 17, 19, vii. 1. The hanged malefactor was *accursed of God*, devoted to public punishment, and an emblem of Jesus Christ dying under the curse, Deut. xxi. 23. Haters of Christ, and false teachers, are *accursed*, Isa. lxv. 20, Gal. i. 8, 9. To *call Jesus accursed*, is to account him a deceiver, and act towards him as such in our profession or practice, 1 Cor. xii. 3.

ACELDAMA, A-KEL'DA-MA, *the field of blood.* It is said to have lain south of Jerusalem, and due north of the brook SHILOAH. It is supposed to have been the *fuller's* field, mentioned Isa. vii. 3. Be that as it may, it was the *potter's field* in the days of Christ. When Judas brought back the thirty pieces of silver, the price of his treachery, the high priest and rulers thought it unlawful to place it in the treasury, it being the price of blood, and therefore they purchased this field to bury strangers in, Zech. xi. 12, 13, Matt. xxvii. 8, Acts i. 18.

ACHAIA, A-CHA-I'A, *grief, sadness.* A province of Greece, Corinth being its capital: here St. Paul preached, Acts xviii. 1—12, 2 Cor. i. 1. And here it is said St. Andrew suffered martyrdom by crucifixion.

ACHAICUS, A-CHA-I'CUS, *sorrowing, or sad.* A disciple of St. Paul, whom this apostle recommended in a peculiar manner to the Corinthians: he, Stephanus, and Fortunatus being the bearers of St. Paul's first epistle to the Corinthians, 1 Cor. xvi. 15.

ACHAN, A-KAN, or A'KAR, *trouble*, or *the troubler.* The son of Carmi, of the tribe of Judah: see his history at large, Josh. vi. 17. vii. 1—26. Also the name of one of Esau's descendants, Gen. xxxvi. 27.

ACHAZ, A'KAZ, mentioned Matt. i. 9.

ACHBOR, AK'BOR, *a mouse, bruising, inclosing, a well.* The father of Baal-hanan, king of Edom, Gen. xxxvi. 38. Also an officer of king Josiah, the son of Michaiah, who was sent by that prince to Huldah, the prophetess, to inquire concerning the book of the law which was found by Hilkiah, the high priest, 2 Kings xxii. 12.

ACHIACHARUS, A-KI-AK'A-RUS, cupbearer to Sarchedonus, king of Assyria, Tobit i. 21.

ACHIM, AK'IM, *rising again, confirming, revenging*, Matt. i. 14.

ACHIMELECH, A-KIM'EL-EK, *a king's brother, of his counsel;* called Ahimelech, 1 Sam. xxi. 1, and also Ahiah, xiv. 3.

ACHIOR, A'KI-OR, *the brother's light, brother of fire.* A general of the Ammonites, who, at the siege of Bethulia, about A. M. 3254, spake freely to Holofernes in favour of the Jews, Judith v. vi. &c.

ACHIRAM, AK-I'RAM, *a brother of craft, protection:* also called Ahiram: he was a descendant of the patriarch Benjamin, Num. xxvi. 38.

ACHISH, AK'ISH, *it is so, sure it is.* A king of Gath, to whom David fled for shelter from Saul, 1 Sam. xxi. 10, and before whom he feigned himself mad, for his protection, ver. 13, A. M. 2944. About three years after this he sent an offer of his service to this prince, who accepted of it, and gave him Ziklag. Whether this be the same person mentioned 1 Sam. xxvii. 3, called Achish, the son of Maoch, is not certain. There was another king of Gath bearing this name in the days of Solomon, 1 Kings ii. 39, 40.

ACHITOB, AK'I-TOB, or AK'I-TUB, *brother of goodness.* The father of Zadok, the high priest, 1 Esdr. viii. 2.

ACHITOPHEL, A-KIT'O-FEL, *a brother of ruin, a brother forsaken.* An eminent counsellor in the reign of king David, but joining the party of Absalom, and giving him advice, which being not followed, he hanged himself, A. M. 2949, 2 Sam. xvi. 20.

ACHMETHA, AK'ME-THA, see ECBATANA, Ezr. vi. 2.

ACHOR, A'KOR, *trouble.* A valley of Palestine, in the tribe of Judah, near to Gilgal, and north of Jericho, where Achan, his sons and daughters, were stoned. See ACHAN, Josh. vii. 24.

ACHSAH, AK'SA, *adorned, wantonness.* The daughter of Caleb, and the wife of Othniel, Josh. xv. 16—19, Judg. i. 12—15.

ACHSHAPH, AK'SHAF, *a prisoner, a sorcerer, a witch.* A city of Palestine, near mount Tabor, in the tribe of Asher, conquered by Joshua, Josh. xii. 20. In Jerom's time, A. D. 400, it seems to have been a small village, called Chasalus.

ACHZIB, AK'ZIB, *a liar.* A city of Palestine, in the tribe of Judah; others say of Asher: except there were two cities of the same name, which is the more common opinion. That in the tribe of Asher (Josh. xix. 29,) was situated near the Mediterranean Sea, between Tyre and Ptolemais, and is thought to be the same which the Greeks called Ædippa, and is at present called Zib. The other, of the same name, is mentioned Josh. xv. 44, Mich. i. 14.

ACIPHA, AK'I-FA, one whose sons were servants in the temple, 1 Esdr. v. 31.

ACHITHO, AK'I-THO, an ancestor of Judith, Judith viii. 1.

To ACKNOWLEDGE: 1. To own, or confess, Gen. xxxviii. 26. 2. To observe, take notice of, Isai. xxxiii. 13. 3. To esteem and respect, Isa. lxi. 9, 1 Cor. xvi. 18. 4. To approve of, 2 Cor. i. 13, Philem. 6. 5. To worship and own as a god, Dan. xi. 39. We acknowledge the Lord in all our ways, Prov. iii. 6, when in every matter we request his direction and assistance, and when we observe what direction his word and providence afford us in our affairs, temporal or spiritual.

THE ACTS OF THE APOSTLES, a canonical book of the New Testament, which contains a great part of the lives of St. Peter and St. Paul, beginning at the ascension of our Saviour, and continued down to St. Paul's arrival at Rome, after he had appealed to Cæsar, comprehending in all about thirty years. St. Luke has been generally taken for the author of this book, and his principal design in writing it was to obviate the false acts and spurious histories which began to be dispersed through the world. The exact time of his writing it is not known, but it must have been at least two years after St. Paul's arrival at Rome, because it informs us, Acts xxviii. 30, that St. Paul "dwelt two whole years in his own hired house." Perhaps he wrote it while he remained with the great apostle, during the time of his imprisonment.

St. Luke wrote this work in Greek, and his language is generally purer than that of the other writers of the New Testament. Epiphanius tells us, that this book was translated by the Ebionites out of Greek into Hebrew, that is, into Syro-Chaldaic, which was the common language of the Jews of Palestine; but those heretics corrupted it with a mixture of many falsities and impieties injurious to the memory of the apostle. St. Jerom assures us, that a certain priest of Asia added to the true genuine Acts the voyages of St. Paul and St. Thecla, and the story of baptizing a lion. Tertullian tells us, that St. John the evangelist, having convicted this priest of varying from the truth in his relation, the good man excused himself by saying, he did it purely out of love to St. Paul. The Marcionites and Manichæans, because they were sensible this book too plainly condemned their errors, rejected it out of the canon of Scripture.

Œcumenius calls the Acts the "Gospel of the Holy Ghost;" and St. Chrysostom, the "Gospel of our Saviour's resurrection;" or the Gospel of Jesus Christ risen from the dead. Here, in the lives and preachings of the apostles, we have the most miraculous instances of the pôwer of the Holy Ghost; and in the account of those who were the first believers, we have received the most excellent pattern of the true Christian life.

ACT OF FAITH, *Auto da Fe,* in the Romish Church, is a solemn day held by the Inquisition for the punishment of heretics, and the absolution of the innocent accused. They usually contrive the Auto da Fe to fall on some great festival, that the execution may pass with more awe; and it is always on a Sunday. The *Auto da Fe* may be called the last act of the Inquisitorial tragedy: it is a

kind of a gaol-delivery, appointed as often as a competent number of prisoners in the Inquisition are convicted of heresy, either by their own voluntary or extorted confession, or on the evidence of certain witnesses. The process is thus: In the morning they are brought into a great hall, where they have certain habits put on, which they are to wear in the procession, and by which they know their doom. The procession is led up by Dominican friars; after which come the penitents, being all in black coats, without sleeves, and bare-footed, with a wax candle in their hands. These are followed by the penitents who have narrowly escaped being burnt, who have over their black coats flames painted, *Feugo revolto*, with their points turned downwards. Next come the negative and relapsed, who are to be burnt, having flames on their habits pointing upwards. After these come such as profess doctrines contrary to the church of Rome, who, besides flames pointing upwards, have their picture painted on their breast, with dogs, serpents, and devils, all open-mouthed, about it. Each prisoner is attended with a familiar of the Inquisition; and those to be burnt have also a Jesuit on each hand, who are continually preaching to them to abjure. After the prisoners comes a troop of familiars on horseback; and after them the Inquisitors, and other officers of the court, on mules: last of all the Inquisitor-general on a white horse, led by two men with black hats and green hatbands. A scaffold is erected in the *Terriere de Paio*, big enough for two or three thousand people; at one end of which are the prisoners, at the other the Inquisitors. After a sermon made up of encomiums on the Inquisition, and invectives against heretics, a priest ascends a desk near the scaffold, and having taken the abjuration of the penitents, recites the final sentence of those who are to suffer, and delivers them to the secular arm, earnestly beseeching, at the same time, the secular power, *not to touch their blood, or put their lives in danger!* The prisoners being thus in the hands of the civil magistrates, are presently loaded with chains, and carried first to the secular gaol, and from thence, in an hour or two, brought before the civil judge; who, after asking in what religion they intend to die, pronounces sentence on such as declare they die in communion of the church of Rome, that they shall be first strangled, and then burnt to ashes; on such as die in any other faith, that they be burnt alive. Both are immediately carried to the Ribera, the place of execution, where there are as many stakes set up as there are prisoners to be burnt, with a quantity of dry furze about them. The stakes of the professed, that is, such as persist in heresy, are about four yards high, having a small board towards the top for the prisoner to be seated on. The negative and relapsed being first strangled and burnt, the professed mount their stakes by a ladder; and the Jesuits, after several repeated exhortations to be reconciled to the church, part with them; telling them, at the same time, that they now leave them to the devil, who is standing at their elbow, to receive their souls, and carry them to the flames of hell. On this a great shout is raised; and the cry is, "*Let the dogs' beards be made!*" which is done by thrusting flaming furzes fastened to long poles against their faces, till they are burnt to a coal, which is accompanied with the loudest acclamations of joy. At last fire is put to the furze at the bottom of the stake, over which the professed are chained so high, that the top of the flame seldom reaches higher than the seat they sit on; so that they are rather roasted than burnt. There cannot be a more lamentable spectacle; the sufferers continually cry out, while they are able, *Pity, for the love of God!* Yet it is beheld by both sexes, and all ages, with transports of joy and satisfaction.—O merciful God! is this the benign, the humane religion thou hast given to men? Surely not. If such were the genius of Christianity, then would it be no honour to be a Christian. Let us, however, rejoice that the time is coming when the demon of persecution shall be banished from the world, and the spirit of benevolence and candour pervade the universe; when none shall hurt or destroy, but all submit to the law of love and kindness.

ACUA, A-cu'a, one who returned from the Babylonish captivity, and his sons servants of the temple, 1 Esdr. v. 30.

ACUB, Ac'ub, one who returned from the Babylonish captivity, 1 Esdr. v. 31.

ADA, A'da, *an assembly, or congregation*. The second wife of Lamech, Gen. iv. 19. 2. A wife of Esau, Gen. xxxvi. 2. See Adah.

ADAD, A'dad. The god of the Assyrians. 2. The fourth king of Edom, Gen. xxxvi. 35. See Hadad.

ADADA, A-da'da, *the witness of an assembly or congregation*. A city in the southern parts of Judea, Josh. xv. 22. See Adadah.

ADADEZER, A-dad-ez'er, a king of Zobah, 2 Sam. viii. 3.

ADAD-RIMMON, A'dad-rim'mon, or *Hadad-Rimmon*, a city in the valley of Jezreel, 2 Kings xxiii. 29. There the fatal battle was fought wherein Josiah, king of Judah, was killed by the forces of Pharaoh-Necho, king of Egypt; it is situated ten miles from Jezreel, Zech. xii. 11.

ADAH, A'dah, see *Ada*. One of Lamech's wives, the mother of Jabal and Jubal, Gen. iv. 19. The names of the rest of her children, for it is presumed she had more, are no where mentioned. 2. This also was the name of a daughter of Elon the Hittite, and wife of Esau, to whom she bare Eliphaz, ch. xxxvi. 4.

ADAIAH, Ad-ai'ah, *the witness of the Lord*. The name of several men among the Hebrews. 1. Adaiah, of the tribe of Levi, the son of Ethan, and father of Zerah, 1 Chron. vi. 41. 2. Adaiah, of the tribe of Benjamin, the son of Shimri, *id.* viii. 21. 3. Adaiah, of the sacerdotal race, the son of Jeho-

ram, *id.* ix. 12. 4. The father of Jedidah, the mother of Josiah, he was a native of Boscath, 2 Kings xxii. 1. 5. The name of one of those who were chosen by lot to dwell in Jerusalem, Neh. xi. 12. 6. Another, of the same name, mentioned Esdr. x. 29.

ADALIAH, Ad-a-li'ah, *poverty, a cloud, death.* The fifth son of Haman, who was hanged, with the rest of his brethren, by the command of Ahasuerus, Esth. ix. 8.

ADAM, Ad'am, *man, earthy, red.* The name given to man in general, both male and female, in the Hebrew Scriptures, Gen. i. 26, 27, v. 1, 2, xi. 5, Josh. xiv. 15, 2 Sam. vii. 19, Eccl. iii. 21, Jer. xxxii. 20, Hos. vi. 7, Zech. xiii. 7: in all which places mankind is understood: the first man and father of the human race, created by God himself out of the dust of the earth. Josephus thinks that he was called Adam by reason of the reddish colour of the earth out of which he was formed, for Adam, in Hebrew, signifies red. God having made man out of the dust of the earth, breathed into him the breath of life, and gave him dominion over all the creatures of this world, Gen. i. 26, 27, ii. 7. He created him after his own image and resemblance; and having blessed him, he placed him in a delicious garden, in Eden, that he might cultivate it agreeably, and feed upon the fruits thereof, Gen. ii. 8, 15—17; but at the same time gave him the following injunction: "Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." The first thing that Adam did, after his introduction into Paradise, was to give names to all the beasts and birds which presented themselves before him, not only for that purpose, but to perform their homage to him, ver. 19, 20.

Now all other animals had been created by pairs, male and female, and man only was without a fellow-creature of his own species; wherefore God said, "It is not good for man to be alone, I will make a help meet for him." The Lord caused a deep sleep to fall upon Adam, and while he slept, he took one of his ribs, or some substance near his side, for the original, צלע means, properly, the *side*, "and closed up the flesh instead thereof;" and of that substance which he took from man made he a woman, whom he presented to him when he awoke. Then said Adam, "This is now bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken out of man. And they were both naked, the man and his wife, and were not ashamed," ver. 21, &c. Adam likewise called the name of his wife Eve, because she was the mother of all living, ch. iii. 20.

Now the serpent being more subtle than any beast of the field, came to Eve and said, Why has not God permitted you to eat indifferently of all the fruits of Paradise? The woman answered, that they might eat of all the trees of the garden, one only excepted, which they were forbidden to touch, lest they should die. The serpent replied, that they should not die: for that God knew the virtue of the tree; and that as soon as they eat of it their "eyes should be opened, and they should be as gods, knowing good and evil." The woman seeing therefore that the tree was good for food, and pleasant to the eyes, took of the fruit of it, eat, and then gave it to her husband, who likewise did eat of it. Immediately the eyes of both were opened, and they knew that they were naked; and having sewed fig-leaves together, they made themselves aprons for a covering to their nakedness. After this, as they heard the voice of the Lord walking in the garden, in the cool of the day, they hid themselves from his presence, amid the thickest trees of Paradise. Then the Lord called Adam, and said unto him, Where art thou? He answered, I heard thy voice in the garden, and I was afraid, because I was naked, and I hid myself. And God said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat of it? *id.* iii. 1—24.

How long Adam and his wife continued in a state of innocence, is very uncertain; it is probable they did not immediately transgress the Divine command; but it should seem, by the narrative of Moses, that their fall was at no great distance from the time of their creation. The Jews in general, and most of the Christian fathers, believed it to have been on the very day in which they were created; but of this there is not the smallest proof; and indeed it is next to impossible that so many actions as must have been performed, should have been comprised in so short a period as half a day. Besides, God himself, after the sixth day was past, declared, as at the end of the preceding days, every thing to be very good, which is inconsistent with truth, if sin, the greatest evil, had then entered the world. Some, therefore, conjecture that the calamity happened the eighth day, and others, the tenth of the world's age; supposing that, in commemoration thereof, the great day of expiation, being the tenth day of the year, was instituted. If we can subscribe to the opinion of Mr. Whiston, who makes a day and a year to have been the same before the fall, there is no difficulty in supposing it to have happened even on the sixth day. Calmet thinks that Adam and his wife might have remained in Paradise ten or twelve days, and that when they were forced from the happy place they were pure virgins; and this latter idea seems strongly supported by Gen. iv. 1. Some time after their expulsion from Paradise, Eve conceived and brought forth Cain, saying, "I have gotten a man from the Lord." It is believed that she had a girl at the same time, and that generally she was delivered of twins. Scripture takes notice but of three sons, viz. Cain, Abel, and Seth, and names no daughters, only that he begat sons and daughters, ch. v. 4, 5. He died A. M. 930, being his own

age, and before Christ 3074. See articles EVE, SERPENT, &c. This is all we learn from Moses concerning our first parents.

ADAM THE SECOND. It may be necessary here to mention a few of the most striking lineaments of the *first* ADAM, in which we trace the features of the *second* ADAM, the Lord from heaven. When we compare *type* and *antitype*, prediction and event, promise and accomplishment, Scripture acquires a solidity superior to human force. The persons exhibited, the events recorded, the scenes described, the institutions ordained, in one age, which were the shadows of good things to come, are not only instructive and interesting in themselves, but acquire a weight and importance which they possessed not before, when viewed in their relation to Him to whom all the prophets gave witness; and whose person, character, and work, is the fulfilling of all that was written of old time. How forcible is the expression of St. Paul, concerning the first Adam, "who is the figure of him who was to come," Rom. v. 14; and Christ is called *the second Adam*, because of the similitude the first bore to him. Adam was the immediate offspring, the direct workmanship of the Creator: so was the human nature of Christ. Adam was created in the image of God, in righteousness and true holiness; but Christ, in his complex person, as God and man, is the express *image* of the Father's person, as well as the brightness of his glory. The first Adam was made *a living soul*, the second *a quickening Spirit*. All the generations of the human race have sprung from Adam; and in all that befell him he stood their representative. By his one transgression *many were made sinners;* see Rom. v. 14—19. Because of him *death passed upon all men, because all have sinned* in him. How eminently did he thus prefigure that one Man, by whose righteousness the *free gift comes upon all to justification of life?* All the redeemed spring from the second Adam. The first communicated a living soul to all his posterity; the other a quickening spirit, to raise them into newness of life *now*, and to raise them up at the last day. By the *imputation* of the first Adam's sin, and the *communication* of a fallen, depraved nature, death reigned over those who had not sinned after the similitude of Adam's transgression: and through the righteousness of the second Adam, and the *communication* of a *Divine nature*, or the Holy Spirit, favour and grace shall much more abound in Christ's true followers unto eternal life. Adam was the glory of the first creation; and Christ is the excelling glory of the second. In Adam, human nature shone in its brightest colours, but he tarnished that lustre; how is this beauty restored with increasing glory, in the Son of Man, crowned with honour and majesty at the right-hand of God! Adam and Christ bear a marked resemblance in respect of dominion and sovereignty. "Thou madest him to have dominion over the works of thy hands," was truly said of the first Adam. Of the second, we are assured, that even in the days of his flesh, while tabernacling among men, he exercised unlimited authority over the natural world, and that in a manner to which Adam could never pretend. Things visible and invisible—the prince of the power of the air, fled at his command—the boisterous elements heard and obeyed his word—disease, death, and the grave, fulfilled his pleasure. At the morning of the resurrection, when he shall come in his own glory, and in the glory of his Father, and all the holy angels with him, then shall he appear, the glorious Antitype of Adam. Was the first creation, over which Adam reigned, *very good?* How good will the new heavens and earth appear, wherein dwelleth righteousness! Adam's whole history in Paradise affords us an impressing emblem of the state of the resurrection. The marriage of the first pair speaks to us concerning Christ and his church. Cast into the deep sleep of humiliation and death, his church and spouse was formed out of his broken body—his pierced side—and through the endless ages of eternity, their connexion will endure: *Bone of my bone, and flesh of my flesh.* Blessed are those who are called to the marriage supper of the Lamb!

ADAM. A city situated on the banks of the river Jordan, towards the south of the sea of Galilee, Josh. iii. 16.

ADAMA, AD'AMA, *earthy, bloody.* One of the five wicked cities which were destroyed by fire from heaven, and buried under the waters of the Dead Sea, Gen. xiv. 2, Deut. xxix. 23. It was the most easterly of all those which were swallowed up; and there is some probability that it was not entirely sunk under the waters; or that the inhabitants of the country built a new city of the same name, upon the eastern shore of the Dead Sea; for Isaiah, according to the Septuagint, says Αρω το σπερμα Μωαβ και Αχιηλ, και το καταλοιπον Αδαμα, "that I will destroy the Moabites, the city of Ar, and the remnant of Adama." Isa. xv. ult.

ADAMAH was also the name of a city of the tribe of Naphthali, Josh. xix. 36. The Septuagint call it *Armath*, and the Vulgate *Edema*.

ADAMANT. The same precious stone which we call a diamond. It was the third jewel in the second row of the high priest's breast-plate, Exod. xxviii. 18. The forehead of Ezekiel was to be as *adamant* for boldness and courage, Ezek. iii. 9.

ADAMI. A city of Palestine, Josh. xix. 33.

ADAR, A'DAR, *high*, or *eminent*. The twelfth month of the ecclesiastical, and the sixth of the civil year, among the Hebrews. It contains but twenty-nine days, and answers to our February, and sometimes to March, according to the course of the moon, by which they regulated their seasons. See MONTH.

On the third day, the building of the temple was finished at the solicitations of Haggai and Zechariah, and dedicated in a solemn manner, Ezra vi. 15. On the seventh day the Jews fast, on account of the death of Moses. On the thirteenth they fast in memory of that observed by Esther and Mordecai. On the fourteenth they celebrate Purim. The twenty-fifth is kept in commemoration of Jehoiachim, king of Judah, advanced by Evil-Merodach above the other kings who were at his court, Jer. lii. 31, 32. As the lunar year is shorter than the solar year by eleven days, which at the end of three years make a month, the Jews then insert a thirteenth month, which they call *Veadar*, or second Adar, which contains twenty-nine days. See YEAR.

2. ADAR, the son of Ishmael, Gen. xxv. 15. 3. A king of Edom, ch. xxxvi. 39; named also *Hadad*, 1 Chron. i. 50. 4. The name of a place, Josh. xv. 3.

ADASA, AD'ASA. A city of Palestine, 1 Mac. vii. 40.

ADBEEL, AD'BE-EL, *a vapour, or cloud of God, a vexer of God.* The third son of Ishmael, and head of the tribes of the Ishmaelites, Gen. xxv. 13.

ADDAN, AD'DAN, *Lord*, or *foundation.* The name of a city in the empire of Babylon, Ezra ii. 59.

ADDAR, AD'DAR. A son of Bela, a descendant from the patriarch Benjamin, 1 Chron. viii. 3.

ADDI, AD'DI, *witness.* The father of Melchi, in the genealogical list of St. Luke, Luke iii. 28.

ADDON, AD'DON. The name of a place, Neh. vii. 61.

ADDUS, AD'DUS. One who returned from the Babylonish captivity, 1 Esdr. v. 34; also the name of a place, 1 Mac. xiii. 13.

ADDER. A venomous animal, mentioned Gen. xlix. 17, Psa. lviii. 4, xci. 13, cxl. 3, Prov. xxiii. 32. See the article SERPENT at length.

ADER, AD'ER. The name of one of those who took the city of Gath, 1 Chron. viii. 15.

ADIDA, AD'I-DA. A city of Judah, at which Simon Maccabæus encamped with his army, 1 Mac. xiii. 13.

ADIEL, AD'I-EL, *the witness of God.* A person named 1 Chron. iv. 36.

ADIN, AD'IN, *delicious, voluptuous.* One who returned from the Babylonish captivity, Ezra ii. 15.

ADINA, A-DI'NA. The son of Shiza, 1 Chron. xi. 42.

ADINO, A-DI'NO. One of David's captains, 2 Sam. xxiii. 8.

ADINUS, A-DI'NUS. A Levite mentioned 1 Esdr. ix. 48.

ADITHA, AD'I-THA, or ADATHA. A city belonging to the tribe of Judah, Josh. xv. 36.

ADITHAIM, AD-I-THA'IM, *assembly, congregation.* A city, Josh. xv. 36.

To ADJURE. To bind one by oath, as under the penalty of a fearful curse, Josh. vi. 26, Mark v. 7. 2. To charge solemnly, as by the authority, and under pain of the displeasure of God, Matt. xxvi. 63, Acts xix. 13.

ADLAI, AD'LA-I, *witness to me.* Principal herdsman to king David, 1 Chron. xxvii. 29.

ADMAH, AD'MAH. A city mentioned Gen. x. 19.

ADMATHA, AD'MA-THA, *a cloud, vapour of death.* One of the principal officers in the court of Ahasuerus, Esth. i. 14.

ADNA, AD'NA, *everlasting rest, or pleasure.* A Levite, Ezra x. 30.

ADNAH, AD-NAH. A valiant man of the tribe of Manasseh, who left his party to follow David, 1 Chron. xvii. 20.

ADNAH. The name of a general of Jehoshaphat, 2 Chron. xvii. 14.

ADONAI. One of the names of God. This word signifies *my Lords*, in the plural number, as *Adoni* signifies *my Lord* in the singular. The Jews, who either out of respect or superstition, do not pronounce the name of Jehovah, read Adonai in the room of it, as often as they meet with Jehovah in the Hebrew text. But the ancient Jews were not so scrupulous. Neither is there any law which forbids them to pronounce the name of God.

ADONIBEZEK, AD-O-NI-BEZ'EK, *the Lord of Bezek*, or *thunder; the Lord's thunder.* King of the city of Bezek, in the land of Canaan, Judg. i. 5, &c. He was a bloody and oppressive tyrant, whom the Israelites subdued; he died in captivity, A. M. 2585.

ADONIJAH, AD-O-NI'JAH, *the ruling God, the Lord is the ruler.* The fourth son of David and Haggith, was born at Hebron, 1 Kings i. 5, 6, &c. He aspired at the throne of Israel, founding his claims on the right of primogeniture, Amnon and Absalom being both dead, and this attempt cost him his life, A. M. 2990, 1 Kings ii. 13, &c. Also the name of a Levite, 2 Chron. xvii. 8, and of another, mentioned Neh. x. 16.

ADONIKAM, AD-O'NI-KAM, *the Lord is risen.* He returned from captivity with six hundred and sixty-five of his family, Ezra ii. 13.

ADONIRAM, AD-O-NI'RAM, *the high Lord.* The principal receiver of Solomon's tribute, and chief director of the thirty thousand men whom this prince sent to Lebanon to cut timber for his buildings, 1 Kings v. 14.

ADONIS, A-DO'NIS. The text of the Vulgate, Ezekiel viii. 14, says, that the prophet saw women sitting in the temple, and weeping for Adonis: but, according to the Hebrew text, they are said to weep for Tammuz, or the *hidden one.* Among the Egyptians, Adonis was, under the name Osiris, the husband of Isis. But he was sometimes called by the name of Ammuz, or Tammuz, *the concealed*, to denote, probably, his death or burial. The Hebrews, in derision, call him sometimes the *dead*, Psa. cvi. 28, Lev. xix. 28,

because they wept for him, and represented him as dead in his coffin; and at other times they called him the image of jealousy, Ezek. viii. 3, 5, because he was the object of the god Mars's jealousy. The Syrians, Phœnicians, Greeks, Lycians, and Cyprians, called him Adonis; and Calmet is of opinion that the Ammonites and Moabites gave him the name of Baal-Peor. See BAAL-PEOR.

The manner in which they celebrated this false deity was this;—They represented him as lying dead in his coffin—they wept for him—bemoaned themselves—and sought for him with great eagerness and inquietude. After this, they pretended to have found him again, and that he was living. At this good news they showed marks of the most extraordinary joy, and were guilty of a thousand lewd practices, to convince Venus how gladly they congratulated her upon the return and revival of her favourite, as before they had condoled her upon the loss of him, and his death. The Hebrew women, of whom the prophet Ezekiel is speaking, celebrated the feast of Tammuz, or Adonis, in Jerusalem: and God showed the prophet these women weeping, even in his temple, for this infamous god. See TAMMUZ.

ADONIZEDEK, AD-O-NI-ZED'EK, *the righteousness of the Lord, the Lord of justice.* The king of Zedek, or Jerusalem; for this city is believed to have had four names; Salem, Jerusalem, Jebus, and Zedek. A proof of this last name we have in Melchizedek; that is to say, the king of Zedek, or Salem. The history of this prince, his confederacy against Israel, seizure of Gibeon, his defeat, flight, concealment, detection, and execution, A. M. 2553, are fully narrated in Joshua x. 1—27.

ADOPTION. An act by which any body takes another into his family, owns him for his son, and appoints him his heir. The Greeks and Romans had several regulations concerning adoption. The Lacedemonian law required that adoptions should be performed, or at least ratified, in the presence of their kings. At Athens, neither slaves, madmen, nor persons under age, could adopt. And at Rome, when a man had a mind to adopt any person, he was to draw up his reasons and exhibit them to the college of *Pontifices* for their approbation: this approbation being obtained, the *Pontifices*, *Consul*, or some other prince or magistrate, brought in a bill at the *comitia curiata*, to make the adoption valid. The private ceremony which preceded the public adoption, among the Romans, consisted in buying the person to be adopted of his parents for a certain sum, formally given and taken; in this manner we are informed Augustus purchased Caius and Lucius of their father Agrippa.

Adopted persons assumed all the three names of the person into whose family this ceremony admitted them; but as a mark of their proper descent, they subjoined at the end of their names their former *nomen*, or *cognomen*, the *cognomen* being sometimes slightly altered.

It does not appear that adoption, properly so called, was formerly in use among the Jews. Moses makes no mention of it in his laws; and Jacob's adoption of his two grandsons, Gen. xlviii. 14, seems rather a substitution. Elijah adopts the prophet Elisha, and communicates the gift of prophecy to him, by putting his mantle upon him, 1 Kings xix. 19. And Moses dressed Eleazar in Aaron's sacred vestments, Num. xx. 26.

From this view of *civil* adoption, many writers have been led to found *spiritual* adoption, as mentioned by St. Paul, on the practice, and to draw inferences from the same; and yet it is highly probable the sacred penmen had no reference to the custom, as here stated; but rather to the Old Testament, and the language of God himself. *υιοθεσια*: the *making*, or *constituting of a son*, occurs Rom. viii. 15, 23. Compare Rom. ix. 4: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises," with Exod. iv. 22, 23, "Thus saith the Lord, Israel is my son, even my first-born. And I say unto thee, Let my son go, that he may serve me," &c. Deut. xiv. 1; "Ye are the children of the Lord your God. Jer. xxxi. 9; "I am a father to Israel, and Ephraim is my first-born." 2 Cor. vi. 18, "I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." See also Gal. iv. 4. Eph. i. 5. It is easy to see, that since the Jews rejected the Saviour, and the offers of the Gospel, they of course must be rejected, and the language made use of in their favour, as quoted above, must be applied to those persons who embraced the offers of Heaven, and of course took their places in the rank of God's people, and the promises made to them as such.

I know it may be said, that the case of Moses and Esther, Acts vii. 20, 21, Esth. ii. 7, were *civil* adoptions resembling those of the Greeks, Romans, and Orientals; to which it may be answered, that the former instance seems to have originated in pity for a perishing infant; and the latter in the ties of consanguinity; and not according to any fixed laws or standing custom then in practice, in either of the countries where they happened.

However, we are much more concerned to understand the nature and privileges of *spiritual adoption*, than to account for the origin of the term, or the advantages resulting from civil adoption. In this spiritual adoption we are made partakers of the Divine nature, and a temper or disposition given us becoming the relationship we bear, Jer. iii. 19. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name," John i. 12. There is no adoption without regeneration; for adoption is not a mere relation: the privilege and

the image of the sons of God go together. A state of adoption is never without a separation from defilement. The new name in adoption is never given till the new creature be formed, 2 Cor. v. 17. As many as are led by the Spirit of God, they are the sons of God, Rom. viii. 14. Yet these are to be distinguished. Regeneration, as a *physical* act, gives us a likeness to God in our nature; adoption, as a *legal* act, gives us a right to an inheritance. Regeneration makes us *formally* his sons, by conveying a principle, 1 Pet. i. 23; adoption makes us *relatively* his sons, by conveying a power, 1 John i. 12. By the one we are instated in the Divine affection; by the other we are partakers of the Divine nature

The privileges of adoption are every way great and extensive. 1. *It implies great honour.* They have God's name put upon them, and are described as "his people, called by his name," 2 Chron. vii. 14, Eph. iii. 15. They are no longer slaves to sin and the world, but emancipated from its dreadful bondage, are raised to dignity and honour, Gal. iv. 7, 1 John iii. 1, 2. 2. *Inexhaustible provision and riches.* They inherit all things, Rev. xxi. 7. All the blessings of grace are treasured up in Jesus Christ for them, Eph. i. 3. All the blessings of glory shall be enjoyed by them, Col. i. 27. All things are yours, says the apostle, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, 1 Cor. iii. 22. 3. *Divine protection.* "In the fear of the Lord is strong confidence, and his children shall have a place of refuge," Prov. xiv. 26. As the master of a family is engaged to defend and secure all under his roof, and committed to his care, so Jesus Christ is engaged to protect and defend his people. They shall dwell in a peaceable habitation, and in sure dwellings and quiet resting-places, Isai. xxxii. 18, Heb. i. 14. 4. *Unspeakable felicity.* They enjoy the most intimate communion with the Father and with his Son Jesus Christ. They have access to his throne at all times, and under all circumstances. They see Divine wisdom regulating every affair, and rendering all things subservient to their good, Heb. xii. 6—11. The laws, the liberty, the privileges, the relations, the provisions, and the security of this family, are all sources of happiness; but especially the presence, the approbation, and the goodness of God, as the Governor thereof, afford joy unspeakable and full of glory, 1 Pet. i. 8, Prov. iii. 17, Heb. iv. 16. 5. *Eternal glory.* Sometimes the adopter, in a civil state, might lose his property and honour, and in that case the person adopted would gain no advantage; but the inheritance of the saints is incorruptible, undefiled, and never fadeth away, 1 Pet. i. 4. "Now are we the sons of God; and it doth not appear what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is," 1 John iii. 2. In the present state we are as children at school; but in heaven we shall be as children at home, where we shall always behold the face of our heavenly Father,

> High in salvation and the climes of bliss.

For ever celebrating his praises, admiring his perfections, and enjoying his presence. So shall we be ever with the Lord, 1 Thess. iv. 17. The evidences of adoption are, 1. *Renunciation of all former dependencies.* For they who are brought into the family of God will evidence it by giving up every other object, so far as it interferes with the will and glory of their heavenly Father.—"Ephraim shall say, What have I to do any more with idols?" Hos. xiv. 8. "Other lords have had dominion over us; but by thee only will we make mention of thy name," Isai. xxvi. 13, Matt. xiii. 45, 46, Phil. iii. 8. 2. *Affection.* The children of God feel a regard for him above every other object. His own excellency, his unspeakable goodness to them, his promises of future blessings, are all grounds of the strongest love. "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee," Psa. lxxiii. 25. "The Lord is my portion, saith my soul, therefore will I hope in him," Lam. iii. 24, Luke vii. 47, Psa. xviii. 1. 3. *Access to God with a holy boldness.* Those who are partakers of the blessings of spiritual adoption prove it by a reverential yet familiar address to the Father of spirits: they will confess their unworthiness, acknowledge their dependance, and implore the mercy and favour of God. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father," Gal. iv. 6. "Through Jesus Christ we have access by one Spirit unto the Father," Eph. ii. 18. Having such a privilege, they come boldly to the throne of grace, that they may obtain mercy, and find grace to help in time of need, Heb. iv. 16. 4. *Obedience.* Believers prove their adoption by their obedience to the word and ordinances of God. "Ye are my friends, if ye do whatsoever I command you," John xv. 14, 1 John ii. 4, 5. 5. *Patient, yet joyful expectation,* Rom. ii. 7, vi. 23, 2 Cor. iv. 18, Heb. xi. 26, 27. From the consideration of the whole of this doctrine we may learn, that adoption is an act of free grace through Jesus Christ, Eph. i. 5, applied to believers by the Holy Spirit, Gal. iv. 6, Rom. vii. 15, 16. A blessing of the greatest importance, 1 John iii. 1; and lays us under an inviolable obligation of *submission,* Heb. xii. 9; *imitation,* Eph. v. 1; and *dependance,* Matt. vi. 32.

ADORA, A-DO'RA, the name of a place mentioned 1 Mac. xiii. 20.

ADORAIM, AD-O-RA'IM, *the strength of the sea.* A city of Palestine, in the tribe of Judah, built by king Rehoboam, 2 Chron. xi. 9.

ADORAM, AD-O'RAM, or HADORAM, 1 Chron. xviii. 10; or JORAM, in the *margin.*

1. The son of Joktan, Gen. x. 27. 2. A son of Tou, king of Hamath, 1 Chron. xviii. 10, 2 Sam. viii. 10. 3. The chief treasurer to king Rehoboam, 1 Kings xii. 18, &c. 4. The principal treasurer to king David, 2 Sam. xx. 24; perhaps father to the other Adoram.

ADORE, ADORATION denotes the act of worshipping God, or a being supposed to be a god. It is derived from *ad*, to, and *os*, the mouth, and imports kissing the hands. It is well known that expressions of submission, homage, and reverence, always have been, and are still carried to a great degree of extravagance in the eastern countries. When Joseph's brethren were introduced to him, *they bowed down themselves before him with their faces to the earth*, Gen. xlii. 6. The kings of Persia never admitted any one to their presence without exacting this act of adoration, for that was the proper term for it. The insolence of eastern monarchs to conquered princes, and the submission of the latter, is astonishing. D'Herbelot informs us, that a certain prince threw himself one day on the ground, and kissed the prints that the horses of his victorious enemy had made there, reciting some verses in Persian, which he had composed, to this effect:

"The marks that the foot of your horse has left upon the dust serves me now for a crown."

"The ring which I wear as a badge of my slavery, is become my richest ornament."

"While I shall have the happiness to kiss the dust of your feet, I shall think that fortune favours me with its tenderest caresses." Among the Jews, adoration consisted in kissing the hands, bowing, kneeling, and even prostration; and in their language kissing is used for adoration; as is also the Greek word προσκυνεω. The ceremony of adoration among the Romans was performed with the head vailed, or covered, the devotee applying the right-hand to his lips, the fore-finger resting upon the thumb, which was erect; and then bowing, he turned himself round from left to right. They carried their foolish servility to such a pitch as to pay a kind of adoration to their emperors, and treat as *gods* persons who did not deserve the name of *man*.

When the Greeks paid their adorations, it was not unusual to kiss their hands, which custom they might have learned in the east; (see Job xxxi. 26, 27;) and their dress on these occasions was sometimes mean. Their posture was sitting, standing, or kneeling, but mostly the latter. In adoration of the gods, they looked to the east; in adoration of demigods, to the west. Whatever be the form, it must be remembered, that adoration, as an act of worship, is due to God alone, Matt. iv. 10, Acts x. 25, 26, Rev. xix. 10.

ADORN, to deck, dress, or beautify: spoken of, 1. Adorning a place, Luke xxi. v. 2. The body, 1 Pet. iii. 3. 3. The mind of a Christian, 1 Pet. iii. 4—9. 4. The profession by a good conversation, Tit. ii. 10.

ADRAMMELECH, AD-RAM'ME-LEK, *the king's cloak, the greatness, power*, or *counsel of the king*. The son of Sennacherib, king of Assyria. The king returning to Nineveh, after his unhappy expedition made into Judea against king Hezekiah, was killed by his two sons, Adrammelech and Sharezer, while at his devotions in the temple of his god Nisroch, Isa. xxxvii. 38, 2 Kings xix. *ult*. It is not known what prompted these two princes to commit this parricide; whatever might be their motive, it is certain that after they had committed the murder, they fled for safety to the mountains of Armenia; and that their brother, Esar-haddon, succeeded to the crown.

ADRAMMELECH was also one of the gods adored by the inhabitants of Sepharvaim, who were settled in the country of Samaria, in the room of the Israelites, who were carried beyond the Euphrates. The Sepharvaites made their children pass through the fire, in honour of this idol, and another, called *Anammelech*, 2 Kings xvii. 31. The Rabbins pretend that Adrammelech was represented under the form of a mule; but there is much more reason to believe that Adrammelech meant the sun, and Anammelech the moon; the first signifying the magnificent king, the second the gentle king. See ANAMMELECH. The learned Hyde will have Adrammelech to signify *king of flocks;* and he supposes that Adrammelech and Anammelech were worshipped as having the care of cattle.

ADRAMYTTIUM, AD-RA-MYT'TI-UM, *a neat commonwealth*. A city on the west coast of Mysia, in Lesser Asia, over against the isle of Lesbos. It was in a ship belonging to this place that St. Paul sailed from Cesarea to Myra, Acts xxvii. 2.

ADRIA, A'DRI-A. A city upon the Tartaro, in the state of Venice. It gave name to the Adriatic Sea, which is sometimes called simply, Adria, as in Acts xxvii. 27.

ADRIEL, A'DRI-EL; the son of Barzillai. He married Merab, the daughter of Saul, who at first was promised to David, 1 Sam. xviii. 19. Adriel had five sons by her, who were delivered up to the Gibeonites to suffer death before the Lord, in revenge for the cruelty which Saul, their grandfather, had exercised against the Gibeonites. The text of 2 Sam. xxi. 8, imports, that these five were the sons of Michal and Adriel; but there is all the probability in the world that the name of Michal is put for that of Merab; or that Michal had adopted the sons of her sister Merab.

To ADVANCE, to raise to a higher station, or rank, 1 Sam. xii. 6.

ADVANTAGE, profit, gain, Job xxxv. 3. 2. To prevail, 2 Cor. ii. 11.

ADUEL, AD-U'EL. The great grandfather of Tobit, i. 1.

ADULLAM, AD-UL'LAM, *a witness*. A city belonging to the tribe of Judah, Josh. xv. 35, situated in the southern part of this tribe, towards the Dead Sea. Rehoboam rebuilt this place, and strengthened it with good for-

tifications, 2 Chron. xi. 7, 8. Eusebius says, that in his time it was a large town, ten miles from Elutheropolis, eastward. Judas Maccabæus encamped in the plains of Adullam, and there passed the Sabbath-day, 2 Macc. xii. 38. Joshua killed the king of Adullam, xii. 15. David concealed himself in the cave of Adullam, 1 Sam. xxii. 1, 2, &c.

ADULLAMITE. A citizen of Adullam, named Hirah, Gen. xxxviii. 1.

ADULTERY. The violation of the marriage-bed. The law of Moses punished with death both the man and the woman who were guilty of this crime, Lev. xx. 10. If a woman was betrothed to a man, and was guilty of this infamous crime before the marriage was completed, she was, in this case, along with her paramour, to be stoned, Deut. xxii. 22—24.

When any man among the Jews, prompted by jealousy, suspected his wife of the crime of adultery, he brought her first before the judges, and informed them that, in consequence of his suspicions, he had privately admonished her, but that she was regardless of his admonitions. If before the judges she asserted her innocency, he required that she should drink the *waters of jealousy*, that God might by these means discover what she was willing to conceal, Num. v. 12, &c. The man then produced his witnesses, and they were heard. After this, both the man and woman were carried to Jerusalem, and brought before the Sanhedrim; the judges of which, by threats and other means, endeavoured to confound the woman, and make her confess. If she persisted in denying the fact, she was led to the eastern gate of the court of Israel, stripped of her own clothes, and dressed in black, before great numbers of her own sex. The priest then told her, that if she was really innocent, she had nothing to fear; but if guilty, she might expect to suffer all that the law had denounced against her, to which she answered, "Amen, amen." The priest then wrote the terms of the law in this form: "If a strange man hath not come near you, and you are not polluted by forsaking the bed of your husband, these bitter waters which I have cursed will not hurt you: but if you have polluted yourself by coming near to another man, and gone astray from your husband,—may you be accursed of the Lord, and become an example for all his people; may your thigh rot, and your belly swell till it burst; may these cursed waters enter into your belly, and being swelled therewith, may your thighs putrefy."

After this, the priest filled a pitcher out of the brazen vessel near the altar of burnt-offerings, cast some dust of the pavement into it, mingled something with it as bitter as wormwood, and then read the curses, and received her answer of Amen. Another priest, in the mean time, tore off her clothes as low as her bosom—made her head bare—untied the tresses of her hair—fastened her clothes, which were thus torn, with a girdle under her breasts, and then presented her with the tenth part of an epha, or about three pints of barley-meal. The other priest then gave her the *waters of jealousy*, or bitterness, to drink; and as soon as the woman had swallowed them, he gave her the meal in a vessel like a frying-pan into her hand. This was stirred before the Lord, and part of it thrown into the fire of the altar. If the wife was innocent, she returned with her husband, and the waters, so far from injuring her, increased her health, and made her more fruitful; but if she was guilty, she grew pale immediately, her eyes swelled: and, lest she should pollute the temple, she was instantly carried out, with these symptoms upon her, and died instantly, with all the ignominious circumstances related in the curses. Such is the account given of this mode of trial, with respect to the woman; and the rabbins assert that the man with whom she had transgressed, though absent, was affected in a similar manner; and that if the husband had been guilty, the bitter waters had no bad effect upon the woman. The Jewish history has recorded no instance of this trial, and perhaps it was seldom, if ever, resorted to, as *divorce* was much more easy and practicable, and consequently the general redress.

The ancient Romans had no formal law against adultery, though some will have it to have been a capital offence by the law of Romulus, and again by the twelve tables; but for this there is no foundation. Augustus was the first who made it punishable by banishment, and in some cases by death. Antoninus published an edict, by which husbands, unless innocent themselves, were prohibited from prosecuting their wives for adultery.

The Greeks seem to have looked upon this crime with a remarkable degree of abhorrence. Hector, in Homer, tells Paris, that his desert was stoning. Rich adulterers were allowed to redeem themselves from the penal consequences of the crime with money. Sometimes the offender was punished with the loss of his eyes. At Gortyn, in Crete, the adulterer was covered with wool as a mark of his effeminacy and softness, and in this manner carried before the magistrate, who deprived him of all share in the management of public business. The Athenians left the offenders to the mercy of those whom they had injured, whence a variety of cruelties were exercised, agreeable to the temper of those into whose hands they fell. The Saxons formerly burnt the adulteress, and over her ashes erected a gibbet, whereon the adulterer was hanged. King Edmund, in this kingdom, ordered adultery to be punished in the same manner as homicide. Canute ordered the man to be banished, and the woman to have her nose and ears cut off. Modern punishments, in different nations, do not seem to be so severe. In Britain, it is reckoned a spiritual offence, and is cognizable by the spiritual courts, where it is punished by fine and pe-

nance. Although adultery is prohibited by the law of God, yet some have endeavoured to explain away the moral turpitude of it. But it is evident that, on the part of the *man* who solicits the chastity of a married woman, it certainly includes the crime of seduction, and is attended with mischief still more extensive and complicated: it creates a new sufferer, the injured husband—upon whose affection is inflicted a wound the most painful and incurable that human nature knows. The infidelity of the *woman* is aggravated by cruelty to her children, who are generally involved in their parent's shame, and always made unhappy by their quarrel. The marriage vow is witnessed before God, and accompanied with circumstances of solemnity and religion, which approach to the nature of an oath. The married offender, therefore, incurs a crime little short of perjury; and the seduction of the married woman is little less than subornation of perjury. But the strongest apology for adultery is, the prior transgression of the other party; and so far indeed as the bad effects of adultery are anticipated by the conduct of the husband or wife who first offends, the guilt of the second offender is extenuated. But this can never amount to a justification, unless it could be shown that the obligation of the marriage vow depends on the condition of reciprocal fidelity; a construction which appears founded neither in expediency, nor in terms of the vow, nor in the design of the legislature, which prescribed the marriage rite. To consider the offence upon the footing of *provocation*, therefore, can by no means vindicate retaliation. "Thou shalt not commit adultery," it must ever be remembered, was an interdict delivered by God himself.

ADULTERY, in the prophetic scriptures, is often metaphorically taken, and signifies idolatry and apostacy from God, by which men basely defile themselves, and wickedly violate their ecclesiastical and covenant relation to God, Hos. ii. 2, Ezek. xiv.

ADUMMIM, Ad-um'mim, *earthy, red, bloody ones.* A mountain and city in the tribe of Benjamin, Josh. xv. 7, xviii. 17. It lay in the way from Jerusalem to Jericho, and is said to have been much infested with robbers. Here Jesus lays the scene of his parable concerning the man who fell among thieves, Luke x. 30—36.

ADVOCATE, *a patron, one who pleads the cause of another; a monitor, instructer, guide.* In the first of these views the word is applied to Jesus Christ, our *Intercessor*, who pleads the cause of sinners with his Father, 1 John ii. 1. In the second sense it is applied to the Holy Spirit in his blessed office in the church of Jesus Christ, John xiv. 16, xv. 26, xvi. 7.

ÆDIAS, A-e'di-as. A porter, or guard of the temple, who returned from the Babylonish captivity, 1 Esd. ix. 27.

ÆNEAS, Æ'ne-as, a man who was miraculously healed, Acts ix. 33.

ÆNON, Æ'non, a village of Palestine, near Jordan, John iii. 23.

ÆRA, a series of years, commencing from a certain point of time called an epocha: thus we say, the Christian æra; that is, the number of years elapsed since the birth of Christ. The generality of authors use the terms æra and epocha in a synonymous sense; that is, for the point of time from which any computation begins. See EPOCH.

The ancient Jews made use of several æras in their computation; sometimes they reckoned from the deluge; sometimes from the division of tongues; sometimes from their departure out of Egypt; and at other times from the building of the temple; and sometimes from the restoration after the Babylonish captivity: but their vulgar æra was from the creation of the world, which falls in with the year of the Julian period 953; and consequently they supposed the world created 294 years sooner than according to our computations. But when the Jews became subject to the Syro-Macedonian kings, they were obliged to make use of the æra of the Seleucidæ in all their contracts, which from thence was called the æra of contracts. This æra begins with the year of the world 3692, of the Julian period 4402, and before Christ 312. The æra in general use among the Christians is that from the birth of Jesus Christ, concerning the true time whereof chronologers differ; some place it two years, others four, and others again five, before the vulgar æra, which is fixed for the year of the world 4004: but Abp. Usher, and after him the generality of modern chronologers, place it in the year of the world 4000.

AFFECTION, in a philosophical sense, refers to the manner in which we are *affected* by any thing for a continuance, whether painful or pleasant; but, in the most common sense, it may be defined to be a settled bent of the mind towards a particular being or object. It holds a middle place between *disposition* on the one hand, and *passion* on the other. It is distinguishable from *disposition*, which, being a branch of one's nature originally, must exist before there can be any opportunity of exerting it upon any particular object; whereas affection can never be original; because, having a special relation to a particular object, it cannot exist till the object shall have once, at least, been presented. It is also distinguishable from *passion*, which, depending on the real or ideal presence of its object, vanishes with its object; whereas affection is a lasting connexion, and, like other connexions, subsists even when we do not think of the object. The affections, as they respect religion, deserve in this place a little attention. They may be defined to be the "vigorous and sensible exercises of the inclination and will of the soul towards religious objects." Whatever extremes stoics or enthusiasts have run into, it is evident that the exercise of the affections is essential to the

existence of true religion. It is true, indeed, that all affectionate devotion is not wise and rational; but it is no less true that all wise and rational religion must be affectionate. The affections are the springs of action; they belong to our nature; so that, with the highest perceptions of truth and religion, we should be inactive without them. They have considerable influence on men in the common concerns of life; how much more then should they operate in those important objects that relate to the Divine Being, the immortality of the soul, and the happiness or misery of a future state! The religion of the most eminent saints has always consisted in the exercise of holy affections. Jesus Christ himself affords us an example of the most lively and vigorous affections; and we have every reason to believe that the employment of heaven consists in the exercise of them. In addition to all which, the Scriptures of truth teach us, that religion is nothing if it occupy not the affections, Deut. vi. 4, 5, xxx. 6, Rom. xii. 11, 1 Cor. xiii. 13, Ps. xxvii. 14.

A distinction, however, must be made between what may be *merely natural*, and what is *truly spiritual*. The affections may be excited in a natural way, under ordinances, by a *natural impression*, Ezek. xxxiii. 32; by a *natural sympathy*, or by the *natural temperament* of our constitution. It is no sign that our affections are spiritual, because they are raised very high—produce great effects on the body—excite us to be very zealous in externals—to be always conversing about ourselves. These things are often found in those who are only mere professors of religion, Matt. vii. 21, 22.

AFFINITY. There are several degrees of affinity wherein marriage was prohibited by the law of Moses: thus the son could not marry his mother, nor his father's wife, Lev. xviii. 7, &c. The brother could not marry his sister, whether she were so by the father only, or only by the mother, and much less if she were his sister both by the same father and mother. The grandfather could not marry his granddaughter, either by his son or daughter. No one could marry the daughter of his father's wife; nor the sister of his father or mother; nor the uncle his niece: nor the aunt her nephew; nor the nephew the wife of his uncle by the father's side. The father-in-law could not marry his daughter-in law; nor the brother the wife of his brother, while living; nor even after the death of his brother, if he left children. If he left no children, the surviving brother was to raise up children to his deceased brother, by marrying his widow. It was forbidden to marry the mother and the daughter at one time, or the daughter of the mother's son, or the daughter of her daughter, or two sisters, together

It is true, the patriarchs, before the law, married their sisters, as Abraham married Sarah, who was his father's daughter by another mother; and two sisters together, as Jacob married Rachel and Leah; and their own sisters, both by father and mother, as Seth and Cain. But these cases are not to be proposed as examples; because in some they were authorized by necessity; in others, by custom; and the law as yet was not in being. If some other examples may be found, either before or since the law, the Scripture expressly disapproves of them; as Reuben's incest with Balah, his father's concubine; and the action of Amnon with his sister Tamar; and that of Herod Antipas, who married Herodias, his sister-in-law, his brother Philip's wife, while her husband was yet living.

Solomon made affinity with Pharaoh, by espousing his daughter, 1 Kings iii. 1; Jehoshaphat with Ahab, when he took his sister Athaliah to be the wife of his son Jehoram, 2 Chron. xviii. 1.

AFFLICT, AFFLICTION, that which causes a sensation of pain. Calamity or distress of any kind. The afflictions of the saints are represented in the Scripture as *appointed*, 1 Thess. iii. 3, Job v. 6, 7; *numerous*, Ps. xxxiv. 19; *transient*, 2 Cor. iv. 17, Heb. x. 37; and when *sanctified*, *beneficial*, 1 Pet. i. 6, Ps. cxix. 67, 71. They wean from the world; work submission; produce humility; excite to diligence; stir up to prayer; and conform us to the Divine image. To bear them with patience, we should consider our own unworthiness; the design of God in sending them; the promises of support under them; and the real good they are productive of. The afflictions of a good man, says an elegant writer, never befall without a cause, nor are sent but upon a proper errand. These storms are never allowed to rise but to dispel some noxious vapours, and to restore salubrity to the moral atmosphere. Who that, for the first time, beheld the earth in the midst of winter bound up with frost or drenched in floods of rain, or covered with snow, would have imagined that nature, in this dreary and torpid state, was working towards its own renovation in the spring? Yet by experience we know that those vicissitudes of winter are necessary for fertilizing the earth; and that under wintry rains and snows lie concealed the seeds of those roses that are to blossom in the spring; of those fruits that are to ripen in the summer; and of the corn and wine which are in harvest to make glad the heart of man. It would be more agreeable to us to be always entertained with a fair and clear atmosphere, with cloudless skies, and perpetual sunshine: yet in such climates as we have most knowledge of, the earth, were it always to remain in such a state, would refuse to yield its fruits; and in the midst of our imagined scenes of beauty, the starved inhabitants would perish for want of food. Let us, therefore, quietly submit to Providence. Let us conceive this life to be the winter of our existence; now the rains must fall, and the winds must roar around us; but, sheltering ourselves under Him who is the covert from the tempest, let

us wait with patience till the storms of life shall terminate in an everlasting calm.

AGABA, Ag'a-ba, *a grasshopper.* A person who returned from the Babylonish captivity, and his sons servants of the temple, 1 Esdr. v. 30.

AGABUS, Ag'a-bus, *a locust, grasshopper.* A prophet, and, as the Greeks say, one of the seventy disciples of our Saviour, foretold that there would be a great famine over all the earth; and we are informed that it came to pass accordingly under the emperor Claudius, in the fourth year of his reign, A. D. 44, Acts xi. 28.

Ten years after this, as St. Paul was going to Jerusalem, and had already landed at Cæsarea, in Palestine, the same prophet, Agabus, arrived there, and coming to visit St. Paul and his company, he took this apostle's girdle, and binding himself hand and feet, he said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles, Acts xxi. 10. We know no other particulars of the life of Agabus. The Greeks say that he suffered martyrdom at Antioch.

AGAG, A'gag, *a garret.* It seems to have been a common name of the princes of Amalek, one of whom was very powerful as early as the time of Moses, Num. xxiv. 7. On account of the cruelties exercised by this king and his army against the Israelites, as they returned from Egypt, a bloody and long-contested battle took place between Joshua and the Amalekites, in which the former was victorious, Exod. xvii. 8—13. At the same time, God protested with an oath to destroy this people, ver. 14, 15, 16, Deut. xxv. 17—19, A. M. 2513. About four hundred years after this, the Lord remembered the cruel treatment of this people, and his own oath, and he commanded Saul, by the mouth of Samuel, to destroy them. He mustered his army, and found it 200,000 strong, 1 Sam. xv. 1, &c. Being entered into their country, he cut in pieces all he could meet with from Havilah to Shur. Agag their king, and the best of their cattle, were suffered to live. However, Agag did not long enjoy this favour; for Samuel no sooner heard that he was alive, than he sent for him: and notwithstanding his insinuating address, and the vain hopes with which he flattered himself that the bitterness of death was passed, he caused him to be hewed to pieces in Gilgal before the Lord.

Agagite, such Haman was called, probably because he was an Amalekite, and of the blood-royal, Esth. iii. 1.

AGAPÆ, Ag-a-pæ', Love-feasts, from ἀγαπη, love. The feasts of charity, which were in use among the Christians of the primitive church, were called by this name. They were celebrated in memory of the last supper which Jesus Christ made with his apostles when he instituted the holy eucharist. At these seasons, liberal contributions were made by the rich in behalf of the poor: and while they were conducted according to the strict rules of piety, as in the presence of the Lord, no doubt but they were conducive to the interests of religion. St. Chrysostom gives the following account of this feast, which he derives from the apostolic practice. He says, The first Christians had all things in common, as we read in the Acts of the Apostles: but when that equality of possession ceased, as it did even in the apostles' time, the agapæ or love-feast was substituted in its room.—Upon certain days, after partaking of the Lord's supper, they met at a common feast; the rich bringing provisions, and the poor, who had nothing, being invited. It was always attended with the holy sacrament; but there is some difference between the ancient and modern interpreters as to the circumstance of time, viz. whether this feast was held before or after the communion. St. Chrysostom is of the latter opinion, the learned Dr. Cave of the former.—These love-feasts, during the three first centuries, were held in the church without scandal or offence; but in after times, the heathens began to tax them with impurities. This gave occasion to the reformation of these agapæs. The kiss of charity, with which the ceremony used to close, was no longer given between different sexes; and it was expressly forbidden to have any beds or couches for those who should be disposed to eat more at their ease. Notwithstanding these precautions, the abuses committed in them became so notorious, that the holding them (in churches at least,) was solemnly condemned at the council of Carthage, A. D. 397. Thus, through the wickedness of professors, ended an institution which St. Chrysostom calls, "the foundation of charity; the consolation of the poor; the correction, discipline, and instruction of the rich; and the doctrine of humility." It was an adjunct of the Lord's supper, was begun and concluded with prayer and thanksgiving, Acts ii. 46, 47, Jude 12.

AGAR, A'gar, mount Sinai, so called, Gal. iv. 24, 25.

AGARENES, Ag-a-re'nes, mentioned Baruch iii. 23.

AGATE, *Achates*, a semi-pellucid gem, mentioned Exod. xxviii. 19. It was the second stone of the third row of precious stones in the breast-plate of the high priest. The Syrians traded with *agates* in the Tyrian fairs, Ezek. xxvii. 16. The *windows* of the Gospel-church are of *agates*, Isai. liv. 12, to represent her transcendent glory.

AGEE, Ag'ee, *valley, deepness.* A Hararite, the father of Shammah, one of David's worthies, 2 Sam. xxiii. 11.

AGE, the whole continuance of human life, Gen. xlvii. 28. 2. The time of human life when a woman is fit for conceiving children, Heb. xi. 11. 3. The time when the human mind has gained its maturity, John ix. 21, 23, Eph. iv. 13, Heb. v. 14. The age of

fifty is much spoken of by the Jews, and greatly attended to: at the age of fifty, they say, a man is fit to give counsel; hence the Levites were dismissed from service at that age, it being more proper for them to give advice, than to bear burdens. A *methergeman*, or an interpreter in a congregation, was not chosen under fifty years of age: and if a man died before he was fifty, this was called the death of cutting off; a violent death; a death inflicted by God as a punishment. 4. Long continuance of life, Job v. 26, Zech. viii. 4. 5. A period of time, past, present, or future, Eph. ii. 7, iii. 5. 6. The people living in such periods or ages of the world, Col. i. 26.

The duration of the world has been divided by AGES. The first from the creation to the deluge, 1656. The second, from the deluge till the time of Abraham's entering into the land of promise, A. M. 2082. The third, from thence till the Israelites' departure from Egypt, A. M. 2523. From leaving Egypt, to the foundation of Solomon's temple, A. M. 2992. From that period to the Babylonish captivity, A. M. 3416: and from that captivity to the birth of Christ, A. M. 4000, four years before the vulgar æra. And from the birth of Jesus Christ to the present year, 1812; consequently, from the creation to this time is 5816. The East Indians, Chinese, Chaldeans, and Egyptians, far exceed our computation, the first making the age of the world to be 15,115,246.

Few persons are ignorant that there is a great difference in the ages of the patriarchs, as delivered in the Septuagint, and in the Hebrew text. This difference, with regard to the time before the deluge, is about 586 years more in the Septuagint than in the Hebrew or Vulgate Bible. According to the former, the deluge happened in the year of the world 2242; but according to the latter, in 1656. And after the deluge, from the 601st year of Noah, which is the next year after the deluge, the Septuagint reckon 1172 years to the 70th year of Terah: whereas the Hebrew reckons no more than 292 years, which constitutes a difference of 980 years: so that by the addition of 586 years, before the deluge, there will be found 1466 years more in the Septuagint than in the Hebrew. No person has hitherto been able to discover the true motive which could induce the Septuagint thus to lengthen out the lives of the patriarchs: unless, with Usher, we allow that the original and genuine Septuagint has been lost or destroyed, and that the present one is the work of some impudent, ignorant hand, who, to bend the Bible to his own views, has taken liberties that would not be warranted in any common translator. Some have conjectured that their, or his design herein, was to secure the sacred books from the censure of the heathens, who, not knowing how to credit the relation of the longevity of the patriarchs, maintained that one of our years was equivalent to ten or five of theirs; so that a person who had been said to live eight hundred years, in reality had lived no more than eighty, or at most but 160; and so in proportion to others.

Vossius and Pezron have, with great zeal, attempted to establish this chronology, under pretence that it tallies better with profane history, and accounts for the multitudes of people in the earlier ages of the world. That pretence is entirely groundless; for, at a moderate calculation, there might be 80,000,000,000 persons in the world in the year of the deluge, A. M. 1656. The sixteen grandsons of Noah might produce sundry thousands against the building of Babel, even suppose we should place it at the birth of Peleg, in the 101st year after the flood. And if, with the authors of the Universal History, we place it 252 years after, there might be still many thousands more. We have no authority for such vast multitudes of men in the early ages after the deluge, but that of Ctesias, whose notions are too romantic to demand credit. Stillingfleet, in his *Origines Sacræ*, Bedford, in his Chronology, and Shuckford, in his Connexions, have shown how well the Chronology of our Bible tallies with such profane history as deserves credit. Sir Isaac Newton, in his Chronology of ancient kingdoms amended, has rendered it sufficiently probable that the states mentioned in the history of the Greeks, were not, by far, so early founded as was generally thought.

AGGEUS, AG-GE'US, a person mentioned 1 Esdr. vi. 1.

AGONY, painful conflict in mind, body, or both, Luke xxii. 44.

AGNUS DEI, *the Lamb of God*. A cake of wax, stamped with the figure of a lamb supporting the banner of a cross. These cakes were consecrated with great solemnity, and, covered with a piece of cloth, cut in the form of a heart, were carried in all their solemnities. The priests persuaded the people that they were possessed of great virtues, and sold them at a high price.

AGRIPPA, A-GRIP'PA, *sorrowful*, surnamed Herod, the son of Aristobulus and Mariamne, and grandson to Herod the Great, was born A. M. 3997, three years before the birth of our Saviour, and seven years before the vulgar æra. After the death of his father Aristobulus, Josephus informs us, that Herod, his grandfather, took care of his education, and sent him to Rome to make his court to Tiberius. Agrippa, having a great inclination for Caius, the son of Germanicus, and grandson of Antonia, chose to attach himself to this prince, as if he had some prophetic views of the future elevation of Caius, who at that time was beloved by all the world. The great assiduity and agreeable behaviour of Agrippa, so far won upon this prince, that he was unable to live without him.

Agrippa being one day in conversation with Caius, was overheard by one Eutychus, a slave whom Agrippa had emancipated, to say that he should be glad to see the old emperor take

his departure for the other world, and leave Caius master of this, without meeting with any obstacle from the emperor's grandson, Tiberius Nero. Eutychus, some time after this, thinking he had reason to be dissatisfied with Agrippa, communicated the conversation to the emperor; whereupon Agrippa was loaded with fetters, and committed to the custody of an officer. Soon after this, Tiberius dying, and Caius Caligula succeeding him, the new emperor heaped many favours and much wealth upon Agrippa, changed his iron fetters into a chain of gold, set a royal diadem upon his head, and gave him the tetrachy which Philip the son of Herod the Great had been possessed of, that is, Batanæa and Trachonitis. To this he added that of Lysanias; and Agrippa returned very soon into Judea, to take possession of his new kingdom. The emperor Caius, desiring to be adored as a god, commanded to have his statue set up in the temple of Jerusalem. But the Jews opposed this design with so much resolution, that Petronius was forced to suspend his proceedings in this affair, and to represent, in a letter to the emperor, the resistance he met with from the Jews. Agrippa, who was then at Rome, coming to the emperor at the very time he was reading the letter, Caius told him, that the Jews were the only people of all mankind who refused to own him for a deity; and that they had taken arms to oppose his resolution. At these words Agrippa fainted away, and being carried home to his house, continued in that state for a long time. As soon as he was somewhat recovered, he wrote a long letter to Caius, wherein he endeavoured to soften him; and his arguments made such an impression upon the emperor's mind, that he desisted, in appearance, from the design which he had formed of setting up his statue in the temple.

Caius being killed in the beginning of the following year, A. D. 41, Agrippa, who was then at Rome, contributed much by his advice to maintain Claudius in possession of the imperial dignity, to which he had been advanced by the army. But in this affair, Agrippa acted a part wherein he showed more cunning and address, than sincerity and uprightness: for while he made a show of being in the interest of the senate, he secretly advised Claudius to be resolute, and not to abandon his good fortune. The emperor, as an acknowledgment for his kind offices, gave him all Judea, and the kingdom of Chalcis, which had been possessed by Herod his brother. Thus Agrippa became of a sudden one of the greatest princes of the east, and was possessed of as much, if not more territories, than had been held by Herod the Great, his grandfather. He returned to Judea, and governed it to the great satisfaction of the Jews. But the desire of pleasing them, and a mistaken zeal for their religion, induced him to commit murder, the memory whereof is preserved in Scripture, Acts xii. 1. 2. &c. And he intended to have shed the blood of St. Peter, but God delivered him in a miraculous manner. After the passover this prince went from Jerusalem to Cæsarea, and there had games performed in honour of Claudius. Here the inhabitants of Tyre and Sidon waited on him to sue for peace. Agrippa being come early in the morning into the theatre, with a design to give them audience, seated himself on his throne, dressed in a robe of silver tissue, worked in the most admirable manner. The rising sun darted his golden beams thereon, and gave it such a lustre as dazzled the eyes of the spectators; and when the king began his speech to the Tyrians and Sidonians, the parasites around him began to say, it was the voice of a god, and not of man. Instead of rejecting these impious flatteries, Agrippa received them with an air of complacency; but at the same time observed an owl above him on a cord. He had seen the same bird before, when in bonds at Rome, and he was then informed that he should soon be set at liberty; but that whenever he should see the same thing again, he should not live above five days afterward. In consequence of this, he was greatly terrified; and at the same time the angel of the Lord smote him, because he did not give God the glory. Being therefore carried home to his palace, he died, at the end of five days, racked with tormenting pains in his bowels, and devoured with worms. Such was the death of Herod Agrippa, A. D. 44, after a reign of seven years. He left a son of the same name, and three daughters—Bernice, who was married to her uncle Herod, her father's brother; Mariamne, betrothed to Julius Archelaus; and Drusilla, promised to Epiphanius, the son of Archelaus, the son of Comagena.

Agrippa, son of the former emperor Agrippa, was at Rome with the emperor Claudius, when his father died. The emperor, we are told by Josephus, was inclined to give him all the dominions that had been possessed by his father, but was dissuaded from it by his ministry.

Three years after this, Herod, king of Chalcis, and uncle to young Agrippa, dying, the emperor gave his dominions to this prince, who, notwithstanding, did not go into Judea till four years after, A. D. 53; when, Claudius taking from him the kingdom of Chalcis, gave him the provinces of Gaulonitis, Trachonitis, Batanæa, Paneas, and Abylene, which formerly had been in the possession of Lysanias. After the death of Claudius, his successor, Nero, who had a great affection for Agrippa, to his other dominions added Julias in Peræa, and that part of Galilee to which Tarichæa and Tiberias belonged. Festus, governor of Judea, coming to his government A. D. 60, king Agrippa and Bernice, his sister, went as far as Cæsarea to salute him; and as they continued there for some time, Festus talked with the king concerning the affair of St. Paul, who had been seized in the

temple, about two years before, and within a few days previous to his visit had appealed to the emperor. Agrippa said to Festus, I have long desired to hear this man speak, Acts xxv. 13, 14, &c. see also xxvi. 1, 2, *ad* 29th.

Agrippa deprived John Cabei of the high priesthood, and gave it to Ananus, A. D. 62. This was the same high priest who put James Minor to death in Jerusalem, near the time of the passover. But this action gave such disgust to the people in general, that Agrippa took the high priesthood from him, having enjoyed it only for three months, and gave it to Jesus, the son of Damnæus. Some time after, he allowed the Levites, who were appointed to sing in the temple, to wear the linen robe, which had hitherto been reserved for the use of the priests alone: and as part only of the Levites were employed in singing, and the rest were taken up with other offices in the temple, he permitted these also to learn to sing, that they might have their share in that privilege which he had granted to the rest. While every thing was disposed for a rebellion in Judea, Agrippa did all in his power to quiet the minds of the people, and incline them to peace: but his endeavours were unsuccessful. He for some time indeed suspended, but could not entirely suppress, the rebellious Jews, who were exasperated, and driven to the utmost distress, by the cruelties and insolence of their governors. They declared openly against the Romans, A. D, 66; and Agrippa was forced to join his troops with those of Rome to reduce his countrymen, and assist in taking Jerusalem. After the destruction of this city, he retired to Rome with his sister Bernice, with whom he had always lived in such a manner as gave occasion for much talk, very little to the advantage of either party. He died A. D. 90, in the 70th year of his age.

AGUE, a periodical disease of the fever kind. It is probable, however, that the ague mentioned in Scripture means, in general, a violent fever, without any particular reference to the hot and cold fits distinguishing the distemper in our climate: hence we read, *I will appoint the burning ague*, Lev. xxvi. 16. The Septuagint translates it *jaundice;* but the original word simply conveys *burning*, or *scorching*. It was one of those judgments connected with disobedience to God's laws, under the Old Testament, Deut. xxviii. 22; and therefore, when the Saviour came to redeem men from the curse of the law, he appeared healing those oppressed with fevers; a type of his spiritual redemption, Luke iv. 38, 39, John iv. 47, &c.

AGUR, A'GUR, *a stranger, gathering*. The xxxth chapter of Proverbs begins with this title: "The words of Agur, the son of Jakeh," which, according to the signification of the original terms, may be translated, as the Vulgate has it, *Verba congregantis, filii vomentis*, which translation Le Clerc condemns, supposing these to be proper names, which ought not to be translated. These words are rendered by Lewis de Dieu, "The words of him who has recollected himself, the son of obedience." The generality of the fathers and commentators will have it, that Solomon describes himself under the name of Agur, the son of Jakeh; others conjecture that Agur, as well as Lemuel, in ch. xxxi. 1, were wise men, who lived in the time of Solomon, and were his interlocutors in the Book of Proverbs, an opinion which Calmet thinks has not the least foundation; this book not having the appearance of a dialogue. This last expositor thinks it probable that Agur was an inspired writer, different from Solomon, whose sentiments it was thought proper to join with those of this prince, because of the conformity of their matter. For what could have induced Solomon to disguise his name in this place? For what reason should he have changed his style and manner of writing in this chapter alone? It being evident that this chapter is penned in a way very different from the rest of the book. Besides, was it becoming Solomon to express himself as this author does in the second verse: "Surely I am more brutish than any man, and have not the understanding of a man:" and to address himself to God after this manner, "Give me neither riches nor poverty." Certainly these words are not consistent with the dignity of king Solomon.

Mr. Pool observes, that this should not be understood of Solomon, from the laws of good interpretation, one of which is, that all words should be taken in their most natural and proper sense, when there is no evidence nor necessity of understanding them improperly and figuratively. Le Clerc suspects, from the first and third verses of this chapter, that Agur was no Hebrew, but a proselyte from some of the neighbouring nations.

AHAB, A'HAB, *the brother's father:* a king of Israel, the son and successor of Omri, who began his reign A. M. 3086, and reigned twenty-two years, 1 Kings xvi. 29, &c. This prince did evil in the sight of the Lord, and exceeded all his predecessors in impiety. He married Jezebel, the daughter of Ethbaal, king of the Zidonians, who introduced the idols of Baal and Astarte among the Israelites, and engaged Ahab in the worship of these false deities. God, being provoked by the sins of Ahab, sent the prophet Elijah to him, 1 Kings xvii. 1, &c. who declared to him that there should be a famine of three years continuance; after which he retired, lest king Ahab, or Jezebel his queen, should procure his death.

The dearth having lasted three years, Ahab sent Obadiah, who was governor of his house, 1 Kings xviii. to look for pasture in the country, that he might, if possible, preserve some of his cattle. Obadiah in his journey, having met Elijah, was commanded by that prophet to go and tell Ahab that he was there. Ahab came immediately to meet him, and said to the prophet, "Art thou he that troubleth Israel?" The prophet answered, "I have

not troubled Israel; but thou and thy father's house, in that thou hast forsaken the commandments of the Lord, and hast followed Baalim." Then the prophet desired Ahab to gather all the people to mount Carmel, and with them the prophets of Baal; and when they were thus assembled, Elijah caused fire to descend from heaven upon his sacrifice; after which he obtained of God a grant for rain, with which the earth recovered her former fertility. See article ELIJAH. Six years after this, that is, A. M. 3103, Ben-hadad, king of Syria, 1 Kings xx. laid siege to Samaria, and sent an embassy to Ahab with this message: "Thy silver and thy gold are mine, thy wives also, and thy children, even the goodliest, are mine." To this the king of Israel answered, "My lord, O king, according to thy saying, I am thine, and all that I have." And the messengers came again from Ben-hadad, saying in their master's name, "Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children, and I will send my servants to-morrow about this time, and they shall search thy house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes they shall put it in their hands and take it away." Then Ahab called all the elders of the land, and said, "Mark, I pray you, and see how this man seeketh mischief. I have yielded to all that he at first demanded; and he is not content with what is mine, but will have what belongs unto my subjects." And the elders and all the people said unto the king, "Hearken not to him, nor consent." The ambassadors of Ben-hadad returning to him, reported the resolution of the Samaritans; whereupon he sent to Ahab and said, "The gods do so to me and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me." To which Ahab replied, "Let not him that girdeth on the harness boast himself as he that putteth it off." Ben-hadad was drinking in the shade with other kings that accompanied him, when he received this answer; upon which he ordered his army to invest Samaria: but while he lay before the town, God, who was justly provoked at this proud Syrian, sent a prophet to Ahab, not only to assure him of victory, but to instruct him likewise in what manner it was to be obtained. Ahab was ordered to review the princes of the provinces, which he found to be a choice company, consisting of 232 young men, who were to command the people in Samaria, amounting to 7000 men: with this small army Ahab was directed to fall upon the great host of the Syrians, and that at noon-day, while Ben-hadad and the thirty-two kings that accompanied him, were drinking and making merry. Ben-hadad having notice of their marching out of the city, ordered them to be brought before him alive, whatever their designs were: but the young men, followed by this small army, advanced, and killing all that opposed them, such a panic seized the Syrian troops that they began to flee; and even Ben-hadad mounted his horse, and fled with his cavalry; which Ahab perceiving, pursued them, killed great numbers of them, and took considerable booty.

What is rendered the young men of the princes of the provinces, 1 Kings xx. 14, who were the instruments in obtaining this victory, has in it some ambiguity in the Hebrew; and may signify either the sons or the servants of the princes of the provinces; either young noblemen themselves, or their father's pages, who were brought up equally delicate, and quite unaccustomed to war. It was by these young men, and not by old veteran officers, that this battle was to be won; that thereby it might appear that the victory was wholly owing to God's gracious interposition, and not to the valour or fitness of the instruments.

After this a prophet of the Lord came to Ahab, to animate him with fresh courage, and to put him upon his guard; assuring him that Ben-hadad would return the following year. According to this prediction, at the end of the year, he returned and encamped at Aphek, with a resolution to give the Israelites battle. Ahab understanding this, marched out against him, with an army much inferior in number: but a prophet came from God, who assured him of victory. Both armies being ranged in order of battle, for seven days successively, at length upon the seventh day, a battle ensued, wherein the Israelites killed an hundred thousand of the Syrians, and the rest fled to Aphek. But as they were pressing to get into the city, the walls of Aphek fell upon 27,000 more. Ben-hadad throwing himself upon the mercy of Ahab, this prince received him into his own chariot, made an alliance with him, and permitted him to go, upon condition that Ahab should be allowed to make streets and a market-place in Damascus, as Benhadad's father had done in Samaria. The privilege which Ben-hadad gave to Ahab is thus expressed, "Thou shalt make streets for thee in Damascus, as my father made in Samaria." But the learned are not agreed what we are to understand by *streets*. Some suppose, that they were courts of judicature, where Ahab was to maintain a jurisdiction over Ben-hadad's subjects; others think that they were market-places, where commodities were to be sold, and the toll of them paid to Ahab; but the most general opinion is, that they were citadels or fortifications, to serve as a check upon the chief city of the Syrians, to prevent their making fresh irruptions into the land of Israel. This clemency shown so unseasonably to the king of Syria, greatly provoked the Lord: see 1 Kings xx. 39—43.

If it should be asked wherein lay Ahab's great offence, for which God threatens to punish him so severely? The answer is, that it consisted in permitting so horrid a blasphemer as Benhadad was, to go unpunished,

which was contrary to an express law, Lev. xxiv. 16. If it should be urged, that this was nothing to Ben-hadad, since the law concerned the Israelites only, the reply is, that this law extended not to those only that were born in the land; but, as it is there expressed, to *strangers* likewise that were among them, and in their power, as Ben-hadad certainly was. God delivered him into Ahab's hands for his blasphemy, as he had promised, 1 Kings xx. 28; and therefore this act of providence, compared with the law, plainly intimated, that he was appointed by God for destruction. But so far was Ahab from punishing him as he deserved, that he treated him like a friend and a brother; dismissed him upon easy terms, and took his bare word for the performance, without the least care for the reparation of the Divine honour.

A. M. 3107, Jehoshaphat, king of Judah, came to Samaria to visit Ahab, (1 Kings xxii,) at a time when he was preparing to attack Ramoth-Gilead, which Ben-hadad, king of Syria, unjustly held from him. The king of Israel invited Jehoshaphat to accompany him in this expedition, with which that prince complied; see the above chap. to 37th verse. He died of his wounds, A. M. 3107, and was succeeded by his son Ahaziah.

AHAB, the son of Kolaiah, one of the two false prophets who seduced the Israelites at Babylon, Jer. xxix. 21, 22.

AHARAH, A-HAR'AH, *a meadow of a sweet savour.* A son of Benjamin, 1 Chron. viii. 1.

AHARHEL, A-HAR'HEL, *the smallest host.* The son of Harum, 1 Chron. iv. 8.

AHASBAI, A-HAS'BAI, *trusting in me; a brother of compassion.* Father of Eliphelet, one of David's worthies, 2 Sam. xxiii. 34.

AHASUERUS, A-HAS-U-E'RUS, *a prince or head.* Sometimes called Astyages, the Mede, Dan. ix. 1. He was the son of the brave Cyaxares, who assisted Nebuchadnezzar to overturn the Assyrian empire, and ruin the city of Nineveh. He succeeded his father on the Median throne, and reigned thirty-five years; but did nothing of importance, except repulsing an inroad which Evil-merodach, king of Babylon, made on his territories. He died, A. M. 3444, leaving children, Darius, the Mede, his successor, and Mandane, the mother of Cyrus.

2. AHASUERUS, or Cambyses, king of Persia. He succeeded his father CYRUS, A. M. 3475, and reigned seven years and five months. He had scarcely mounted the throne, when the Samaritans requested him to put a stop to the rebuilding of the temple at Jerusalem. He did not, and perhaps could not, formally revoke the decree of his father. The building, however, was stopt during his reign. He was remarkable for nothing but violence, foolishness, and cruelty. His fits of passion often hurried him into downright madness. That Cambyses is the Ahasuerus, and Smerdis Magus the Artaxerxes of Scripture, who hindered the rebuilding of the temple, is sufficiently plain. None but these ruled in Persia, betwixt Cyrus, who gave the edict for building, and Darius, who renewed it, Ezra iv. 6, 7.

3. AHASUERUS, the husband of Esther. Who he was is not universally agreed; Scaliger, Gill, and others, will have him to be Xerxes, the fourth king of Persia, after Cyrus; his wife Amestris, they suppose to have been the same with Esther; and that the report of her cruelty took rise from her concern in the execution of Haman and his sons, and the death of the 70,000 opposers, who were slain by the Jews in their own defence. The authors of the Universal History, Prideaux, and others, will have him to be the Artaxerxes Longimanus, the son of Xerxes, who greatly favoured the Jews, particularly in the seventh year of his reign, &c. Ezra vii. Neh. i. ii, Esther ii. 16; and indeed Josephus calls him by this name. The Septuagint and the apochryphal additions of Esther, constantly call him Artaxerxes. Atossa, the beloved wife of Darius Hystaspis, according to Herodotus, was never divorced, but lived with him till his death; both she and Aristone, his next beloved wife, were the daughters of Cyrus. These hints would effectually command our assent, if we did not remember that Artaxerxes began his reign A. M. 3548: the seventh year of it, when Esther was taken to his bed, must of course be A. M. 3555; betwixt which and A. M. 3405, when Mordecai was carried captive to Babylon with king Jehoiachin, Esther ii. 5, is an interval of 150 years. How incredible that he should be then alive, or capable of managing the affairs of a large empire! How improbable that his cousin Esther could be so young as to attract the king's affection above all the fine beauties of Persia! We are, therefore, obliged to accede to the sentiments of the great Usher, Calmet, &c. that this Ahasuerus was Darius Hystaspis. He, first of the Persian kings, reigned from India to Ethiopia above Egypt; and was noted for his impositions of tribute and hoarding of money, Est. i. 1, x. 1. We should even reckon him too late, could we possibly fix upon any before him. ATOSSA, the name of his beloved wife, is easily formed from HADASSAH, the Hebrew designation of Esther. Herodotus might very easily be mistaken concerning her lineage, when she so long concealed it herself; and the Persians could hardly fail to challenge her as one of their royal blood, rather than assign her to the contemptible Jews.

AHASUERUS, (if Darius Hystaspis,) was a Persian of royal blood, a descendant of Achæmenes, and an attendant of Cyrus in his warlike expeditions. Soon after the death of Cambyses, he and other six Persian lords killed Smerdis, the usurper. They agreed to meet next morning on horseback, at an appointed place, before sun-rising; and that he whose horse should neigh first, should be ac-

knowledged king by the rest. The groom of Darius, hearing of the agreement, brought a mare to his master's horse in the night, in the appointed place. The conspirators no sooner met next morning, than the stallion of Darius neighed for his mare. The rest immediately dismounted, and acknowledged Darius their sovereign, A. M. 3483. To fortify his royal claim, he, according to Herodotus, espoused Atossa, the daughter of Cyrus, who had been first married to her brother Cambyses, and afterward to Smerdis, the usurper; and Aristone, her sister. In the second year of his reign, the Jews, encouraged by the prophet Haggai and Zechariah, resumed the rebuilding of their temple. The Samaritan governors, by whose means the work had suffered about nine years' interruption, demanded their warrant. The Jews referred them to the edict of Cyrus. The governors informed Darius thereof, and begged he would inquire if such an edict was ever granted, and return them his orders. Upon search the edict was found at ACHMETHA, among other ancient records. Darius confirmed it, and ordered his Samaritan governors to assist the Jews, if necessary, and to furnish them with every thing needful for sacrifice; and he devoted to ignominious death and ruin, the persons who should refuse to obey, Ezra v. vi.

When his empire, containing 127 provinces, and extending from India to African Ethiopia, was fully established, and his new palace of Shushan finished, he made a very splendid entertainment for his nobles. It lasted six months; at the end of which he made a feast of seven days for all the people of Shushan. His queen VASHTI, at the same time, feasted the ladies and other women in the like splendid manner. Upon the seventh day, Ahasuerus, warmed with wine, and gayer than usual, ordered his principal eunuchs, Mehuman, Biztha, Harbona, Bigtha, Abagtha, Zethar, and Carcas, to bring queen Vashti to the assembly of the men, for the display of her charms. She refused to obey. Enraged hereat, Ahasuerus, by the advice of Memuchan, and his other six counsellors, gave Vashti an irrevocable divorce. A war with the revolting Babylonians, which issued in the ruin of most of them, and the reduction of their walls, employed his attention for upwards of two years. He now heartily repented of his rash divorcement of Vashti. His servants advised him to search out all the fine virgins of his vast empire, and choose whom he pleased to be her successor. The virgins were collected at Shushan; and after a year's preparation, with fine spices, were, in their turn, admitted to his bed. None of them pleased him equal with Esther, the Jewess. She was made queen in the seventh year of his reign. Whether his fruitless expedition into Scythia happened during the purification of the women, or afterward, cannot now be known. No sooner was Esther made queen, than Bigthan and Teresh, two of his chamberlains, resolved to murder the king; disgusted, perhaps, at his treatment of Vashti. Mordecai informed against them; the crime was proved, and the traitors executed. Soon after this, Ahasuerus made HAMAN his prime minister: he, enraged that Mordecai refused him the honours he desired, obtained an edict to have the whole Jewish nation massacred in one day, and their estates confiscated to the king. To prevent the execution, Esther, advised by Mordecai, risked her life, in approaching the royal presence uncalled. Melted with affection, Ahasuerus held out his golden sceptre, as a token that her life was in no danger, and asked her request. For the sequel of the story, see Esther v. 6, 7, &c. vi. 1—14, vii. viii. ix. x. Soon after this Mordecai became the prime minister, and the king, his master, imposed a tax on his inland territories, and on the part of Lesser Asia, and the islands which belonged to him. About A. M. 3495 he invaded India, and obliged the inhabitants to pay him yearly 365 talents of silver. He had a great deal of bickering with the Greeks in Lesser Asia, and with the Athenians and others, in Europe, which generally issued in his loss and disgrace. A little before his death, the Egyptians revolted from his yoke. He died A. M. 3519, after a reign of thirty-six years, and was succeeded by his son Xerxes.

AHAVA, A-ha'va, *essence or being*. A river of Babylonia, or rather Assyria, where Ezra gathered those captives into a body whom he brought with him into Judea, Ezra viii. 15.

AHAZ, A'haz, *taking, apprehending, seeing*. A king of Judah, the son of Jotham, remarkable for his vices and impieties. There are no small difficulties about the age of this prince when he ascended the throne of Judah. The text, 2 Kings xvi. 2, expressly says, that he was twenty years of age when he began his reign, A. M. 3262: but it is said in the same place, that he reigned only sixteen years: whence it necessarily follows, that he lived but thirty-six years: yet notwithstanding this, we know that his son Hezekiah, was five and twenty years old when he began his reign, 2 Kings xviii. 2: therefore he must have been born when his father was only eleven years of age, which several commentators endeavour to maintain; while others think it highly improbable, and suppose that there must be some error in the text respecting his age. Ahaz walked in the ways of the kings of Israel and Samaria; that is to say, he gave himself up to idolatry and all manner of disorders, one of his sons he consecrated, by making him pass through, and perish by the fire, in honour of the false god Moloch, 2 Kings xvi. 3, and he offered sacrifices and incense upon the high places, upon hills and in groves. Towards the latter part of the reign of Jotham his father, the Lord began to move

Rezin, king of Syria, and Pekah, king of Israel, against Judah, 2 Kings xv. 37. These two kings, therefore, invaded Judea in the beginning of the reign of Ahaz, ch. xvi. 5, &c. and, having defeated his army and pillaged the country, they laid siege to Jerusalem. But finding they could not make themselves masters of the city, they divided their army, plundered the country, and made the inhabitants prisoners of war. Rezin, and his part of the confederate army, marched with all their spoil to Damascus; but Pekah, with his legions, having attacked Ahaz, killed a hundred and twenty thousand of his troops in one battle, and carried away men, women, and children, without distinction, to the number of two hundred thousand. But, as they were carrying these captives to Samaria, the prophet Oded, with the principal inhabitants of the city, came out to meet them; and, by their remonstrances, prevailed with them to manumise the prisoners. They not only complied, but likewise gave them meat, restored the booty which they had taken; and such as were unable to perform their journey on foot, were conveyed in carriages to Jericho. Whilst the affairs were in this deplorable state, the Philistines and Edomites invaded his dominions, and committed a thousand disorders, killed multitudes of the people, and carried off much booty, 2 Chron. xxviii. 17. In these desperate circumstances, and before the siege of Jerusalem, the prophet Isaiah went to Ahaz, and foretold the deliverance of his country, and the destruction of their enemies. To prove the truth of his prediction, the prophet gave him the liberty of choosing what miracle he pleased, but Ahaz refused to ask any, saying, he would not tempt the Lord, Isaiah vii. 13—16.

But, as Ahaz did not change his life, God permitted his enemies to return the following year, and lay waste all the kingdom of Judah. In this distressed condition, Ahaz finding no other remedy for his affairs, sent ambassadors to Tiglath-Pileser, king of the Assyrians, with commission to say to him, I am thy servant and thy son, come up and save me out of the hands of the king of Syria, and the king of Israel, which rise up against me, 2 Kings xvi. 7. And, to engage the king of Assyria in his interest, he stripped the temple and city of all the gold which he could meet with, and sent it to the king of Assyria. Soon after this embassy, Tiglath-Pileser, in consequence thereof, marched to the assistance of Ahaz, attacked Rezin, and killed him; took his capital Damascus, destroyed it, and removed the inhabitants thereof to Cyrene.

Ahaz, having gone to Damascus to meet the king of Assyria, and seeing there a profane altar, he sent a model of it to the high priest Urijah, that he might have one made like it, which was to be placed in the temple at Jerusalem. Accordingly when Ahaz returned, he caused the altar to be removed which was in the temple, and the new one fixed in its place. Upon this new altar he offered sacrifices, and commanded the high priest Urijah not to offer upon any other for the future. He also ordered the bases to be taken away, which were adorned with fine engravings, and the lavers of brass, which rested on them. He removed likewise the brazen sea, which was supported by oxen of the same metal, and commanded them to be placed below on the pavement of the temple. The misfortunes which he saw himself plunged in, were not the means of his reformation: on the contrary, in the times of his greatest affliction, he manifested the highest contempt for God, 2 Chron. xxviii. 22, &c. and, Indian like, he sacrificed to the Syrian deities, whom he looked upon as the authors of his calamity, and endeavoured to render them propitious, by paying them divine honours. He broke in pieces the vessels of God's house, shut up the doors of the temple, and erected altars in all parts of Jerusalem. He likewise set up altars in all the cities of Judah, with a design to offer incense upon them. At length he died and was buried in Jerusalem, but not in the sepulchres of the kings of Judah, his predecessors, which honour was denied him on account of his wicked course of life. He was succeeded by Hezekiah his son, A. M. 3278.

2. Ahaz, the father of Jehoada, 1 Chron. viii. 36.

AHAZIAH, A-haz-i'ah, *a possession, or sight of the Lord.* The son and successor of Ahab, king of Israel. Ahaziah reigned two years, part alone, and part with his father Ahab, who appointed him his associate in the kingdom a year before his death. Ahaziah imitated his father's impieties, 1 Kings xxii. 52, &c. and paid his adorations to Baal and Astaroth, the worship of whom had been introduced in Israel by Jezebel his mother. The Scripture says, that king Jehoshaphat, having equipped a fleet at Ezion-geber, Ahaziah desired leave for his servants to go with Jehoshaphat's servants to Ophir. Jehoshaphat, in all probability, at first might scruple this, since the first book of Kings, ch. xxii. 49, relates that he would not consent to it. But the second book of Chronicles, xx. 36, 37, informs us, that these two princes, having together equipped a fleet at Tarshish, God, who was displeased at the alliance which Jehoshaphat had made with this impious king, permitted the fleet to be so shattered by tempestuous winds, that it was unable to perform the intended voyage.

The Moabites, who had been always obedient to the kings of the ten tribes, ever since their separation from the kingdom of Judah, revolted after the death of Ahab, and refused to pay the ordinary tribute. Ahaziah had not leisure or power to reduce them, 2 Kings i. 1, 2, &c. for, about the same time, having fallen through a lattice from the top of his house, he was considerably injured, and sent messengers to Ekron to consult Baalzebub, the god of that place, whether he should re-

cover, 2 Kings i. 1—17. Elijah met the messengers, and informed them that he should certainly die; and he died accordingly, A. M. 3108.

2. Ahaziah, king of Judah, the son of Jehoram and Athaliah. He succeeded his father in the kingdom of Judah, A. M. 3119; being in the twenty-second year of his age, 2 Kings viii. 26, &c. and he reigned one year only in Jerusalem. He walked in the ways of Ahab's house, to which he was related, his mother being of that family. Joram, king of Israel, 2 Kings viii. going to attack Ramoth-Gilead, which the kings of Syria had taken from his predecessors, was there dangerously wounded, and carried by his own appointment to Jezreel, for the purpose of surgical assistance. Ahaziah, Joram's friend and relation, accompanied him in this war, and came afterward to visit him at Jezreel. In the mean time, Jehu the son of Nimshi, whom Joram had left besieging the fortress of Ramoth, rebelled against his master, and set out with a design of extirpating the house of Ahab, according to the commandment of the Lord, 2 Kings ix. Joram and Ahaziah, who knew nothing of his intentions, went to meet him. Jehu shot Joram dead upon the spot: however, Ahaziah fled, but Jehu's people overtook him at the going up to Gur, and mortally wounded him; notwithstanding which, he had strength enough to reach Megiddo, where he died. His servants having laid him in his chariot, carried him to Jerusalem, where he was buried with his fathers, in the city of David. After this manner is the story related in the book of Kings: but in 2 Chron. xxii. 8, &c. it is told with some little difference, in the manner following; "And it came to pass that when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, he slew them; and he sought Ahaziah, and they caught him, for he was hid in Samaria, and they brought him to Jehu; and when they had slain him, they buried him, because, said they, he is the son of Jehoshaphat." Calmet observes, that to reconcile the relation in the second book of Kings the better with that in the second of Chronicles, it may be said, that in the passage here produced, Samaria is put down, not for the city, but for the kingdom of that name. Jehu being informed that Ahaziah was still in the territories of Israel, and continued dangerously ill at Megiddo, not being able to reach the land of Judah, he gave orders for him to be brought into his presence, and put to death. Such is the opinion of several critics on 2 Kings ix. 22, 23, &c. 2 Chron. xxii. 9. To reconcile the different accounts of the same event, we must also observe, that, as one great end of writing the books of Chronicles was to supply such matters as had been omitted in the books of Kings, so this account of the death of Ahaziah in the latter is very short, and includes the story of Jehoram, that the reader at one view, as it were, might perceive in what manner it was that both these princes fell: but in the former it is told more at large; and therefore to complete the history, we must take in both accounts; and from thence may gather, that upon seeing Joram mortally wounded, Ahaziah turned his chariot, and made the best of his way to Samaria, with a view of escaping into his own kingdom: but finding the passes too narrowly guarded, he thought proper to conceal himself in the town, in hopes of a better opportunity; that Jehu coming in the mean time to Samaria, and having intelligence that Ahaziah was lurking there, ordered that diligent search should be made for him; and when he was found, that he should be carried to Gur, (the place, in all probability, where his father Joram had slain all his brethren,) and there be killed in his chariot, that so his servants might immediately carry off his corps and bury it. But as Jehu's orders to the officers that were intrusted with the execution was only that they should *smite him*, they thought it enough to give him a mortal wound, so that his servants carried him from thence to Megiddo, the next town in the tribe of Issachar, where he died.

AHBAN, Ah'ban, the son of Abishar, 1 Chron. ii. 29.

AHER, A'her, a descendant of Benjamin, 1 Chron. vii. 12.

AHI, A'hi, *my brother*. A descendant of Asher, 1 Chron. v. 15.

2. Ahi, a descendant of Gad, 1 Chron. vii. 34.

AHIAH, A-hi'ah, *the brother of the Lord*. The son of Shishah, and secretary to king Solomon, 1 Kings iv. 3.

2. Ahiah, was also the son of Ahitub, the high priest, and his successor in the pontificate, 1 Sam. xiv. 3.

AHIAM, A-hi'am, *brother of a nation*. One of David's captains, 2 Sam. xxiii. 33.

AHIAN, A-hi'an, *a brother of wine*, 1 Chron. vii. 19.

AHIEZER, A-hi-e'zer, *brother of help*. The son of Ammishaddai, chief of the tribe of Dan, Num. i. 12. See his offering, vii. 66—71.

AHIHUD, A-hi'hud, *brother of vanity*. Son of Naaman, 1 Chron. viii. 7.

AHIJAH, A-hi'jah, the prophet of the Lord, who dwelt in Shiloh. He is thought to be the person who spoke twice to Solomon from God, once while he was building the temple, 1 Kings vi. 11, at which time he promised him his protection: and at another time, xi. 6, after his falling into all his irregularities, with great threatenings and reproaches. Ahijah was one of those who wrote the history or annals of this prince, 2 Chron. ix. 29. The same prophet declared to Jeroboam, that he would usurp the kingdom, 1 Kings xi. 29, &c.; and about the end of Jeroboam's reign, also predicted the death of Abijah, the only pious son of that prince, as is recorded 1 Kings xiv. 2, &c. Ahijah, in all probability, did not long survive the delivery of this last prophecy; but we are not

informed of the time and manner of his death.

2. AHIJAH, the son of Baasha, king of Israel. Baasha killed Nadab, the son of Jeroboam, of whom we have spoken in the preceding article, and usurped his kingdom; thus executing the vengeance of God denounced against him, by the mouth of the prophet Ahijah, the Shilonite.

3. AHIJAH was also the son of Pelon, one of those brave officers who had a command in David's army, 1 Chron. xi. 36.

4. AHIJAH, keeper of the temple treasury under David, 1 Chron. xxvi. 20.

5. AHIJAH, son of Esrom, a descendant of Judah, 1 Chron. ii. 25.

AHIKAM, A-HI'KAM, *a brother arising or revenging.* The son of Shaphan, and father of Gedaliah. He was sent by Josiah, king of Judah, to Huldah the prophetess, 2 Kings xxii. 12, to consult her concerning the book of the law which had been found in the temple.

AHILUD, A-HI'LUD, *a brother born or begotten.* The father of Jehoshaphat, who was David's secretary, 2 Sam. viii. 16.

AHIMAAZ, A-HIMA'AZ, *a brother of counsel;* the son of Zadok, the high priest. Ahimaaz succeeded his father in the year of the world 3000, under the reign of Solomon. He performed a very important piece of service for David during the war with Absalom; for while his father Zadok was in Jerusalem, 2 Sam. xv. 29, Ahimaaz and Jonathan continued without the city, xvii. 17, near En-Rogel, or the fountain of Rogel: thither a maid-servant came to tell them the resolution which had been taken in Absalom's council: whereupon they immediately departed to give the king intelligence thereof. But being discovered by a young lad who gave information concerning them to Absalom, that prince sent orders to pursue them: Ahimaaz and Jonathan fearing to be taken, retired to a man's house at Baharim, in whose court-yard there was a well, wherein they concealed themselves. Upon the mouth of the well, the woman of the house spread a covering, and on the covering, ground corn. When Absalom's people came they asked the woman where Ahimaaz and Jonathan were? The woman answered, that they took a little water and went away in great haste. Those, therefore, who were in pursuit of them, not finding the men, returned to Jerusalem. Then Ahimaaz and Jonathan, getting out of the well, continued their journey, and came to David, telling him, that despatch was requisite, and that he must pass over Jordan immediately.

After the battle wherein Absalom was overcome and slain, ch. xviii. Ahimaaz desired leave of Joab to carry the news thereof to David. But instead of him, Joab sent Cushi to carry the news, and told Ahimaaz that he would send him to the king upon some other occasion; but soon after Cushi was departed, Ahimaaz applied again to Joab, praying to be permitted to run after Cushi; and having obtained leave, he ran by the way of the plain, and outran Cushi. The sentinel, who kept watch upon the roof of the gate, seeing a man coming alone, gave immediate notice to the king, who said, "If he be alone he brings *good* news." And while he was thus coming, the sentinel saw a second running, whereof he gave notice from his station; the king said, "He also is the bearer of *good* news." *Good news* is what the learned contend should be the reading in both these places; for, had the king's army been routed, the people would have come in crowds. The sentinel told the king that the running of the foremost was like the running of Ahimaaz, the son of Zadok. Then the king said, "He is a good man, and bringeth good tidings." Ahimaaz coming near, called out to the king, "All is well." And, falling down to the earth upon his face before the king, he said, "Blessed be the Lord thy God, who hath delivered up the men that lifted up their hand against my lord the king." And the king said, "Is the young man Absalom safe?" Ahimaaz, out of prudence, was unwilling to declare his death to the king, and only said, "When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was. And the king said, Turn aside, and stand here." This is all we learn concerning Ahimaaz. He was succeeded in the priesthood by his son Azariah.

AHIMAN, A-HI'MAN, *a brother prepared.* A giant of the race of Anak, who dwelt at Hebron, Num. xiii. 22. He was expelled from that place with his brethren, Sheshai and Talmai, Jos. xv. 14, A. M. 2559.

AHIMELECH, A-HIM'E-LEK, *the king's brother, or of his counsel.* He was the son of Ahitub, and brother of Ahia, whom he succeeded in the high priesthood. He is called Abiathar, Mark ii. 26. During his priesthood the tabernacle was at Nob, where Ahimelech, with other priests, had their habitation. David being informed by his friend Jonathan, that Saul was determined to destroy him, thought it prudent to retire. He therefore went to Nob, to the high priest Ahimelech, 1 Sam. xxi. 1—9. One day, when Saul was complaining of his officers, that no one was affected with his misfortunes, or gave him any intelligence of what was carrying on against him, xxii. 9, &c. Doeg related to him what had happened when David came to Ahimelech, the high priest. On this information, Saul convened the priests, and having charged them with the crime of treason, ordered his guards to slay them, which they refusing to do, Doeg, who had been their accuser, at the king's command became their executioner, and with his sacrilegious hand massacred no less than eighty-five of them; the Septuagint and Syriac versions make the number of priests slain by Doeg 305. Nor did Saul stop here; but sending a party to Nob, he commanded them to slay men, women, children, and even cattle, with the edge of the sword. Only one son

of Ahimelech, named Abiathar, escaped the carnage, and fled to David, A. M. 2944.

AHIMOTH, A-HI'MOTH, *a brother of death.* A son of Elkanah, a descendant of Levi, 1 Chron. vi. 25.

AHINADAB, A-HIN'A-DAB, *a willing brother, a brother of a vow.* The son of Iddo, a governor of the canton of Mahanaim, beyond Jordan, under the reign of Solomon, 1 Kings iv. 14.

AHINOAM, AHIN'-O-AM, *the brother's beauty.* The daughter of Ahimaaz, and wife of king Saul, 1 Sam. xiv. 50.

2. AHINOAM, wife of David, and mother of Amnon, was a native of Jezreel, was taken by the Amalekites, when they plundered Ziklag, but retaken by David, 1 Sam. xxx. 17—20.

AHIO, A-HI'O, *his brother.* Son of Aminadab, 2 Sam. vi. 3.

2. AHIO, a son of Beriah, 1 Chron. viii. 14.

AHIRA, A-HI'RA, *a brother of iniquity, a shepherd.* The son of Enan, chief of the tribe of Naphtali, Num. i. 15. He went out of Egypt at the head of his tribe, consisting of 53,400 men, all above twenty years of age, Num. ii. 29, 30. See his offering, vii. 78—83.

AHIRAM, A-HI'RAM, *a brother of craft.* A son of Benjamin, Num. xxvi. 38.

AHIRAMITES, descendants of Ahiram, Num. xxvi. 38.

AHISAMACH, A-HI'SA-MAK, *brother of support.* The father of Aholiah, the famous artificer, employed by Moses in building the tabernacle in the wilderness, Exod. xxxi. 6.

AHISHAHAR, A-HI-SHA'HAR, *the brother of the morning.* A son of Bilhan, a descendant of Benjamin, 1 Chron. vii. 10.

AHISHAM, A-HI'SHAM, *a brother of the prince.* High-steward of Solomon's household, 1 Kings iv. 6.

AHISHAR, A-HI'SHAR, 1 Kings iv. 6.

AHITOPHEL, A-HIT'O-PHEL, *brother of ruin;* a native of Gillo. He was a great statesman, and, for some time, the counsellor of king David, whom he at length deserted by joining in the rebellion of Absalom. There are several conjectures concerning the motives which induced Ahitophel to embrace the interest of Absalom. The Jews are of opinion, that Ahitophel was incensed against David, and, therefore, ready to go over to the adverse party, because he had abused Bathsheba, whom they take to have been his granddaughter, as she was the daughter of Eliam, 2 Sam. xi. 3, and Ahitophel had a son of that name, 2 Sam. xxiii. 34. For this reason, they imagine, he advised Absalom to lie with his father's concubines, that he might be repaid in kind; though the Scripture assigns another, viz. that he and his father might become irreconcilable.

But whatever these motives were, certain it is, that so soon as Absalom was preferred to the crown by the greatest part of the Israelites, he sent for Ahitophel from Gillo, 2 Sam. xv. 12, to assist him with his advice in the present state of affairs: for at that time, Ahitophel's counsels were received as the oracles of God, ch. xvi. 20, &c. Nothing gave David more uneasiness, than to hear that this great statesman was of Absalom's party; and when Hushai his friend came to wait upon him, and attend him in his flight, he entreated him to return rather to Jerusalem, make a show of offering his services to Absalom, and endeavour to frustrate the prudent measures which should be proposed by Ahitophel, xv. 32, &c. When Absalom was come to Jerusalem, he desired Ahitophel to deliberate with his other counsellors upon the measures proper to be adopted. Ahitophel first gave the advice recorded ch. xvi. 20—23, and afterwards that mentioned ch. xvii. 1—4. But Hushai, when applied to, giving quite different advice, Absalom hearkened to his counsel, in preference to Ahitophel's, in consequence of which the latter went to his house at Gillo, and hanged himself, foreseeing, doubtless, all that would happen through Absalom's preferring Hushai's advice, and determined to prevent the ignominious punishment which he had deserved, and which David would not fail to inflict on him, when reestablished in his kingdom. Josephus thus relates the matter: when Ahitophel was come home to Gillo, he called his family together, and told them the advice which he had given Absalom, but that he refused to follow it; and that in a short time the refusal would be productive of ruin; for David would certainly baffle him, and shortly recover his kingdom. Now it is more honourable for me, says he, to die like a man, asserting my liberty, than sneakingly to wait the return of David, and to be punished at last for the services I have done the son against the father.

AHITUB, A-HI'TUB, *brother of goodness;* the son of Phinehas, and grandson of the high priest Eli. His father Phinehas having been slain in that unhappy engagement wherein the ark was taken by the Philistines, 1 Sam. iv. 11, he succeeded his grandfather Eli, A. M. 2888; and was succeeded by his son Ahiah.

2. AHITUB, the son of Amariah, and father of the high priest Zadok, 1 Chron. vi. 8. It is uncertain whether he ever was high priest.

AHIUD, A-HI'UD, *brother of praise.* The son of Shelomi, of the tribe of Asher. He was appointed by Moses one of the commissioners for making a partition of the land of Canaan, Num. xxxiv. 27.

AHLAB, AH'LAB, *which is of milk, or fat, a brother of the heart.* A city of Palestine, in the tribe of Asher, Judges i. 31.

AHLAI, AH'LAY, *beseeching; expecting; beginning.* A descendant of Caleb, 1 Chron. ii. 31.

2. AHLAI, one of David's captains, 1 Chron. xi. 41.

AHOE, A-HO'E, or A-HO'AH, *a quick or living brother.* The third son of Bela, and grandson of Benjamin, 1 Chron. viii. 4.

AHOHITE, A-ho'ite, Dodo, a descendant of Ahoe, 2 Sam. xxiii. 9.

AHOLAH, A-ho'lah, *a mansion, a dwelling in herself*, Ezek. xxiii. 4.

AHOLIAB, A-ho'liab, *the tabernacle, or tent of the father*. Of the tribe of Dan, who assisted in building the tabernacle, Exod. xxxv. 34.

AHOLIBAH, A-hol'ibah, this and Aholah are two feigned names made use of by Ezekiel, ch. xxiii. 4, to denote the two kingdoms of Judah and Samaria. Aholah and Aholibah are represented as two sisters of Egyptian extraction. Aholah stands for Samaria, and Aholibah for Jerusalem. The first signifies a *tent*, and the second, *my tent is in her*. They both prostituted themselves to the Egyptians and Assyrians, in imitating their abominations and idolatries; for which reason the Lord abandoned them to those very people for whom they had shown so passionate and so impure an affection. They were carried into captivity, and reduced to the severest servitude.

AHOLIBAMAH, A-ho-lib'amah, *my tent, or famous mansion*. The wife of Esau, Gen. xxxvi. 2.

2. Aholibamah, a descendant of Esau, named a duke, 1 Chron. i. 52.

AHUMAI, A-hu'ma-i, *a meadow, or brother of waters*. A descendant of Judah, a Zorathite, 1 Chron. iv. 2.

AHUZAM, A-hu'zam, *their taking, possession, or vision*. The son of Naarah, a descendant of Judah, 1 Chron. iv. 6.

AHUZZAH, A-huz'zah, *possession; apprehension; collection; vision*. The friend of Abimelech, king of Gerar, Gen. xxvi. 26. He came with this prince and Phicol, the general of his army, to make an alliance with Isaac. Several interpreters, following the Chaldee and St. Jerom, take Ahuzzah as an appellative for a *company of friends* which attended Abimelech. The Septuagint calls him Ahuzzath, or the brideman.

AI, A'i, *a heap, or laying on heaps*. A city westward of Bethel, and at no great distance from it, Gen. xii. 8, Josh. vii. 2, 3, &c. The Septuagint calls it Agai, and Josephus Aina; others Aiath. Joshua having sent a detachment of 3000 men against Ai, God permitted them to be repulsed, for the sake of Achan's sin, who had violated the anathema pronounced against the city of Jericho, as mentioned under the article Achan. But after the expiation of the offence, the Lord commanded Joshua, ch. viii. to march with the whole army of the Israelites against Ai, and treat this city, and the kingdom thereof, as he had treated Jericho; with this difference, that he gave the plunder of the town to the people. According to God's order, Joshua sent by night 30,000 men to lie in ambush behind Ai; having first instructed those who had the command in what manner they were to act; and early the next morning he marched against the city with the remainder of the army. The king of Ai, perceiving them, sallied hastily out of the town with all his people, and fell upon the forces of the Israelites, who upon the first charge retreated, as if they had been afraid; but in reality by way of feint to draw the enemy into the open plain. As soon as Joshua saw them all out of the gates, he raised his shield upon the top of a pike, which was the signal agreed on with the ambuscade; whereupon they immediately entered the place, which they set fire to, finding it without defence. The people of Ai, perceiving the smoke, wished to return, but discovered those who had set fire to the city in the rear, while Joshua and his army wheeling round, charged, and cut them in pieces, without suffering one to escape.

AIAH, A-i'ah, *a vulture, a raven, alas*. The mother of Rizpah, Saul's concubine, 2 Sam. xxi. 8.

AJAH, A'jah, a descendant of Esau, Gen. xxxvi. 24.

AIATH, A-i'ath, *an hour, an eye, a fountain*. A city of Palestine, in the tribe of Simeon, Isai. x. 28.

AIJA, Ai'ja, a city of Palestine, in the tribe of Judah, Neh. xi. 31.

AIJALON, Ad'ja-lon, *an oak, strength*. A city of the tribe of Dan, assigned to the Levites descended of Kohath, but the Amorites kept possession of it. Uzziah took it; but in the reign of Ahaz it fell into the hands of the Philistines, Josh. xix. 42, xxi. 24. Judg. i. 35, 2 Chron. xxviii. 18. 2. A city in the tribe of Benjamin, east of Bethel, fortified by Rehoboam, 2 Chron. xi. 10. 3. A city in the tribe of Ephraim, south of Shechem, and assigned to the Kohathites, Josh. xxi. 24, 1 Chron. vi. 69. 4. Another, in the tribe of Zebulon, where Elon, the judge of Israel, was buried, Judg. xii. 12. It is not certain over which of these Aijalons Joshua desired the moon to hover. The first lay south-west, the second north-east, and the fourth north-west, Josh. x. 12.

AIJELETH SHAHAR, Ad'jeleth Sha'har, the title of the xxiid Psalm, and which the margin renders *the hind of the morning*. The learned are divided respecting the meaning of these terms; some concluding it to be a musical note, and others applying it to the resurrection of Jesus Christ from the dead.

AIN, A'in, *eye, or fountain*. A city, Num. xxxiv. 11, Josh. xv. 32.

AIR, in philosophy, a thin elastic fluid surrounding the globe of earth; imperceptible to all our senses, except feeling. Mr. Boyle supposes it to be made up of three different kinds of corpuscles; namely, 1. Of those numberless and minute particles which, in the form of vapours, or dry exhalations, ascend from the earth, water, minerals, vegetables, animals, &c.; in short, of whatever substances are elevated by the celestial or subterraneous heat, and thence diffused into the atmosphere. 2. Of a still more subtile matter, consisting

of those exceedingly minute atoms, the magnetical effluvia of the earth, with other innumerable particles sent from the bodies of the celestial luminaries, and causing, by their impulse, the idea of light in us. 3. Of an elastic substance, which is the basis of all the other parts, and constitutes the true essence of air, concerning the structure of which various hypotheses have been framed.

Satan, that distinguished fallen seraph, is called, *The prince of the power of the air*, Eph. ii. 2. Some think that he is so called from his presiding over that whole family, or combination of degenerate spirits, who were permitted to divide the world among them, about the time of the call of Abraham, the greater part of the sons of Noah having apostatized from the worship of the true and living God. The spirit of idolatry suggested to them the propriety of assigning the government of the various departments of the material world to various real or imaginary spirits. To some they assigned the atmosphere, and over these they imagined one mighty agent presided, to whom different nations gave different names. This agent seems to be that to whom the sacred writers allude, who, prior to the spread of the Gospel, kept the inhabitants of *Asia*, *Europe*, and *Africa*, in the chains of gross ignorance, strong prejudices, and the most absurd superstitions.

AIRUS, A-I'RUS, one who returned from captivity, 1 Esdr. v. 31.

AKKUB, AK'KUB, *the print of the foot, supplantation, lewdness.* A son of Elioenai, 1 Chron. iii. 24.

2. AKKUB, a porter of the temple, 1 Chron. ix. 17.

3. AKKUB, a teacher of the law, Neh. viii. 7.

AKRABBIM, AK-RAB'BIM, *scorpions.* A city of the Amorites, Num. xxxiv. 4.

ALABASTER, the name of a genus of fossils nearly allied to the marbles, being elegant stones of great brightness; they ferment with acids, and readily calcine in the fire. There are three species of Alabaster: 1. A white kind, called *lygdinum marmor* by the ancients. 2. A yellowish white kind, which they called *phengites*. 3. A yellow and reddish kind, simply called alabaster, and sometimes onyx and onychites by the ancients. It is said, Matt. xxv. 6, 7, that Jesus Christ being at table in Bethany, in the house of Simon the leper, a woman came thither and poured an alabaster box of precious ointment on his head. But it is observed, that all vessels for keeping liquors, of whatever matter they were composed, had in general the name of alabaster given them. Hence some authors are of opinion that the box here mentioned was of glass; and this conjecture, they think, is supported by what St. Mark says, ch. xiv. 3, That the woman who poured out the ointment on our Saviour, broke the box.

ALAMMELECH, AL-AM'ME-LEK, *the kingdom of God, the counsel of God*, or *God is king.* A city of Palestine, in the tribe of Asher, Josh. xix. 26.

ALAMETH, AL'A-METH, *hiding*, or *youth.* A city, 1 Chron. vi. 60.

2. ALAMETH, a son of Becher, 1 Chron. vii. 8.

3. ALAMETH, a son of Jehoadah, 1 Chron. viii. 36.

ALAMOTH, the title of Psa. xlvi. The Septuagint translates it, The *song* of *hidden things*; because, says Ainsworth, this Psalm declares the secret purposes of God in his church.

ALBIGENSES, a party of reformers, about Thoulouse and the Albigeois in Languedoc, who sprung up in the twelfth century, and distinguished themselves by their opposition to the church of Rome. The Albigenses are frequently confounded with the Waldenses; from whom, however, they differ in many respects. The Albigenses grew so formidable, that the Catholics agreed upon a holy league or croisade against them. They were at first supported by Reymond, count of Thoulouse. Pope Innocent III. desirous to put a stop to their progress, sent a legate into their country; which failing, he stirred up Philip Augustus, king of France, and the other princes and great men of the kingdom, to make war upon them. Upon this the count of Thoulouse, who had sided with them, made his submission to the pope, and went over to the Catholics; but soon after, finding himself plundered by the croisaders, he declared war against them, and was joined by the king of Arragon. His army was defeated at the siege of Muret, where he himself was killed, and the defeat followed by the surrender of Thoulouse, and the conquest of the greatest part of Languedoc and Provence. His son Reymond succeeded him, who agreed with the king and the pope to set up the inquisition in his estates, and to extirpate the Albigenses. In an assembly held at Milan, the archbishop of Thoulouse drew up articles; agreeable to which the count made a most ample declaration against them, which he published at Thoulouse, in 1263. From this time the Albigenses dwindled by little and little, till the times of the Reformation; when such of them as were left fell in with the Vaudois, and became conformable to the doctrine of Zuinglius and the disciples of Geneva.

ALEMA, AL'E-MA, *strength.* A city in the country of Gilead, beyond Jordan, 1 Mac. v. 26.

ALEMETH, A-LE'METH, *a hiding, youth, worlds.* The son of Jehoadah, of the tribe of Benjamin, 1 Chron. viii. 36.

2. ALEMETH, the name of a city of refuge in the tribe of Benjamin, 1 Chron. vi. 60.

ALEPH, א, the name of the first letter in the Hebrew alphabet, from which the alpha of the Syrians and Greeks was formed. This word signifies *prince, chief*, or *thousand.* There are some Psalms, and other parts of Scripture, which begin with with aleph, and

the beginnings of other verses of them are continued with other letters of the Hebrew alphabet. These compositions are called acrostics, because all the verses begin with a letter in a regular alphabetical order.

ALEXANDER, Al-ex-an'der, *a helper of men:* commonly called *the great*, the son and successor of Philip, king of Macedon. He is described in the prophecies of Daniel, ch. vii. 6, under the image of a leopard, with four wings, to signify his great strength, and the rapidity of his conquests; and under the figure of a he-goat, ch. viii. 4—7, running through all the world with so much swiftness as not to touch the earth; and attacking a ram with horns, overthrowing and trampling him under foot, without any being able to rescue him out of his power. The he-goat is Alexander, and the ram Darius Codomannus, the last of the Persian emperors and successors of Cyrus. He was appointed by God to destroy the Persian empire in the east, and to establish the Grecian monarchy in its room. Alexander having succeeded his father Philip, in the year of the world 3668, and in the 20th year of his age, procured himself to be chosen by the Greeks general of the troops which they were to send against the Persians. He therefore marched into Asia at the head of 34,000 men, A. M. 3670; and having engaged the general of Darius, commanding an army of 120,000 men, he defeated them in the plains of Adraste. Having then subdued all Asia Minor, in one campaign only, he afterward attacked Darius, whose army consisted of 400,000 foot and 100,000 horse, and routed him in the straits which divide Syria from Cilicia; killing 10,000 horse, and 100,000 foot, and taking his camp, baggage, children, wife, and mother, with the loss of about 300 men only. After he had subdued all Syria, Alexander came to Tyre; and the Tyrians having denied him entrance into their city, he laid siege to it. During the time of this siege he wrote to Jaddus, the high priest of the Jews, requiring to be acknowledged by him, and to receive the same submission from him which he had formerly paid to the king of Persia. But Jaddus refusing to comply, under pretence of having sworn fidelity to Darius, Alexander resolved to march against him as soon as he should have reduced the city of Tyre. The siege of Tyre lasted a long time, and cost Alexander a great deal of trouble; but at length, the city being taken and sacked, the king entered Palestine, A. M. 3672, and subjugated it. The Jews, hearing that Alexander was advancing towards Jerusalem, were plunged into great consternation; and, as their last resort, had recourse to solemn acts of devotion; such as prayers, processions, and particular fasts; till at last God was pleased to appear unto Jaddus, the high priest, in a dream, directing him to array himself in his pontifical robes, and order the priests to put on their proper garments, and, with the people clothed in white, to advance in solemn order to meet the Grecian prince. Jaddus and the rest did as they were commanded, and issuing out of the gates of Jerusalem, advanced as far as Sapha, an eminence at a small distance from the city, from whence, as soon as they discerned Alexander's approach, they proceeded to meet him. The king, when the high priest drew near, hasted towards him, and bowing himself to the ground, saluted him with religious veneration. This scene, which amazed the Macedonians, struck the Phœnicians and Syrians not only with surprise, but with sorrow and discontent; for, out of mere hatred to the Jews, they had taken part in this expedition. Parmenio standing near the king, took the liberty to ask him, why he adored the Jewish high priest? To which the king readily answered, that he did not adore the priest, but the God whose minister he was: for, added he, while I was at Dia, in Macedonia, and much troubled in mind about the preparations necessary for my passing into Asia, I had a dream, wherein I saw this very person in his pontifical habit, who commanded me to dismiss my fears, and pass boldly into Asia, for God would be my leader and give me the Persian empire. On seeing, therefore, this person, I was persuaded that what he had done was by the express orders of the Deity, who, I doubt not, will protect me in all my future expeditions: wherefore, in gratitude for former victories, and to testify my confidence in the Divine power, I have humbled myself before his priest. Alexander afterward accompanied Jaddus to Jerusalem, which he entered in a friendly manner; and there offered sacrifices in the temple, according to the directions of the high priest, who also showed him the prophecies of Daniel, wherein the destruction of the Persian empire was predicted, just as if the prophet had beheld the whole transaction and every attendant circumstance: whence it came to pass that the king went away extremely well satisfied; and at his departure, asked if there was any thing in which he could oblige Jaddus or his people. The high priest then told him, that, according to the Mosaic law, they neither ploughed nor sowed every seventh year, and therefore would esteem it a high favour, if his majesty would condescend to remit the tribute in that year. With this request he readily complied, and, having confirmed them in the enjoyment of all their privileges, particularly that of living under, and according to their own laws, he departed.

Alexander, having left Jerusalem, visited the other cities of Palestine; and, as he was every where received with great testimonies of friendship and submission, the Samaritans who dwelt at Sichem, at the foot of Mount Gerizim, and were apostates from the Jewish religion, observing with how much goodness Alexander treated the Jews, resolved to say that they too were Jews by religion; for this

was commonly their practice. Whenever they observed the affairs of the Jews in a prosperous condition, they boasted of belonging to their nation, and being descended from Manasseh and Ephraim: but when they perceived it to be their interest to say the contrary, they never failed to affirm, and even swear, that they had no relation to the Jews. They came, therefore, with great eagerness, and many demonstrations of joy, to meet Alexander, as far as the territories of Jerusalem. Alexander commended their zeal, and the Sichemites humbly entreated him to visit their temples, and honour their city with his presence. He promised to do this on his return; and as they petitioned to grant them an exemption from all taxes every seventh year, because they, as well as the Jews, neither tilled nor reaped that year, Alexander asked them if they were Jews? They professed themselves Hebrews, and that the Phœnicians called them Sichemites. Alexander answered, that he had granted this favour to the Jews, and that on his return he would inquire more exactly into this affair, and do them justice.

This prince having conquered Egypt, regulated all things there, and given the necessary orders for building the new city of Alexandria, departed thence about spring, to proceed with the utmost expedition into the East, in pursuit of Darius. In his way through Palestine, he was informed that the Samaritans, in a general insurrection, had killed Andromachus, governor of Syria and Palestine, who coming to Samaria to settle some affairs, the inhabitants set fire to his house, and burnt him. This action greatly incensed Alexander, because he had a particular regard for Andromachus. He therefore ordered all those to be executed who were any way concerned in the murder; the rest he banished from Samaria, and settled a colony of Macedonians in their room. The remaining part of their lands he gave to the Jews, and exempted them from the payment of the tribute. They who escaped this calamity retired to Sichem, at the foot of Mount Gerizim, which thereby became the capital of the Samaritans.

Alexander having, in a pitched battle, entirely routed Darius, and subdued all Asia and the Indies, with incredible success and rapidity, he fell into all manner of intemperance, became ill and died, after having obliged, (as the author of the first book of Maccabees, i. 3, expresses it,) all the world "to be quiet before him." Being sensible that his end was approaching, he sent for the grandees of his court, and declared to them that he gave the empire to the most deserving among them. According to other historians he made a will, wherein he regulated every thing relative to the succession. The author of the first book of Maccabees, ch. i. 7, says, that he divided his kingdom among his generals, while he was yet living. It is certain that a partition was made of Alexander's empire among the principal officers of his army, and that the empire, which he founded in Asia, subsisted many ages after his decease. Alexander died A. M. 3681, in the thirty-third year of his age, and the twelfth of his reign; and was buried at Alexandria. See that article.

2. Alexander Bala, so called from Bala his mother, was the natural son of Antiochus Epiphanes; and in medals is surnamed Theopater Euergetes. Of his history, see 1 Maccabees x. 18, &c. xi. 1, &c.

3. Alexander, the son of Simon the Cyrenean, Mark xv. 11, who was compelled to carry our Saviour's cross, as he was conducted to Mount Calvary to be crucified.

4. Alexander Lysimachus, alabarch, or governor of the Jews at Alexandria, and brother to the noted Philo. Some take this man to be the Alexander who was in company with the priests when the apostles were carried before the council, Acts iv. 6, to give an account of their doctrine and conduct. This Alexander, according to Josephus, was the wealthiest Jew of his time. He made rich presents to the temple, and was the father of Tiberius Alexander, who renounced the religion of the Jews, and turned Pagan. Alexander Lysimachus had the management of the empress Antonia's affairs. Caligula put him in prison; nor was he set at liberty till the reign of Claudius, the successor of Caligula.

5. Alexander, a Jew of Ephesus, who addressed himself to the rabble that made an uproar against St. Paul, Acts xix. 33, and endeavoured to appease them: but when he appeared in the assembly, and was known to be a Jew, the Ephesians began to cry more loudly, "Great is Diana of the Ephesians." It is uncertain whether this person was for, or against St. Paul; whether he was a Jew by principle, or a Jew converted to Christianity.

6. Alexander, an artificer in copper, spoken of by St. Paul, in the first epistle to Timothy, ch. i. 20. The holy apostle excommunicated him and Hymeneus, because they had blasphemed against the truth.

ALEXANDRIA, Al-ex-an'dri-a, a celebrated city in Egypt, Acts xviii. 24, xxvii. 6, built by Alexander the Great, situated between the Mediterranean Sea and the Lake Mœris. The name *Alexandria* is frequently to be met with in the Latin text of those books of the Old Testament which were written before the reign of Alexander, as in Nahum iii. 8, Jer. xlvi. 25, and Ezek. xxx. 14—16. But this name is no where in the original Hebrew; instead whereof we there read No, which is thought to be Diospolic in the Delta, between Busiris and Mendesa.

The happy situation of this city, between the Mediterranean and the Red Sea, and upon the river Nile, drew thither the commerce of the east and west, and, in a little

time, made it one of the most flourishing cities in the world, and it soon became the capital of Egypt. It was famous for a library of 700,000 volumes, which, for the last time, was madly burnt by the Saracens, A. D. 642, for no other reason but this: "If," said the Saracen conqueror, "those volumes contain any thing *contrary* to the Koran, they ought to be burnt as being heretical: and if, on the contrary, their contents are *conformable* to the Koran, they may be burnt, since there is no need of them!" To relate the various sieges and captures of this city, by the Syrian Greeks, the Romans, Persians, Saracens, Turks, and others, would be improper for this work. When the Arabs took it, they relate that it contained 4,000 palaces, and 400 squares, 12,000 persons who sold herbs and fruits. Vast numbers of Jews always resided here: at one time above 100,000. Here Apollos was born, Acts xviii. 24. Here 50,000 Jews were murdered by Nero the emperor. When the Arabs first took it, there were 40,000 Jews who paid tribute. St. Mark is reported to have been the founder of Christianity in this city. Clemens, Origen, Athanasius, and a great number of eminent persons, flourished in this place. The bishop of this church, for many ages, was one of the four metropolitans of the world, having the churches in the eastern part of Africa under his jurisdiction. This famous city is now in a most deplorable situation. Once the second seat of earthly grandeur, yielding the palm to Rome alone, it presents nothing so striking to the reflecting mind as one extended and instructive monument of human vanity. Like other ancient ruins scattered through the whole earth, where the human foot has trodden, it preaches more impressively to the later ages, on the folly of pride, than ever did *Origen* or *Athanasius* to their contemporaries. Bruce observes that the original ruins of Alexandria, as if ashamed of their grandeur in ruins, conceal themselves under rubbish to a considerable depth.

ALEXANDRIANS, citizens of Alexandria, Acts vi. 9.

ALEXANDRIAN MANUSCRIPT, a famous copy of the Scriptures, in four volumes quarto. It contains the whole Bible in Greek, including the Old and New Testament, with the Apocrypha, and some smaller pieces, but not quite complete. It is preserved in the British Museum, being sent as a present to king Charles I. from Cyrillus Lucaris, patriarch of Constantinople, by Sir Thomas Rowe, ambassador from England to the Grand Seignior, A. D. 1628. Cyrillus brought it with him from Alexandria, where probably it was written. In a schedule annexed to it, he gives this account. That it was written, as tradition informed them, by Theckla, a noble Egyptian lady, about 1300 years ago, not long after the Council of Nice. But this high antiquity, and the authority of the tradition to which the patriarch refers, have been disputed; nor are the most accurate biblical writers agreed upon its age. Grabe thinks that it might have been written before the end of the fourth century: others are of opinion that it was not written till near the end of the fifth century, or somewhat later.

ALGUM, Al'gum, a kind of precious wood growing in Lebanon, 2 Chron. ii. 8, and also in Ophir, 1 Kings x. 11, 12, 2 Chron. ix. 10. Leigh supposes it to be the *thyine*, or *sweet* wood, mentioned Rev. xviii. 12.

ALIAH, Al-i'ah, a descendant of Esau, 1 Chron. i. 51.

ALIAN, Al-i'an, a descendant of Esau, 1 Chron. i. 40.

ALIEN, a stranger, Exod. xviii. 3, Job xix. 15. *Aliens from the commonwealth of Israel*, Eph. ii. 12. As foreigners have no right or privilege of citizenship, so wicked and unregenerated men have no title to the covenants of grace, nor claim on heaven.

ALIENATED, having renounced the privileges of citizens: and Eph. iv. 18, estranged from God and goodness.

ALKORAN, or The Koran, i. e. the Scriptures or Bible of the Mahometans, containing the revelations and doctrines of their pretended prophet. See article Mahomet. The Koran is divided into 114 larger portions of very unequal length, which we call *chapters*, but the Arabians *Sowar*, in the singular *Sura*; a word rarely used on any other occasion, and properly signifying a row, or regular series; as a course of bricks in a building, or a rank of soldiers in an army, and is the same in use and import with the Sura and Tora of the Jews; who also call the fifty-three sections of the Pentateuch *Sedarim*, a word of the same signification. These chapters are not, in the manuscript copies, distinguished by their numerical order, but by particular titles, which are taken sometimes from a particular matter treated of, or person mentioned therein; usually from the first word of note, exactly as the Jews have named their Sedarim; though the word, from which some chapters are denominated be very distant, towards the middle, or perhaps the end of the chapter; which seems ridiculous. But the occasion of this appears to have been, that the verse or passage, wherein such word occurs, was, in point of time, revealed and committed to writing before the other verses of the same chapter which precede it in order; and the title being given to the chapter before it was completed, or the passages reduced to their present order, the verse from whence such title was taken did not always happen to begin the chapter. Some chapters have two or more titles, occasioned by the difference of the copies. Some of them being pretended to have been revealed at Mecca, and others at Medina; the noting this difference makes a part of the title. Every chapter is divided into smaller portions, of very unequal length also,

which we customarily call *verses;* but the Arabic word is *Ayat*, the same with the Hebrew word *Ototh*, and signifies *signs* or *wonders:* such as the secrets of God, his attributes, works, judgments, and ordinances, delivered in these verses; many of which have their particular titles also, imposed in the same manner as those of the chapters. Besides these unequal divisions of chapter and verse, the Mahometans have also divided their Koran into sixty equal portions, which they call *Ahzab*, in the singular *Hizb*, each subdivided into four equal parts; which is likewise an imitation of the Jews, who have an ancient division of their Mishna into sixty portions, called *Massictoth*. But the Koran is more usually divided into thirty sections only, named *Ajza*, from the singular *Joz*, each of twice the length of the former, and in like manner subdivided into four parts. These divisions are for the use of the readers of the Koran in the royal temples, or in the adjoining chapels, where the emperors and great men are interred; of which readers there are thirty belonging to every chapel, and each reads his section every day: so that the whole Koran is read over once a day.

Next after the title, at the head of every chapter, except only the ninth, is prefixed the following solemn form, by the Mahometans called the *Bismallah*,—"In the name of the most merciful God;" which form they constantly place at the beginning of all their books and writings in general, as a peculiar mark or distinguishing characteristic of their religion, an omission being counted a sort of impiety. The Jews, for the same purpose, make use of the form, "In the name of the Lord," or "of the great God:" and the eastern Christians that of "in the name of the Father, of the Son, and of the Holy Ghost." But Mahomet probably took this form from the Persian Magi, who began their books in these words, *Benam Yezdam bakshaishgher dadar:* that is, *In the name of the most merciful just* GOD. There are twenty-nine chapters of the Koran which have this peculiarity, that they begin with certain letters of the alphabet, some with a single one, others with more. These letters the Mahometans believe to be the peculiar marks of the Koran, and to conceal several profound mysteries; the certain understanding of which, the more intelligent confess, has not been communicated to any mortal, their prophet only excepted: notwithstanding which, some take the liberty of guessing at their meaning by that species of cabala called by the Jews *Notarikon*.

2. The general design of the Koran was to unite the professors of the three different religions, then followed in the populous country of Arabia, (who, for the most part wandered without guides, the far greater number being idolaters, and the rest Jews and Christians, mostly of erroneous opinions,) in the knowledge and worship of one God, under the sanction of certain laws and ceremonies, partly of ancient, and partly of novel institution, enforced by the consideration of rewards and punishments both temporal and eternal; and to bring them all to the obedience of Mahomet, as the prophet and ambassador of God; who, after the repeated admonitions, promises, and threats, of former ages, was sent at last to establish and propagate God's religion on earth; and to be acknowledged chief pontiff in spiritual matters, as well as supreme prince in temporal.

The great doctrine, then, of the Koran, is the unity of God; to restore which, Mahomet pretended, was the chief end of his mission; it being laid down by him as a fundamental truth, that there never was, nor ever can be, more than one true orthodox religion. For, though the particular laws or ceremonies are only temporary and subject to alteration, according to the Divine direction; yet, the substance of it, being eternal truth, is not liable to change, but continues immutably the same. And he taught that, whenever this religion became neglected or corrupted in essentials, God had the goodness to re-inform and re-admonish mankind thereof by several prophets, of whom Moses and Jesus were the most distinguished, till the appearance of Mahomet, who is their seal, and no other to be expected after him. The more effectually to engage people to hearken to him, great part of the Koran is employed in relating examples of dreadful punishments formerly inflicted by God on those who rejected and abused his messengers; several of which stories, or some circumstances of them, are taken from the Old or New Testaments, but many more from the apocryphal books and traditions of the Jews and Christians of those ages, set up in the Koran as truths, in opposition to the Scriptures, which the Jews and Christians are charged with having altered: and, indeed, few or none of the relations of circumstances in the Koran were invented by Mahomet, as is generally supposed; it being easy to trace the greatest part of them much higher, as the rest might be, were more of those books extant, and were it worth while to make the inquiry.

The rest of the Koran is taken up in prescribing necessary laws and directions; frequent admonitions to moral and divine virtues; the worship and reverence of the Supreme Being, and resignation to his will. One of their most learned commentators distinguishes the contents of the Koran into *allegorical* and *literal:* under the former are comprehended all the obscure, parabolical, and enigmatical passages, with such laws as are repealed or abrogated; under the latter, such as are clear, and in full force. The most excellent moral in the whole Koran, interpreters say, is that in the chapter *Al Alraf*, viz. "Show mercy, do good to all, and dispute not with the ignorant;" or, as Mr. Sale renders it, "Use indulgence, command that which is just, and withdraw far from the ignorant." Mahomet, ac-

cording to the authors of the *Keschaff*, having begged of the angel Gabriel a more ample explication of this passage, received it in the following terms: "Seek him who turns thee out, give to him who takes from thee; pardon him who injures thee; for God will have you plant in your souls the roots of his chief perfections." It is easy to see that this commentary is borrowed from the Gospel. In reality, the necessity of forgiving enemies, though frequently inculcated in the Koran, is of a later date among the Mahometans than among the Christians; among those latter than among the heathens; and to be traced originally among the Jews, see Exod. xxxiii. 4, 5. But it matters not so much who had it first, as who observes it best. The caliph Hassan, son of Hali, being at table, a slave let fall a dish of meat reeking hot, which scalded him severely. The slave fell on his knees, rehearsing these words of the Koran, "Paradise is for those who restrain their anger." *I am not angry with thee*, answered the caliph. "And for those who forgive offences against them," continues the slave. *I forgive thee thine*, replies the caliph. "But, above all, for those who return good for evil," adds the slave. *I set thee at liberty*, rejoined the caliph; *and I give thee ten dinars.*

There are also a great number of occasional passages in the Koran, relating only to particular emergencies. For this advantage Mahomet had, by his piecemeal method of receiving and delivering his revelations, that, whenever he happened to be perplexed with any thing, he had a certain resource in some new morsel of revelation. It was an admirable contrivance to bring down the whole Koran at once, only to the lowest heaven, not to earth; since, had the whole been published at once, innumerable objections would have been made, which it would have been impossible for him to have solved; but as he received it by parcels, as God saw fit its contents should be published for the conversion and instruction of the people, he had a sure way to answer all emergencies, and to extricate himself with honour from any difficulty that might occur.

3. It is the common opinion, that Mahomet, assisted by one Sergius, a monk, composed this book; but the Mussulmans believe it, as an article of their faith, that the prophet, who they say, was an illiterate man, had no concern in inditing it; but that it was given him by God, who, to that end, made use of the ministry of the angel Gabriel; that, however, it was communicated to him by little and little, a verse at a time, and in different places, during the space of twenty-three years. "And hence," say they, "proceed that disorder and confusion visible in the work:" which, in truth, are so great, that all their doctors have not been able to adjust them; for Mahomet, or rather his copyist, having put all the loose verses promiscuously together in a book, it was impossible ever to retrieve the order in which they were delivered. Those twenty-three years, employed by the angel in conveying the Koran to Mahomet, are of wonderful service to his followers; inasmuch as they furnish them with an answer to such as tax them with those glaring contradictions, of which the book is full, and which they piously father upon God himself; alleging that, in the course of so long a time, he repealed and altered several doctrines and precepts which the prophet had before received of him. M. D'Herbelot thinks it probable, that when the heresies of the Nestorians, Eutychians, &c. had been condemned by œcumenical councils, many bishops, priests, monks, &c. being driven into the deserts of Arabia and Egypt, furnished the impostor with many passages, and crude, ill-conceived doctrines, out of the Scriptures, and hence the Koran became so full of the wild and erroneous opinions of those heretics. The Jews also, who were very numerous in Arabia, furnished materials for the Koran; nor is it without some reason that they boast twelve of their chief doctors to have been the authors of this work. The Koran, while Mahomet lived, was only kept in loose sheets: his successor, Abubeker, first collected them into a volume, and committed the keeping of it to Haphsa, one of the prophet's widows, in order to be consulted as an original: and there being a good deal of diversity between the copies already dispersed throughout the provinces, Ottoman, successor of Abubeker, procured a great number of copies to be taken from that of Haphsa, at the same time suppressing all the others not conformable to the original. The chief differences in the present copies of this book consist in the points, which were not in use in the time of Mahomet and his immediate successors; but were added since, to ascertain the reading, after the example of the Masorites, who, it is supposed, added the like points to the Hebrew text of the Scriptures. There are seven principal editions of the Koran; two at Medina, one at Mecca, one at Cufa, one at Bassora, one in Syria, and the common, or Vulgate edition. The first contains 6,000 verses, the others surpassing this number by 200 or 236 verses; but the number of words and letters is the same in all; viz. 77,639 words, and 323,015 letters. The number of commentaries on the Koran is so large, that the bare titles would make a huge volume. Ben Oschair has written the history of them, entitled, *Tarikh Ben Oschair*. The principal among them are Reidhaori, Thaalebi, Zamalchschari, and Bacai. The Mahometans have a positive theology, built on the Koran and tradition, as well as a scholastic one built on reason. They have likewise their casuists, and a kind of canon law, wherein they distinguish between what is of Divine and what of positive right. They have their beneficiaries too, chaplains, almoners, and

canons, who read a chapter every day out of the Koran in the mosques, and have prebends annexed to their office.

4. It is the general belief among the Mahometans that the Koran is of Divine original; nay, that it is eternal and uncreated; remaining, as some express it, in the very essence of God: that the first transcript has been from everlasting, by God's throne, written on a table of vast dimensions, called the *preserved table*, in which are also recorded the Divine decrees, past and future; that a copy from this table, in one volume, on paper, was, by the ministry of the angel Gabriel, sent down to the lowest heaven, in the month of Ramadan, on the night of *power*, from whence Gabriel revealed it to Mahomet by parcels, some at Mecca, and some at Medina, at different times during the space of twenty-three years, as the exigency of affairs required; giving him, however, the consolation to show him the whole, (which they tell us was bound in silk, and adorned with gold and precious stones of paradise,) once a year; but in the last year of his life he had the favour of seeing it twice. They say that only ten chapters were delivered entire, the rest being revealed piecemeal, and written down from time to time by the prophet's amanuensis, in such a part of such and such a chapter, till they were completed, according to the directions of the angel. The first parcel that was revealed is generally agreed to have been the five first verses of the 96th chapter. In fine, the book of the Koran is held in the highest esteem and reverence among the Mussulmans. They dare not so much as touch the Koran, without being first washed, or legally purified; to prevent which an inscription or label is put on the cover,—*Let none touch but they who are clean.* It is read with great care and respect, being never held below the girdle. They swear by it; take omens from it on all weighty occasions; carry it with them to war; write sentences of it on their banners; adorn it with gold and precious stones; and knowingly do not suffer it to be in the possession of any person of a different religion. Some say that it is punishable, even with death, in a Christian to touch it; others, that the veneration of the Mussulmans leads them to condemn the translating it into any other language, as a profanation: but these seem to be exaggerations. The Mahometans have taken care to have their Scriptures translated into the Persian, the Javan, the Malayan, and other languages; though out of respect to the original, these versions are generally, if not always, interlineated.

5. The author of the "View of Christianity and Mahometanism," observes that, "by advocates for Mahometanism, the Koran has always been held forth as the greatest of miracles, and equally stupendous with the act of raising the dead. The miracles of Moses and Jesus, they say, were transient and temporary; but that of the Koran is permanent and perpetual, and, therefore, far surpasses all the miraculous events of preceding ages. We will not detract from the real merit of the Koran; we allow it to be generally elegant, and often sublime: but, at the same time, we reject with disdain its arrogant pretence to any thing supernatural, all the real excellence of the work being easily referable to natural and visible causes. In the language of Arabia, a language extremely loved and diligently cultivated by the people to whom it was vernacular, Mahomet found advantages which were never enjoyed by any former or succeeding impostor. It requires not the eye of a philosopher to discover, in every soil and country, a principle of national pride: and if we look back for many ages on the history of the Arabians, we shall easily perceive that pride among them invariably to have consisted in the knowledge and improvement of their native language. The Arabic, which has been justly esteemed as the most copious of the Oriental tongues, which had existed from the remotest antiquity, which had been embellished by numberless poets, and refined by the constant exercise of the natives, was the most successful instrument which Mahomet employed in planting his new religion among them. Admirably adapted, by its unrivalled harmony, and by its endless variety, to add painting to expression, and to pursue the imagination in its unbounded flight, it became, in the hands of Mahomet, an irresistible charm to blind the judgment and to captivate the fancy of his followers. Of that description of men, who first composed the adherents of Mahomet, and to whom the Koran was addressed, few, probably, were able to pass a very accurate judgment on the propriety of the sentiments, or on the beauty of the diction: but all could judge of the military abilities of their leader; and in the midst of their admiration it is not difficult to conceive that they would ascribe to his composition every imaginary beauty of inspired language. The shepherd and the soldier, though awake to the charms of those wild but beautiful compositions in which were celebrated their favourite occupations of love or war, were yet little able to criticise any other works than those which were addressed to their imagination or their heart. To abstract reasonings on the attributes and the dispensations of the Deity, to the comparative excellencies of rival religions, to the consistency of any one religious system in all its parts, and to the force of its various proofs, they were quite inattentive. In such a situation, the appearance of a work which possessed something like wisdom and consistence; which prescribed the rules, and illustrated the duties of life; and which contained the principles of a new and comparatively sublime theology, independently of its real and permanent merit, was likely to excite their astonishment, and to become the standard

of future composition. In the periods of the literature of every country, something of this kind has happened. The father of Grecian poetry very obviously influenced the taste and imitation of his country. The modern nations of Europe all possess some original author, who, rising from the darkness of former ages, has begun the career of composition, and tinctured with the character of his own imagination the stream which has flowed through his posterity. But the prophet of Arabia had, in this respect, advantages peculiar to himself. His compositions, he said to his followers, were not the work of a man, but the genuine language of heaven, which had sent him. They were not confined, therefore, to that admiration which is so liberally bestowed on the earliest productions of genius, or to that fond attachment with which men every where regard the original compositions of their country; but with their admiration they blended their piety. To know and to feel the beauties of the Koran, was, in some respect, to share in the temper of heaven; and he who was most affected with admiration in the perusal of its beauties, seemed fitly the object of that mercy which had given it to ignorant man. The Koran, therefore, became naturally and necessarily the standard of taste. With a language thus hallowed, in their imaginations, they were too well satisfied either to dispute its elegance, or improve its structure. In succeeding ages, the additional sanction of antiquity, or prescription, was given to these compositions, which their fathers had admired; and while the belief of its Divine original continues, that admiration, which has thus become the test and the duty of the faithful, can neither be altered nor diminished. When therefore, we consider these particular advantages of the Koran, we have no reason to be surprised at the admiration in which it is held. But if, descending to a more minute investigation of it, we consider its perpetual inconsistence and absurdity, we shall indeed have cause for astonishment at that weakness of humanity which could ever have received such compositions as the work of the Deity."

6. *But let us examine the style and merits of the Koran.* "The first praise of all the productions of genius is invention: that quality of the mind which, by the extent and quickness of its views, is capable of the largest conceptions, and of forming new combinations of objects the most distant and unusual. But the Koran bears little impression of this transcendent character. Its materials are wholly borrowed from the Jewish and Christian Scriptures, from the Talmudical legends and apocryphal gospels then current in the East, and from the traditions and fables which abounded in Arabia. The materials collected from these several sources are here heaped together with perpetual and needless repetitions, without any settled principle or visible connexion. When a great part of the life of Mahomet had been spent in preparatory meditation on the system he was about to establish, its chapters were dealt out slowly and separately during the long period of twenty-three years. Yet thus defective in its structure, and no less exceptionable in its doctrines, was the work which Mahomet delivered to his followers as the oracles of God. The most prominent feature of the Koran, that point of excellence in which the partiality of its admirers has ever delighted to view it, is the sublime notion it generally impresses of the nature and attributes of God. If its author had really derived these just conceptions from the inspiration of that Being whom they attempt to describe, they would not have been surrounded, as they now are, on every side, with error and absurdity. But it might be easily proved, that whatever it justly defines of the Divine attributes was borrowed from our Holy Scripture; which, even from its first promulgation, but especially from the completion of the New Testament, has extended the views, and enlightened the understandings of mankind; and thus furnished them with arms which have too often been effectually used against itself by its ungenerous enemies. In this instance, particularly, the copy is far below the great original, both in the propriety of its images and the force of its descriptions."

7. As to the *sublimity* of the Koran, compared with that of our Holy Scriptures, it must be observed that the latter "are the only compositions that can enable the dim sight of mortality to penetrate into the invisible world, and to behold a glimpse of the Divine perfections. Accordingly, when they would represent to us the happiness of heaven, they describe it not by any thing minute and particular, but by something general and great; something that, without descending to any determinate object, may at once, by its beauty and immensity, excite our wishes, and elevate our affections. Though in the prophetical and evangelical writings the joys that shall attend us in a future state, are often mentioned with ardent admiration, they are expressed rather by allusion than by similitude; rather by indefinite and figurative terms, than any thing fixed and determinate. 'Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him,' 1 Cor. ii. 9. What a reverence and astonishment does this passage excite in every hearer of taste and piety! What energy, and at the same time what simplicity in the expression! How sublime, and at the same time how obscure, is the imagery! Different was the conduct of Mahomet in his descriptions of heaven and paradise. Unassisted by the necessary influence of pretended virtuous intentions and Divine inspiration, he was neither desirous, nor indeed able, to exalt the minds of men to sublime conceptions, or to rational expectations. By attempting to explain what is inconceivable, to describe what is ineffable, and to materialize what in itself is spiritual, he absurdly

and impiously aimed to sensualize the purity of the Divine essence. Thus he fabricated a system of incoherence—a religion of depravity—totally repugnant to the nature of that Being who, as he pretended, was its object; but therefore most likely to accord with the appetites and corruptions of a corrupt and sensual age. That we may not appear to exalt our Scriptures thus far above the Koran by an unreasonable preference, we shall produce a part of the second chapter of the latter, which is admired by the Mahometans, who wear it engraven on their ornaments, and recite it in their prayers. 'God! there is no God but he; the living, the self-subsisting: neither slumber nor sleep seize him: to him belongeth whatsoever is in heaven and on earth. Who is he that can intercede with him but through his good pleasure? He knoweth that which is past, and that which is to come. His throne is extended over heaven and earth, and the preservation of both is to him no burden. He is the high, the mighty.' *Sale's Koran*, v. 11. p. 30. To this description who can refuse the praise of magnificence? Part of that magnificence, however, is to be referred to that verse of the Psalmist, whence it was borrowed: 'He that keepeth Israel shall neither slumber nor sleep,' Psa. cxxi. 4. But if we compare it with that other passage of the inspired prophet, Psa. cii. 24, 27, all its boasted grandeur is at once obscured and lost in the blaze of a greater light: 'O my God, take me not away in the midst of my days; thy years are throughout all generations. Of old hast thou laid the foundations of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; and as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years shall have no end.' The Koran, therefore, upon a fair examination, far from supporting its claim to a supernatural work, sinks below the level of many compositions confessedly of human original; and still lower does it fall, in our estimation, when compared with that pure and perfect pattern which we justly admire in the Scriptures of truth. It is, therefore, abundantly evident, that no miracle either was externally performed for the support, or is internally involved in the composition of the Mahometan revelation."

ALLEGORY, a figurative speech, in which something else is contained than what the literal meaning conveys, Hos. xii. 10, Psa. lxxx. 8, 17, Gal. iv. 24. Thus the Roman commonwealth is addressed by Horace under the figure of a ship.

ALLELUJAH, Al-le-lu'jah, *Praise ye Jah*, or *Jehovah*, Rev. xix. 1, 3, 4, 6. No doubt this sacred form of praise was well known among the heathens. This hymn of joy and praise was transferred from the synagogue to the church. St. Jerom tells us, that at the funeral of Fabiola, several psalms were sung with loud allelujahs; and that the monks of Palestine were awakened at their midnight watchings with the singing of allelujahs. So much energy has been observed in this term, that the ancient church thought proper to preserve it untranslated into either Greek or Latin, lest they should impair its force. The fourth council of Toledo prohibited the use of it in time of Lent, or other days of fasting, and in the ceremonies of mourning. And, according to the present practice of the Romish Church, this word is never repeated in Lent, nor in the obsequies of the dead; notwithstanding which, it is used in the mass for the dead. The singing allelujah was oftentimes an invitatory or call to each other to praise the Lord.

ALLOM, Al'lom, a person who returned from captivity, 1 Esd. v. 34.

ALLON, Al'lon, *oak, strong*. The name of a man, 1 Chron. iv. 37. 2. The name of a city in Palestine, Josh. xix. 33.

ALLON-BACHUTH, Al-lon-Bac'huth, *the oak of mourning*. An oak or grove, where Deborah was buried, Gen. xxxv. 8.

ALMAH, Almah, a Hebrew word signifying properly a virgin. In this sense it is used in the famous passage of Isai. vii. 14, "Behold, a virgin shall conceive, and bear a son." The Hebrews have no term that more properly signifies a virgin than Almah. St. Jerom, in his comment on this passage, remarks, that the prophet declined making use of the word Bethulah, which in its proper sense signifies any young woman, or young person; but used the term Almah, which, strictly speaking, denotes a virgin who was never seen by man; this being the literal signification of the word Almah, derived from a root that signifies to *conceal*. It is very well known that, in the East, young women do not appear in public, but are shut up in the houses, and in their mother's apartments, like nuns. The Chaldee paraphrast and the Septuagint translate Almah a *virgin*; and Akiba, the famous rabbin, a great enemy to Christianity, who lived in the second century, understands it thus. The apostles, and evangelists, and the Jews of our Saviour's time, explained it in the same sense, and expected a Messiah born of a virgin.

The Jews indeed, that they may obscure this plain text, and weaken the proofs of the truth of Christianity, pretend that this Hebrew word signifies a young woman, and not a virgin. But this corrupt translation is easily confuted. 1. Because this word constantly signifies a virgin in all other places of Scripture where it is used; see Gen. xxiv. 43, compared with verse 15, Exod. ii. 8, Psa. lxviii. 25, Cant. i. 3, vi. 8. To which may be added, Prov. xxx. 19. 2. From the scope of the place, which is to confirm their faith by a strange and wondrous sign, which surely could not be, that a young woman should conceive a child; but that a virgin should conceive, &c.

ALMIGHTY, an attribute of the Deity, Gen. xvii. 1. The Hebrew name, שַׁדַּי *Shaddai*, signifies also *all-sufficient*, or *all-bounti-*

*ful.* See Gen. xxviii. 3, xxxv. 11, xliii. 14, xlix. 25. Exod. vi. 3, we read, I appeared to Abraham, to Isaac, and to Jacob, as the Lord *all-sufficient;* but by my name JEHOVAH I was not known to them. That the *name* JEHOVAH itself was known to Abraham, Isaac, and Jacob, is certain, from Gen. xii. 8, xiii. 4, xxvi. 25, xxviii. 13, 16, and many other passages; but God was not known by experience to have fulfilled his promises; or had not displayed himself unto them under the character of JEHOVAH, the *all-perfect,* and *all-powerful Being,* in the way in which he was now about to do, by a train of astonishing miracles, for the deliverance of his people, and the destruction of their enemies. See article OMNIPOTENCE.

ALMODAD, AL-MO'DAD, *the measure of God, the entry or court of the beloved.* The son of Joktan, a descendant of Shem, Gen. x. 26.

ALMON, AL'MON, *hidden.* A city, Josh. xxi. 18.

ALMON-DIBLATHAIM, AL-MON-DIB-LA-THA'IM, *hiding,* or *concealed in a heap of fig-trees.* The 40th encampment of the Israelites in the wilderness, Num. xxxiii. 46.

ALMOND-TREE, *Amygdalus,* a plant, whereof there is frequent mention in Scripture. The characters of this tree are as follow: It is a genus of the *icosandria monogynia* class; the calyx is a deciduous perianthium, formed of a single leaf, of a tubulated figure, divided into five obtuse, patent segments. The corolla consists of five oblong petals, which are inserted in the calyx; the stamina are thirty erect filaments, shorter than the corolla, and inserted into the calyx; the antheræ are simple; the germen is roundish, and villous; the style is simple, and of the length of the stamina. The stigma is capitated; the fruit is a great, hairy, roundish drupe, with a longitudinal furrow; the seed is an oval compressed nut, with the sutures prominent on each side, with reticulated furrows, and punctuated with holes. This genus comprehends the amygdalus, or almond-tree, and the persica, or peach-tree of authors.

The Hebrews call this plant, *shaked,* שקד "*quæ prima inter arbores evigilat;*" because this tree *waketh* and riseth from its winter's repose before all others. It flowers in the month of January, and by March brings its fruit to maturity; that is, in the warm southern countries. The forwardness of this fruit-bearing tree is intimated to us by the vision of Jeremiah; for the word of the Lord came unto him, saying, "Jeremiah, what seest thou? And he said, I see a rod of an almond-tree. Then said the Lord unto me, thou hast well seen, for I will hasten," or rather, I am waking, or watching over, or on account of, "my word to perform it." So the Septuagint and Vulgate, Jer. i. 11. It is probable, from Num. xvii. 6—8, that the chiefs of the tribes bore each an *almond* rod, as emblematical of their vigilance; and Aaron's dead almond-rod, that blossomed and bore fruit, was a very proper emblem of Him who first rose from the dead. And as the light appears first to affect this symbolical tree, it was with great propriety that the bowls of the golden candlesticks were shaped like almonds.

ALMONER, a person employed by another in the distribution of charity. In its primitive sense it denoted an officer in religious houses, to whom belonged the management and distribution of the alms of the house.

ALMS, what is given gratuitously for the relief of the poor. The practice of giving alms obtained among the Jews in common, for they used to collect every day for the poor, and give it daily to them. Maimonides speaks of it in this manner: "They appoint collectors, who receive every day, from every court, a piece of bread, or any sort of food, or fruit, or money, from whomsoever that offers freely for the time; and they divide that which is collected in the evening, among the poor; and they give to every indigent person out of this his daily sustenance." And hence this custom might be derived to the church; for in the early ages of Christianity, alms were divided into four parts; one of which was allotted to the bishops, another to the priests, a third to the deacons and sub-deacons, (there being then no tythes or revenues settled on the clergy by civil law,) and the fourth was employed in relieving the poor, and in repairing the churches. On the subject of giving alms, St. Clement thus addresses the rich females of his day: "Many of you, my fair hearers, purchase beautiful birds, and fine lapdogs, to nourish, and to amuse yourselves with: but ye neglect the disconsolate widows, the friendless orphans, and the helpless aged, bending at once beneath the weight of years and growing infirmities. Ye wickedly squander away that property which God has deposited in your hands, and of which you are only the stewards, in polished jewels, gaudy dress, rich furniture, costly perfumes, expensive paintings, and a course of life purely heathen; instead of feeding the starving members of that all-bounteous Lord, who refused not to spill his precious blood to ransom you from endless perdition, and to give you a glorious seat among the charitable in heaven."

ALMUGIM, or ALMUG-TREE, a certain kind of wood mentioned 1 Kings x. 11, which the Vulgate translates *ligna thyina,* and the Septuagint *wrought wood.* The rabbins generally render it coral; others, ebony, brazil, or pine. But it is observed, that the almug-tree can by no means be coral, because that wood is not proper for the purposes that the Scripture tells us the almug-tree was used, such as musical instruments, &c. The word *thyinum* is a name for the citron-tree, known to the ancients, and very much esteemed for its sweet odour and great beauty. It came from Mauritania. The almug-tree,

or almugim, algumim, or simply, gumim, taking *al* for an article, is therefore, by the best commentators, understood to be an oily and gummy sort of wood; and particularly that sort of wood which produces the gum-ammoniac, or gum-arabic. It is said that the gum-ammoniac proceeds from a tree resembling that which bears myrrh, and the gum of Arabia comes from the black acacia, which we take to be the shittim-wood, whereof there is such frequent mention made in the Scriptures by Moses. If this is the case, Solomon's almug-tree and the shittim-wood of Moses must be the same.

ALNATHAN, Al'na-than, a principal man among the Jews after the captivity, 1 Esdr. viii. 44.

ALOES, or Aloe, is a genus of the *hexandria monogynia* class of plants, having no calyx; the corolla is oblong, and formed of a single petal, divided into six segments at the extremities; the tube is gibbous, the limb straight; the stamina are six tubulated filaments, fully of the length of the corolla, and inserted in the receptacle; the antheræ are oblong, and incumbent; the germen is irregular in figure; the style is simple, and of the length of the stamina; the stigma is obtuse and triped; the fruit is an oblong trisulcous capsule, formed of three valves, and containing three cells; the seeds are numerous and angular.

The two most considerable species of this plant are the aloe of America and that of Asia, the former on account of its beautiful flowers, and the latter for the drug prepared from it. This drug, called also aloe, or aloes, is prepared from the inspissated juice of the Asiatic plant, in the following manner; from the leaves fresh pulled is pressed a juice, the thinner and poorer part of which is poured off and set in the sun to evaporate to a hard, yellowish substance, which is called Socotrine aloe, as being chiefly made at Socotora, an island where that plant grows in the greatest perfection. The thicker part being put into another vessel, hardens into a substance of a liver-colour, and thence called aloe hepatica. The thickest part, or sediment, hardens into a coarse substance, called aloe caballina, or the horse aloe, as being chiefly used as a purge for those animals.

This juice is famous for its purgative virtues, being usually given in the form of a tincture in wine, which is called *hiera picra*. There is another preparation of the Socotrine aloes, called *aloe rosata*, which being dissolved in the juice of roses or violets, and exposed to the sun, or put upon a slow fire, thickens to a consistency proper for making pills. This, as well as the former, is accounted an excellent purgative, especially for cold constitutions, or producing an appetite. This drug was used by the ancient Jews to secure dead bodies from putrefaction. Nicodemus, John xix. 39, bought an hundred pounds of myrrh and aloes to embalm the body of Jesus Christ. In Prov. vii. 17, the debauched woman says that she has perfumed her bed with myrrh, aloes, and cinnamon; and the spouse in the Canticles, ch. iv. 14, observes, that myrrh, aloes, and all manner of perfumes, are to be found in the garden of her beloved. The Hebrew text in these places, and in Num. xxiv. 6, read *Ahalim*, which the rabbins interpret *santal*, which is an aromatic wood.

ALOTH, Al'oth, a place in Palestine, 1 Kings iv. 16.

ALPHA, Al'pha, the first letter of the Greek alphabet; omega being the last letter. Hence *Alpha* and *Omega* is a title which Christ appropriates to himself, Rev. i. 8, xxi. 6, xxii. 13, as signifying *the beginning and the end, the first and the last*, and properly denoting his perfection and eternity.

ALPHEUS, Al'phe'us, *learned, chief*. The father of St. James the Less, Matt. x. 3, Luke vi. 15. He was the husband of Mary, who is believed to have been sister to the holy Virgin; for which reason James is called the Lord's brother. Many are of opinion that Cleophas, mentioned by St. Luke, ch. xxiv. 18, was the same person with Alpheus; that being his Greek name, as Cleophas his Hebrew or Syriac name, according to the custom of Palestine at that time, where many had two names, one Greek and the other Hebrew.

2. Alpheus was also the name of the father of Levi, or St. Matthew, whom Jesus Christ, Mark ii. 14, took from his office, and made an apostle and evangelist. There is nothing particularly known concerning this Alpheus, the father of St. Matthew.

ALTANEUS, Al-ta-ne'us, a person mentioned 1 Esdr. ix. 33.

AL-TASCHITH, Al-tas'chith, the title of Psa. lvii. and of some others; the meaning whereof seems not generally understood: the margin reads it, *Destroy not, a golden Psalm*. Ainsworth says, it is a more vehement word than simply *to kill*; and is a proper title to prayers for deliverance.

ALTAR. Altars were of two kinds, the higher and the lower; the higher were intended for the *celestial* gods, and were called *altaria*, from *alta*, high; the lower were for the *terrestrial* and *infernal* gods, and were called *aræ*. Those dedicated to the heavenly gods were raised a great height above the surface of the earth; those of the terrestrial gods were almost even with the surface, and those for the *infernal* deities were only holes dug in the ground, called *scrobiculi*.

Some think that, as sacrifices offered up to God are as ancient as the world, altars must be of no less antiquity. But it must be observed, that, in the Jewish history, we hear nothing about altars till after the flood, when Noah built an altar to God, and offered burnt-offerings thereon. The Scriptures, in several places, speak of altars erected by the patriarchs, without describing the form or manner

of them. The altar which Jacob set up at Bethel was nothing but the stone which had served him for a bolster. Gideon sacrificed upon nothing better than a stone which was before his house. At the beginning they were formed of turf, but afterward consisted of stone, marble, wood, and even sometimes of horn, as that of *Apollo* at *Delos*. Some were round, some square, and some oval. All of them turned towards the east, were placed lower than the images of the gods, and were ornamented with the branches and leaves of such trees as were sacred to the deities to whom the altars were consecrated.

In the patriarchal times, altars were generally built near some adjacent grove of trees; and indeed the ancient devotion of the world much delighted in groves, woods, and mountains, as places naturally fitted for contemplation, and apt to inspire a religious dread into the minds of the worshippers. And on some account, trees were held sacred to the gods, when they grew in considerable numbers together; their gloomy shade inspired solemn ideas; and hence was derived the sanctity ascribed to them. Groves and woods, in the first ages of the world, were resorted to as temples; and particular trees were supposed to be the residence of certain divinities. Thus the *Dryades* and *Hamadriades* were believed to be enshrined in oaks. For this reason the Jews were forbidden to plant groves, or even a single tree, near God's altar, Deut. xvi. 21, 22. The Divine precept, in relation to altars, is delivered by Moses to the Jews thus: *An altar of earth shalt thou make unto me*, &c. Exod. xx. 24, &c. This command certainly imports that the altars of the Lord were to be as plain and simple as possible: they were to be made either of sods and turfs of earth, which were easily obtained in most places, whilst they stayed in the wilderness, or of rough unpolished stone, if they came into rocky places, where no sods were to be had; that there might be no occasion to grave any image upon them. Such altars, Tertullian observes, were among the ancient Romans in the days of Numa; when, as they had no sumptuous temples, nor images, so they had only *temeraria de cespite altaria*, altars hastily formed of earth, without any art. But luxury changed the face of things; for the temples at Rome generally contained three altars: the first in the sanctuary, at the foot of the statue, for incense and libations; the second before the gate of the temple, for sacrifices of victims; and the third was a portable one for the offerings and sacred vestments or vessels to lie upon.

The altar which Solomon erected in the temple was of brass, but filled, according to the general opinion, with rough stones. It was twenty cubits long, twenty wide, and ten in height, 2 Chron. iv. 1—3; but that which was rebuilt at Jerusalem, by Zerubbabel, and the other Jews who returned from Babylon, was only of rough stones: nor was that which the Maccabees rebuilt of any other than rough stones. Josephus says, that the altar which in his time was in the temple, consisted of rough stones; that it was fifteen cubits high, forty long, and as many broad. The principal altars of the Jews were that of burnt-offerings, that of incense, and the altar or table of show-bread. The altar of incense was a small table of shittim wood, covered with plates of gold. It was a cubit long, a cubit broad, and two cubits high. At the four corners were four horns. The priest, whose turn it was to officiate, burnt incense on this altar, at the time of morning sacrifice, between the sprinkling of the blood and the laying of the pieces of the victim on the altar of burnt-offering. He did the same also in the evening, between the laying of the pieces on the altar and the drink-offering. At the same time the people prayed in silence, and their prayers were supposed to be rendered acceptable through the offering of this incense, prefiguring the intercession of Christ. The altar of burnt-offering was of shittim-wood also, and carried upon the shoulders of the priests in the journeys of the Israelites, by staves of the same wood covered with brass. In the days of Moses it was five cubits square, and three in height, but it was greatly enlarged in the days of Solomon, being twenty cubits square, and ten in height. It was covered with brass, and had a horn at each corner, to which the sacrifice was bound. This altar was placed in the open air, that the smoke might not sully the inside of the tabernacle or temple. On this altar the holy fire was renewed from time to time, and kept constantly burning. Hereon, likewise, the sacrifices of lambs, sheep, and bullocks, &c. were burnt, especially a lamb every morning at the third hour, or nine of the clock, and a lamb every afternoon at three, Exod. xx. 24, 25, xxvii. 1, 2, 4, xxxviii. 1. The altar of burnt-offering had the privilege of being a sanctuary, or place of refuge. The wilful murderer, indeed, in vain sought protection there, for by the express command of God, he might be dragged to justice, even from the altar. See *Asylum*.

The altar or table of show-bread was of shittim-wood also, covered with plates of gold, and had a border round it adorned with sculpture. It was two cubits long, one wide, and one and a half in height. This table stood in the sanctuary, or holy place, and upon it were placed the loaves of show-bread. See article *Show-bread*. After the return of the Jews from captivity, and the building of the second temple, the form and size of the altars were somewhat changed.

It was usual for the priests to go round the altar, when they had laid the sacrifice upon it, and bound it to the horns of it at the four corners, and there sprinkled and poured out the blood, Ps. xliii. 4, xxvi. 6; in order to which they washed their hands. In the worship of the heathen, the same ceremony was

performed before the commencement of the service; so *Tibullus:*

*——— Pura cum veste venite,*
*Et manibus puris sumite fontis aquam.*

But come, ye pure, in spotless garbs array'd,
For you the solemn festival is made:
Come, follow thrice the victim round the lands,
In running water purify your hands.

The *Christian* ALTAR, mentioned Heb. xiii. 10, 1 Cor. x. 18, 21, is the table of the Lord, considered as furnished with the memorials of the sacrifice of his death, of which memorials Christians are to partake or eat, and of which they who serve the tabernacle have no right to eat. Thus Ignatius plainly uses it for the Lord's table: saying, Let it be your endeavour to partake all of the same holy *eucharist:* for there is but one flesh of our Lord Jesus Christ, and one cup unto the unity of his blood; one ALTAR; as also there is one bishop, together with his presbytery, and the deacons, my fellow-servants: that so whatsoever ye do, ye may do it according to the will of God."

ALVAH, AL'VAH, *his rising higher.* A duke of Edom, Gen. xxxvi. 40.

ALVAN, AL'VAN, son of Shobal, the Horite, Gen. xxxvi. 23.

ALUSH, A'LUSH, *a mingling together.* The place of the tenth encampment of the Israelites, Num. xxxiii. 13.

AMAD, AM'AD, *people of witness.* A city of Palestine, Josh. xix. 26.

AMADATHUS, AM-AD'A-THUS, the name of a person, Esth. xii. 6.

AMAL, A'MAL, *labour, iniquity.* A descendant of Asher, 1 Chron. vii. 35.

AMALEK, AM'A-LEK, *a smiting people.* The son of Eliphaz, by Timna his concubine, and the grandson of Esau, Gen. xxxvi. 12, 1 Chron. i. 36. Amalek succeeded Gatam in the government of Edom. He was the father of the Amalekites, a powerful people who dwelt in Arabia Petræa, between the Dead Sea and the Red Sea; or between Havilah and Shur, 1 Sam. xv. 7; sometimes in one canton, and sometimes in another. It does not appear that they had cities, for there is no mention of any but one in the Bible, ver. 5, they living generally in hamlets, caves, or tents.

The Israelites had scarce passed the Red Sea, on their way to the wilderness, before the Amalekites attacked them in the deserts of Raphidim, Exod. xvii. 8, &c. and put those cruelly to the sword who were obliged, either through fatigue or weakness, to remain behind. Moses, by the Divine command, directed Joshua to give them battle, to record this act of inhumanity which they had committed, in a book, to have it always before their eyes, and to revenge it in the most signal manner. Joshua therefore fell upon the Amalekites, and defeated them, A. M. 2513.

The ground of this enmity of the Amalekites against the Israelites is generally supposed to have been an innate hatred, from the remembrance of Jacob's depriving their progenitor both of his birth-right and blessing. Their falling upon them, however, and without any provocation, when they saw them so much reduced by the fatigue of their march, and the excessive drought they laboured under, was an inhuman action, and justly merited their defeat. But then the reason why God thought proper to denounce a perpetual war against them, is to be resolved into this, that knowing the Israelites were, by Divine appointment, to possess the land of Canaan, they came against them with an armed force, in hopes of frustrating the designs of Providence concerning them. Judg. iii. 13, vi. 3, we see the Amalekites united with the Midianites and Moabites in a design to oppress Israel. They were delivered by Ehud, ch. iii. 15; and by Gideon, ch. viii. 11, 12, A. M. 2930. Saul was divinely commanded to go against them, 1 Sam. xv. 1, &c.

After this war the Amalekites scarce appear any more in history; save that, about A. M. 3949, a troop of Amalekites plundered Ziglag, 1 Samuel xxx.

The Arabians maintain that Amalek was the son of Ham, and grandson of Noah; that he was the father of Ad, and grandfather of Schedad. Calmet thinks this opinion is by no means to be rejected; as it is not very probable that Amalek, the son of Eliphaz, and grandson of Esau, should be the father of a people so numerous as the Amalekites were, when the Israelites departed from Egypt. Moses, in the book of Genesis, xiv. 7, relates, that in Abraham's time, long before the birth of Amalek, the son of Eliphaz, the five confederate kings carried the war into Amalek's country, about Kadesh; and into that of the Amorites, about Hazezon-tamar. The same Moses, Num. xxiv. 20, relates that the diviner Balaam, observing at a distance the land of Amalek, said, in his prophetic style, "Amalek is the first, the head, the original of the nations; but his latter end shall be that he perish for ever." Our commentator observes, that this epithet of "the first of nations," cannot certainly agree with the Amalekites descended from the son of Eliphaz, because the generation then living was but the third from Amalek. Besides, Moses never alleges against the Amalekites that, in attacking the Israelites, they had attacked their *brethren*, an aggravating circumstance, which he would not have omitted, had the Amalekites been descended from Esau, in which case they had been the brethren of the Israelites. Lastly, we see the Amalekites almost always joined in the Scriptures with the Canaanites and Philistines, and never with the Edomites; and when Saul made war upon the Amalekites, and almost destroyed them, we do not find that the Edomites made the least motion towards their assistance, nor to revenge them afterward. Whence it is thought probable, that the Amalekites, who are so frequently

mentioned in Scripture, were a people descended from Canaan, and devoted to the curse, as well as the other Amorites, and very different from the descendants of Amalek, the grandson of Esau.

AMALEKITES, the descendants of Amalek, who dwelt in Arabia Petræa, and were avowed enemies to the Hebrews, Gen. xiv. 7.

AMAN, A'MAN, a city belonging to the tribe of Judah, Josh. xv. 26.

AMANA, AM'A-NA, *faith, truth, a nurse.* A mountain mentioned in the Songs of Solomon, iv. 8. Some are of opinion that this is mount Amanus in Cilicia. St. Jerom and the rabbins will have it, that the land of Israel extended northward, as far as this mountain; and, in the time of Solomon, it is very probable that the dominions of the Hebrews did extend so far. Mount Amanus separates Syria from Cilicia, and reaches from the Mediterranean Sea to the Euphrates. There is another mountain of this name beyond Jordan, in the tribe of Manasseh, which some take to be mount Amana mentioned in the Canticles.

AMARIAH, AM-A-RI'AH, *the Lord said; the excellency of the Lord.* The eldest son of Meraioth, 1 Chron. vi. 7, 11, and father of the high priest Ahitub. At what time Amariah held the pontificate is uncertain; but it is probable it was during the government of the Judges.

2. AMARIAH, was the name of one who returned from the Babylonish captivity, Ezra x. 42.

3. AMARIA, the grandfather of the prophet Zephaniah, and the father of Gedaliah, Zeph. i. 1.

AMASA, AM'A-SA, *sparing the people.* The son of Ithra and Abigail, David's sister, whom Absalom, when he rebelled against his father, appointed general of his army, 2 Sam. xvii. 25. Amasa, having thus received the command of Absalom's troops, engaged his cousin Joab, general of David's army, and was worsted. But, after the defeat of Absalom's party, David, being angry at Joab for killing Absalom, pardoned Amasa, and gave him the command of his army, ch. xix. 13, &c. Upon the revolt of Sheba, the son of Bichri, ch. xx. David gave orders to Amasa to assemble all Judah, and march against Sheba. Amasa thereupon took his leave; but not being able to form his army in the time prescribed, David directed Abishai to pursue Sheba with the guards. Joab with his people accompanied him; and these troops were scarce got as far as the great stone in Gibeon, before Amasa came and joined them with his forces. Then said Joab to Amasa, "Art thou in health, my brother?" and took him by the beard with his right-hand to kiss him, and Amasa, not perceiving the sword which was in Joab's hand, the latter smote him therewith in the fifth rib, and shedding out his bowels to the ground, he expired, A. M. 2931.

2. AMASA, the son of Hadlai, 2 Chron. xxviii. 12. He was one of those who were against permitting such captives as were taken in the kingdom of Judah, in the reign of Ahaz, to come into Samaria. See AHAZ.

AMASAI, AM-A-SA'I, *strong;* the son of Elkanah, 1 Chron. vi. 25. He is thought to be the same person who went over to David in the wilderness, when fleeing from Saul.

AMASHAI, AM-A-SHA'I, *the gift or present of the people.* One who returned from the Babylonish captivity, Neh. xi. 13.

AMATHEIS, AM-A-THE'IS, mentioned 1 Esd. ix. 29.

AMASIS, a king of Egypt, of the tribe of Sais, who dethroned Apries, and usurped the kingdom in the manner related under the article APRIES. Notwithstanding the name of Amasis is not found in the sacred text, he is celebrated in the Bible, 2 Kings xxiii. 29, 30, Jer. xlvi. 2. He began his reign A. M. 3435, and reigned forty-four years, loved and respected by his subjects, to whom he gave a body of new laws, and on that account was named the fifth lawgiver of the Egyptians. He was betrayed by Phanes, the Halicarnassian, commander of the Grecian auxiliaries, into the hands of Cambyses. He died A. M. 3479, and was succeeded by his son Psammenitus; who, after a reign of six months, was defeated and taken prisoner by Cambyses, and obliged to terminate his life with a draught of bull's blood; after which the conqueror caused the body of Amasis to be taken up and burnt.

AMAZIAH, AM-A-ZI'AH, *the strength of the Lord; the burden of the Lord.* The eighth king of Judah. He was the son of Joash, whom he succeeded, A. M. 3165, 2 Chron. xxiv. 27. Amaziah was twenty-five years old when he began his reign, ch. xxv. and 2 Kings xiv. and he reigned twenty-nine years in Jerusalem. He did that which was right in the sight of the Lord, but not with a perfect heart. When he found himself settled upon the throne, he put the murderers of his father to death, but not their children, because it is written, Deut. xxiv. 16, the fathers shall not be put to death for the children, neither shall the children be put to death for their fathers; every man shall be put to death for his own sin. In this he acted like a just and merciful man, and contrary to the wicked customs of many kingdoms, in which, if any one be guilty of high treason, not only the person, but his children also, are involved in the same condemnation, although no way concerned in the criminal practices of their parent.

He made a general muster of his people, and found 300,000 men able to bear arms; yet he hired 100,000 soldiers from the king of Israel, for which he paid him 100 talents, value £34,218 15s. English money. His design was to employ these troops against the Edomites, who had revolted from the kings of Judah in the reign of Joram, 2 Kings viii. 20, about fifty-four years before his accession. While Amaziah was busied in making these

preparations, a prophet came to him with a message from God, 2 Chron. xxv. 7. In consequence of this he dismissed his mercenaries, and, marching with only his own forces, gave battle to the Edomites, in the valley of Salt, killed 10,000 of them on the field, and took prisoners 10,000 more, who had saved themselves, as is supposed, upon a rock, where they were assaulted, and thrown headlong from the summit to the bottom, and dashed to pieces, 2 Chron. xxv. 12, 2 Kings xiv. 7.

In this manner Calmet understands these passages. And the text of the Vulgate, *apprehendit Petram in prælio*, favours this interpretation. Wells observes, that the Hebrew word *Selah*, which our translators retain, signifies a rock; and so exactly answers to the Greek word *Petra*, that most commentators have, with very good reason, agreed that this Selah is the same with Petra, the metropolis of Arabia Petræa. Hence most expositors understand these passages thus: viz. that Amaziah having slain 10,000 in the valley of Salt, marched from thence to Selah, the metropolis of Arabia Petræa, of which he soon became master; and that, from the top of the rock whereon the town stood, he threw the 10,000 prisoners he had taken, headlong down, by which they were dashed to pieces. Selah was now by the conqueror called Joktheel.

It must be observed that this punishment was not common among the Jews, though it was among the Romans, as we learn from Livy, Plutarch, and several others. It is not in the catalogue of the punishments inflicted by Moses, neither was it ever inflicted by any regular judicature; and hence it has been concluded, that the Edomites, by some such like cruelty to the people of Judah, had provoked them to make such a retaliation.

Amaziah having thus cut off the Edomites, A. M. 3175, carried away their gods, and acknowledged them for his own deities, by adoring and offering incense to them. This defection of Amaziah displeased God, and hence he reproved him by a prophet, 2 Chron. xxv. 14. For this conduct God gave him up to judicial blindness, and, being elated with his victories over the Edomites, he commenced a war with Joash, the king of Israel, in which he was defeated at Bethshemesh. After this he reigned sixteen years, and was slain at Lachish, A. M. 3194, whither he had fled from the conspirators. He was brought back upon two horses, and buried with his ancestors in the city of David.

2. Amaziah, priest of the golden calves that were in Bethel. The prophet Amos, ch. vii. 9, having said that the high places devoted to idols should be destroyed, was threatened by Jeroboam, and by this wicked priest. See the account, verse 10, &c.

AMBASSADORS, public ministers sent from sovereign princes or states, as their representatives to other princes or states. The name of ambassador is sacred and inviolable, and has accordingly been treated with respect and consideration in every country. Every violation of the law of nations, by injuries done to ambassadors, has generally been resented with great warmth. David, for an injury of this kind, made war upon the *Ammonites*, 2 Kings x. Alexander put to the sword the inhabitants of *Tyre*, for insulting his ambassadors; and the youth of *Rome*, for affronting the ambassadors of *Vallona*, were delivered up into their hands to be punished at discretion. At *Athens* the foreign ambassadors used to mount the *tribunal*, and declare their commission, and the nature of their business to the people.

The apostles style themselves ambassadors of Christ, 2 Cor. v. 20, by which they at once express the majesty of the Saviour, (since only sovereigns deputed ambassadors,) their own dignity, and the sacredness of their persons: and, as the Lacedæmonian ambassadors carried in their hands a staff of laurel or olive as an emblem of peace; so these ministers of heaven are commissioned to offer peace to rebellious mortals, on the conditions of repentance and faith.

AMBASSAGE, a message sent by an ambassador, Luke xiv. 32.

AMBER, a word which occurs twice in the sacred writings, viz. Ezek. i. 4, viii. 2. The Seventy render the original word חשמל, as Theodotion also does. Now חשמל, signifies, 1. Amber; 2. A mixed metal of gold and silver, whether natural or fictitious; 3. Crystal. From the version of Ezekiel, i. 4, by the Seventy, Και εν τω μεσω αυτης ως ορασις ηλεκτρου εν μεσω του πυρος, *And in the midst of it* (the whirlwind) *as the appearance of* electrum *in the midst of the fire*, it appears that those translators by ηλεκτρον, could not mean either *amber* or *crystal;* the former of which grows dim as soon as it feels the fire, and quickly dissolves into a resinous, or pitchy substance; the latter is scarcely ever put into the fire; and if it were, could hardly contract any thing from it but soot and dimness; it remains then that by the word in that passage the Septuagint meant *the mixed metal* above mentioned, which is much celebrated by the ancients for its beautiful lustre, and which when exposed to the fire, like other metals, grows more bright and shining.

AMEN, *true, faithful, certain.* This word is likewise used to affirm any thing, and was a sort of affirmation frequently used by our Saviour: *Verily, verily, I say unto you.* It is also understood as expressing a wish; as *Amen, so be it*, Num. v. 22, Neh. viii. 6. The Jewish doctors give three rules for pronouncing the word; 1. That it be not pronounced too hastily, and rapidly, but with a grave and distinct voice. 2. That it be not louder than the tone of him that blessed. 3. It was to be expressed in faith, with a certain persuasion that God would bless them and hear their prayers. To this advice St. Paul might allude, 1 Cor. xiv. 16. The Hebrews end the five books of

Psalms, according to their way of distributing them, with the word *Amen, amen*, which the Seventy have translated, γενοιτο, γενοιτο, and the Latins, *Fiat, fiat: May it be so!* The Greek and Latin churches have preserved this word in their prayers, as well as *Allelujah* and *Hosanna*, because they observed more energy in them than in any terms which they could use in their own languages.

AMETHYST, a gem of a purple colour, which seems composed of a strong blue and deep red; and, according as either of these colours prevail, affording different tinges of purple, sometimes approaching to violet, and sometimes even fading to a pale rose colour. Though the amethyst be generally of a purple colour, it is sometimes found naturally colourless; and may at any time be made so, by putting it into the fire; in which pellucid, or colourless state, it so well imitates a diamond, that its want of hardness is the only way to distinguish it. This stone was the ninth in order on the breast-plate of the high priest, Exod. xxviii, 19, xxxix. 12, and upon it was engraved the name of Issachar.

AMI, A'MI, *mother, fear, people.* The head of a great family who returned from Babylon, Ezra. ii. 57, 58.

AMITTAI, AMIT'TAY, *true, fearing.* The father of the prophet Jonah, ch. i. 1, 2 Kings xiv. 25.

AMIZABAD, AMI'-ZA-BAD, *the dowry of the people.* The son of Benaiah, who was one of the principal officers in David's army, 1 Chron. xxvii. 6, and his son Amizabad was a subaltern.

AMMAH, AM'MAH, *his people.* A hill where Asahel, the brother of Joab, was slain by Abner: it was opposite to Giah, and not far from Gibeon, 2 Sam. ii. 24.

AMMI, AM'MI, *my people.* A name given to the ten tribes, Hos. ii. 1.

AMMIDIOI, AM-MI'DI-OI, a place mentioned 1 Esdr. v. 20.

AMMIEL, AM'MI-EL, *the people of God; God with me.* The son of Gemalli, of the tribe of Dan, one of the twelve who was deputed to view the land of Canaan, Num. xiii. 12.

2. AMMIEL, the father of Bathshua, 1 Chron. iii. 5.

3. AMMIEL, the father of Machir, 2 Sam. ix. 4.

4. AMMIEL, the son of Obed-edom, 1 Chron. xxvi. 5.

AMMIHUD, AM'MI-HUD, *people of praise, or confession.* Father of Elishama, Num. i. 10.

2. AMMIHUD, the father of Shemuel, ch. xxxiv. 20.

3. AMMIHUD, the father of Pedahel, verse 28.

4. AMMIHUD, the father of Talmai, king of Geshur, 2 Sam. xiii. 37.

AMMINADAB, AM-MIN'A-DAB, *a free people, a vowing people.* The son of Aram, the father of Naashon and Elisheba, the wife of Aaron, the high priest, Exod. vi. 23.

2. AMMINADAB, the son of Koath, and brother of Korah, 1 Chron. vi. 22.

3. AMMINADAB, or *Abinadab*, a son of king Saul, who was killed with him in the battle of Gilboa, 1 Sam. xxxi. 2, 1 Chron. viii. 33, x. 2.

4. AMMINADAB, or *Abinadab*, a Levite, and inhabitant of Kirjathjearim, with whom the ark was deposited after it was brought back from the land of the Philistines, 1 Sam. vii. This Amminadab dwelt in Gibeath, that is to say, in the highest part of the city of Kirjathjearim. Eleazar was consecrated or appointed peculiarly to the keeping the ark of the Lord. It is uncertain whether his father Amminadab was living.

5. The chariots of AMMINADAB are mentioned, Cant. iv. 12, as being extremely light. He is thought to have been some celebrated charioteer, whose horses were singularly swift.

AMMISHADDAI, AM-MI-SHAD'DA-I, *the people of the Almighty.* The father of Abiezer, a prince of the tribe of Dan, Num. i. 12.

AMMON, AM'MON, *a people, the son of my people.* NO-AMMON, or No, see article No.

AMMON, or HAMMON, or JUPITER AMMON, the celebrated god of the Egyptians, who is thought to be the same with Ham, who peopled Africa, and was the father of Mizraim, the founder of the Egyptians. See articles HAM and MIZRAIM.

Ammon had a famous temple in Africa, where he was adored under the figure of a ram; for in this manner the Egyptians represented their gods under the forms of certain animals. The temple of Ammon was situated in a delightful place, surrounded every where with frightful deserts. Here was an oracle of great celebrity which Alexander the Great consulted. Hammon, the god of the Egyptians, was the same with the Jupiter of the Greeks, for which reason the latter call the city, which the Egyptians call No-Ammon, or the habitation of Ammon, Diospolis, or the city of Jupiter.

2. AMMON, or BEN-AMMI, the son of Lot, by his youngest daughter, Gen. xix. 38. He was the father of the Ammonites, and dwelt on the east side of the Dead Sea, in the mountains of Gilead; these being all the particulars we know of Ammon's life.

AMMONITES, a people descended from Ammon, the son of Lot. The Ammonites destroyed those giants which they called Zamzummins, Deut. ii. 19—21, and seized on their country. God prohibited the children of Israel from attacking the Ammonites, because he would not give them their land. Before the Israelites entered Canaan, the Amorites had by conquest obtained a great part of the countries belonging to the Ammonites and Moabites. This Moses retook from the Amorites, and divided between the tribes of Gad and Reuben. In the time of Jephthah, the Ammonites declared war against the Hebrews, Judges xi. under pretence that they detained a great part of the country, which

had formerly been theirs before the Amorites possessed it. Jephthah declared that, as this was an acquisition which the Israelites made in a just war, and what they had taken from the Amorites, who had long enjoyed it by the right of conquest, he was under no obligation to restore it. The Ammonites were not satisfied with this reason, wherefore Jephthah gave them battle, and defeated them.

The Ammonites and Moabites generally united whenever there was any design of attacking the Israelites. After the death of Othniel, Judg. iii. 12, &c. the Ammonites and Amalekites joined with Eglon, king of Moab, to oppress the Israelites, whom they subdued and governed for the space of eighteen years, till they were delivered by Ehud, the son of Gera, who slew Eglon, king of Moab. Some time after this, the Ammonites made war against Israel, and greatly distressed them; but God delivered them by Jephthah, as noticed above. In the beginning of Saul's reign, 1 Sam. xi., Nahash, king of the Ammonites, having sat down before Jabesh-Gilead, reduced the inhabitants to the necessity of demanding a capitulation. Nahash answered, that he would capitulate with them upon no other conditions than their submitting to have their right eyes pulled out, that so they might be made a reproach to Israel: but Saul coming seasonably to the relief of Jabesh, delivered the city from the barbarity of the king of the Ammonites, A. M. 3009.

David had been the king of Ammon's friend; and, after the death of this prince, he sent ambassadors to make his compliments of condolence to Hanan, his son and successor, who, imagining that David's men were come as spies to observe his strength, and the condition of his kingdom, treated them in a very injurious manner, 2 Sam. x. 4. David revenged this indignity thrown upon his ambassadors, by subduing the Ammonites, Moabites, and the Syrians their allies. Ammon and Moab continued in subjection to David and to Solomon; and, after the separation of the ten tribes, were subject to the kings of Israel until the death of Ahab, A. M. 3107.

Two years after the death of that monarch, Jehoram his son, and successor of Ahaziah, defeated the Moabites, 2 Kings iii., but it does not appear that this victory was so complete as to subjugate them to his yoke. At the same time the Ammonites, Moabites, and other people, made an irruption into the lands belonging to Judah, but were repulsed by Jehoshaphat, 2 Chron. xx. 1, 2. After the tribes of Reuben, Gad, and the half tribe of Manasseh were carried into captivity by Tiglath-Pileser, A. M. 3264, the Ammonites and the Moabites took possession of the cities belonging to these tribes; Jeremiah, ch. xlix. 1—4, reproaches them for it. The ambassadors of the Ammonites were some of those to whom this prophet, ch. xxvii. 2, presented the cup of the Lord's fury, and was directed to make bonds and yokes for them; exhorting them to acknowledge Nebuchadnezzar, and threatening them with captivity in case of refusal. Ezekiel, ch. xxv. 4—10, denounces their entire destruction, and tells them that God would give them up to the people of the east, who should set their palaces in their country; so that there should be no more mention of the Ammonites among the nations; and all this as a punishment for insulting the Israelites, when under their calamities, and the destruction of the temple by the Chaldeans. It is believed that these judgments came upon the Ammonites in the fifth year after the taking of Jerusalem, when Nebuchadnezzar made war upon the people who dwelt upon the confines of Judea, A. M. 3420. It is probable that Cyrus permitted the Ammonites and Moabites to return to their own country, from whence they had been removed by Nebuchadnezzar; for we see them in the place of their former settlement, exposed to those revolutions which were common to the people of Syria and Palestine; subject sometimes to the kings of Egypt, and at other times to the kings of Syria. We learn from Polybius, that Antiochus the Great took Rabbath, or Philadelphia, their capital, demolished the walls, and placed a garrison therein, A. M. 3806. During the persecutions of Antiochus Epiphanes, Josephus informs us, that the Ammonites showed their hatred to the Jews, and exercised great cruelties upon such of them as lived near their country. Justin Martyr says, that in his time there were still many Ammonites remaining; but Origen assures us, that while he was living, they were known only under the general name of Arabians. Thus was the prediction of Ezekiel fulfilled, xxv. 10, who said that the Ammonites should be so completely destroyed as to be no longer remembered among the nations.

AMMONITESS, the mother of king Rehoboam, 1 Kings xiv. 21.

AMNON, Am'non, *faithful, true.* The eldest son of David by Ahinoam, his second wife. The history of this libidinous prince, and his unhappy, though merited end, are fully recorded, 2 Sam. xiii. 1, &c. He perished in the house of his brother Absalom, A. M. 2974.

2. Amnon, the son of Shimon, 1 Chron. iv. 20.

AMOK, A'mok, *a valley.* A priest mentioned Neh. xii. 7.

AMON, A'mon, *faithful, true.* Governor of Samaria, who kept the prophet Micaiah in custody by Ahab's orders, 1 Kings xxii. 26.

2. Amon, the 14th king of Judah, the son of Manasseh and Meshullemeth, the daughter of Haruz, of Jotbah. He began to reign in the year of the world 3363, at the age of twenty-two, and reigned only two years in Jerusalem, 2 Kings xxi. 19. He did evil in the sight of the Lord, as did his father Manasseh, especially in that he forsook the God of his fathers, and worshipped idols. His servants conspired against him, and slew him in

his own house: but the people killed all the conspirators, and placed his son Josiah on his throne. He was buried in the garden of Uzza: and thus ended his short and inglorious reign.

3. Amon, one of the Nethinims, Neh. vii. 59.

AMORITES, Am'or-ites, *bitter people, cruel rebels, talkative.* The descendants of *Hamor*, Gen. xxxiii. 19, called *Emmor*, Acts vii. 16, the fourth son of Canaan, Gen. x. 16, 1 Chron. i. 14.

The Amorites first of all peopled the mountains west of the Dead Sea: they likewise had establishments to the east of the same sea, between the brooks of Jabbok and Arnon, from whence they forced the Ammonites and Moabites, Num. xiii. 29, xxi. 26, Judg. xi. 19, 20. Moses conquered this country from their princes Og and Sihon, A. M. 2553.

The prophet Amos, ch. ii. 9, speaking of the gigantic size and valour of the Amorites, compares their height with that of cedars, and their strength with that of the oak. The name Amorite, is frequently taken in Scripture for all Canaanites in general, as Gen. xv. 16. The lands which the Amorites possessed on this side Jordan, were given to the tribe of Judah; and those which they had occupied beyond this river, were distributed between the tribes of Reuben and Gad.

AMOS, A'mos, *a burden, burdened, strong, mighty.* The fourth of the minor prophets, who, in his youth, had been a herdsman in Tekoa, a small town about four leagues southward of Jerusalem. He was sent to *the kine of Bashan*, that is, to the people of Samaria, or the kingdom of Israel, to bring them back to God by repentance and reformation of manners. Hence it is natural to suppose, that he must have been born within the territories of Israel, and only retired to Tekoa, on being expelled from Bethel, by Amaziah, the priest of the calves at Bethel, as has been remarked under the article Amaziah. Having thus retired to Tekoa, in the kingdom of Judah, he continued to prophesy. He frequently complains of the violence offered him by those who endeavoured to impose silence on him. He boldly inveighs against the crying sins of the Israelites, such as idolatry, oppression, wantonness, and obstinacy. Nor does he spare the sins of Judah, such as their carnal security, sensuality, and injustice. He utters frequent threatenings against them both, and predicts their ruin. He illustrates this by a basket of summer fruits, and a plumb-line. It is observable in this prophecy, that, as it begins with denunciations of judgment and destruction against the Syrians, Philistines, Tyrians, and other enemies of the Jews, so it concludes with comfortable promises of the restoration of the tabernacle of David, and erecting the kingdom of Christ. Amos was chosen to the prophetic office in the time of Uzziah, king of Judah, and Jeroboam, the son of Joash, king of Israel: two years before the earthquake, Amos i. 1, which happened in the 24th or 25th year of Uzziah, viz. according to the rabbins, and most of the modern commentators, A. M. 3219; when this prince usurped the priest's office, and attempted to offer incense unto the Lord. But it has been observed, this could not be the case, because Jotham, the son of Uzziah, who was born A. M. 3221, was of age to govern, and, consequently, was between fifteen and twenty years of age when his father undertook to offer incense, and was punished with the leprosy. The first of the prophecies of Amos, in order of time, are those of the viith chapter: the remainder he pronounced in the town of Tekoa, whither he retired. He predicted the misfortunes which should fall upon the kingdom of Israel, after the death of Jeroboam the second, who was then living; he foretold the death of Zechariah, the invasion of the lands belonging to Israel by Pul and Tiglath-Pileser, kings of Assyria; and he speaks of the captivity of the ten tribes, and of their return.

The time and manner of the prophet's death are not known. Some old authors relate that Amaziah, the calf-priest of Bethel, provoked by the discourses of the prophet, caused his teeth to be knocked out, with a view of silencing him. Others say, Hosea or Uzziah, the son of Amaziah, struck him with a stake on the head, and wounded him so severely, that he was carried to Tekoa, where he died of the wound, and was buried with his fathers; but it is generally thought that he prophesied a long time at Tekoa after the matter with Amaziah; and the prophet himself, taking no notice of the ill treatment which he is said to have received, is an argument that he did not suffer in the manner they relate.

2. Amos, the father of the prophet Isaiah i. 1. He, according to some, was the son of king Joash, and brother of Amaziah. The rabbins pretend that Amos, the father of Isaiah, was a prophet, as well as his son, according to the rule received among them, that when the father of a prophet is called in Scripture by his name, it is an indication that he also had the gift of prophecy. St. Austin thinks that the prophet Amos, the fourth of the minor prophets, was the father of Isaiah. But it is observed, that the names of these two persons are written differently, עמוץ being the father of Isaiah; and אמס the prophet Amos. Besides, Amos, the father of Isaiah, was of Jerusalem, and of a distinguished rank and family, much superior to that of Amos, whose employment was the keeping of cattle.

3. Amos, the son of Nahum, and father of Mattathias, who is mentioned in the genealogy of our Saviour, according to the flesh, as it stands recorded, Luke iii. 25.

AMPHIPOLIS, Am-phip'ol-is, *a city compassed, or called.* A city lying between Macedon and Thrace, but depending on the kingdom of Macedon. It is mentioned, Acts xvii. 1, St. Paul and Silas, being delivered out of prison, left Philippi, went to Thessalo-

nica, and passed through Amphipolis. It was built by Cimon, the celebrated Athenian, A. M. 3534, and peopled by 10,000 of his countrymen. It is now called Emboli, by the Turks, and is nearly dwindled into oblivion.

AMPLIAS, Am'pli-as, whom St. Paul mentions, Rom. xvi. 8, as a person whom he particularly esteemed. It is not certain who he was, nor what he performed, the Greeks say that he was ordained bishop of Odyssopolis in Mæsia, by St. Andrew; that he was an apostolical person, at least one of the seventy disciples, and had the honour of martyrdom.

AMRAM, Am'ram, *a high people.* The son of Koath, of the tribe of Levi, who married Jochebed, by whom he had Aaron, Miriam, and Moses. He died in Egypt, being 137 years of age, Exod. vi. 20, but in what year this happened is uncertain.

2. Amram, the son of Bani, who was one of those who, after the return from Babylon, parted from his wife, Ezra x. 34.

AMRAMITES, the family of Koath, Num. iii. 27.

AMRAN, Am'ran, son of Dishon, a descendant of Esau, 1 Chron. i. 41.

AMRAPHEL, Am-ra'phel, *speaking destruction, or ruin.* The king of Shinar, or Babylonia, confederated with Chedorlaomer, king of the Elamites, and two other kings, to make war against the kings of Pentapolis; that is to say, of Sodom, Gomorrah, and the three neighbouring cities. The kings who were in league with Amraphel worsted those of Pentapolis, plundered their city, and carried off abundance of captives, among whom was Lot, and recovered all the spoil, Gen. xiv. 1, &c.

AMULET, a charm or preservative against mischief, witchcraft, or diseases. It was a very ancient piece of superstition, and consisted of characters, ligaments, stones, or metals, engraved or adorned with stars. Some are of opinion that Laban's teraphim, Gen. xxxi. 19, which were carried away by Rachel, and the ear-rings which Jacob buried under an oak, xxxv. 4, were amulets. The Jews were extremely superstitious in the use of amulets to drive away diseases; nor were the Greeks and Romans less addicted to this folly. The Jewish Mishna forbids the use of them unless received from an approved man; that is, from one who had cured, at least, three persons before by the same means; in that case they were allowed. The *phylacteries* may be considered in this light, as worn by the *Pharisees* and others of the Jewish nation. All countries seem to have been infected with this superstitious notion; nor has the Gospel been able as yet to banish it from the reformed country of England.

AMZI, Am'zi, *strong, mighty.* A Levite, the son of Bani, who served in the temple, 1 Chron. vi. 46.

ANAB, A'nab, *a grape, a knot.* A city in the mountains of Judah, Josh. xi. 21.

ANABAPTISTS, those who maintain that baptism ought always to be performed by immersion, and never to infants. The word is compounded of ανα, *new*, and βαπτισης, *a baptist:* signifying that those who have been baptized in their infancy ought to be baptized *anew.* It is a word which has been indiscriminately applied to Christians of very different principles and practices. The English and Dutch Baptists do not consider the word as at all applicable to their sect; because those persons whom they baptize they consider as never having been baptized before, although they have undergone what they call the ceremony of sprinkling in their infancy.

The Anabaptists of Germany, besides their notions concerning baptism, depended much upon certain ideas which they entertained concerning a perfect church establishment, pure in its members, and free from the institutions of human policy. The most prudent part of them considered it possible, by human industry and vigilance, to purify the church. Seeing the attempts of Luther to be successful, they hoped that the period was arrived in which the church was to be restored to this purity: others, not satisfied with Luther's plan of reformation, undertook a more perfect one, or, more properly, a visionary enterprise, to found a new church, entirely spiritual and divine.

This sect was quickly joined by great numbers, whose characters and capacities were very different. Their progress was rapid; for in a short space of time their discourses, visions, and predictions, excited great commotions in many parts of Europe. The most pernicious faction of all those who composed this motley multitude was that which pretended that the founders of this *new* and *perfect* church were under a Divine impulse, and were armed against all opposition by the power of working miracles. It was this faction that, in the year 1521, began their fanatical work under the guidance of Munzer, Stubner, and Stork, &c. These men taught that, among Christians, who had the precepts of the Gospel to direct, and the Spirit of God to guide them, the office of magistracy was not only unnecessary, but an unlawful encroachment on their spiritual liberty; that the distinctions occasioned by birth, rank, or wealth, should be abolished; that all Christians, throwing their possessions into one stock, should live together in that state of equality which becomes members of the same family; that, as neither the laws of nature nor the precepts of the New Testament, had prohibited polygamy, they should use the same liberty as the patriarchs did in this respect.

They employed, at first, the various arts of persuasion, in order to propagate their doctrines; and related a number of visions and revelations with which they pretended to have been favoured from above; but when they found this did not fully succeed, and that the ministry of Luther and others was detrimental to their cause, they then madly attempted to propagate their sentiments by

force of arms. And to this they might be prompted by the example and great success of the arch impostor, Mahomet. Munzer and his associates, A. D. 1525, put themselves at the head of a numerous army, and declared war against all laws, governments, and magistrates, of every kind, under the chimerical pretext that Christ himself was now to take the reins of all government into his hands; but this seditious crowd was routed and dispersed by the elector of Saxony and other princes, and Munzer their leader put to death. Many of his followers, however, survived, and propagated their opinions through Germany, Switzerland, and Holland. In 1533, a party of them settled at Munster, under two leaders of the names of Matthias and Bockholdt. Having made themselves masters of the city, they deposed the magistrates, confiscated the estates of such as had escaped, and deposited the wealth in a public treasury for common use. They made preparations for the defence of the city; invited the Anabaptists in the low countries to assemble at Munster, which they called Mount Sion, that from thence they might reduce all the nations of the earth under their dominion. Matthias was soon cut off by the bishop of Munster's army, and was succeeded by Bockholdt, who was proclaimed by a special designation of heaven, as the pretended king of Sion, and invested with the legislative powers like those of Moses. The city of Munster, however, was taken, after a long siege, and Bockholdt punished with death.

It must be acknowledged that the true rise of these insurrections ought not to be attributed to religious opinions. The first insurgents groaned under severe oppressions, and took up arms in defence of their civil liberties; and of these commotions the Anabaptists seem rather to have availed themselves than to have been the prime movers. That a great part were Anabaptists seems indisputable; at the same time it appears from history that a considerable part also were Roman Catholics, and a still greater part of those who had scarcely any religious principles at all. Indeed, when we read of the vast numbers that were concerned in these insurrections, of whom it is reported, that 100,000 fell by the sword, it seems reasonable to conclude that they were not all Anabaptists. It is but justice to observe also, that the Baptists in England and Holland are to be considered in a different light from those above-mentioned: they profess an equal aversion from all principles of rebellion on the one hand, and of enthusiasm on the other.

ANAEL, An'a-el, brother to Tobit, i. 21.

ANAH, A'nah, *answering, singing, afflicting, poor.* The son of Zibeon, the Hivite, and father of Aholibamah, Esau's wife, Gen. xxxvi. 24. While feeding his father Zibeon's asses in the wilderness, he discovered the mules. Thus our English, as well as several other versions of the Bible, render the Hebrew, מצא את הימם The Seventy, Theodotion, Aquila, and Symmachus retain the original word, ימם *Jamim*, as a proper name. This word, which is no where else used, is understood as if Anah found out the generation of mules, by the copulation of a she-ass and a horse, or of an ass and a mare. St. Jerom has rendered it *springs of warm water*, or *medicinal springs*. But the Chaldee renders it *giants*, and the Samaritan version *Emims*, a sort of giants, mentioned Deut. ii. 10, 11, who also were neighbours of the Horites here spoken of, or dwelt in the neighbourhood of Seir, where Anah fed his asses; as appears from Gen. xiv. 5, 6; and therefore might, according to the manner of those times, make inroads one upon another. So *Jamin*, or *Jemim*, is put for *Emim*, either by an apocope of the first letter, or by a change of the Hebrew letter *jod* into aleph, both of which are frequent among the Hebrews. And the sense may be, that Anah, the Horite, found out the Emims; that is, he met with, or came up with them suddenly, and smote them. In this sense the Hebrew word, מצא, *matza*, which signifies to *find*, is often used; as Judg. i. 5, 1 Sam. xxxi. 3, Ps. xxi. 8, Isai. x. 10. With regard to our translation of this passage, it must be observed, that the Scripture never calls mules *Jamim;* nor are such creatures at all met with in Scripture, till after the time of David. That the Emims are here meant is also the opinion of the learned Bochart, Le Clerc, Calmet, Poole, and many other commentators.

ANAHARATH, An-a-ha'rath, *dryness, burning, wrath.* A city belonging to the tribe of Issachar, Josh. xix. 19.

ANAIAH, An-a-i'ah, one of the assistants of Ezra in reading the law, Neh. viii. 4.

ANAK, A'nak, *a giant.* The father of the Anakims, who was the son of Arba, who gave his name to Kirjath-Arba, or Hebron, Josh. xiv. 15. Anak had three sons, Sheshai, Ahiman, and Talmai, ch. xv. 14, Num. xiii. 22, who, as well as their father, were giants, and who, with their posterity, all terrible for their fierceness and extraordinary stature, were called Anakims; in comparison of whom, the Israelites, who were sent to view the land of Canaan, reported that they were but as grasshoppers, Num. xiii. 33. Caleb, assisted by the tribe of Judah, took Kirjath-Arba, and destroyed the Anakims, Judg. i. 20, Josh. xv. 14, A. M. 2559.

ANALOGY OF FAITH, is the proportion that the doctrines of the Gospel bear to each other, or the close connexion between the truths of revealed religion, Rom. xii. 6. This is considered as a grand rule for understanding the Scriptures. It is evident the Almighty doth not act without a design in the system of Christianity, any more than in the works of nature. Now this design must be uniform; for as in the system of the universe every part is proportioned to the whole, and made sub-

servient to it,—so, in the system of the Gospel, all the various truths, doctrines, declarations, precepts, and promises, must correspond with, and tend to, the end designed. For instance, supposing the glory of God in the salvation of sinners by free grace be the grand design;—then, whatever doctrine, assertion, or hypothesis agree not with this, it is to be considered as false. Great care, however, must be taken in making use of this method, that the inquirer previously understand the whole scheme, and that he harbour not a predilection only for a part: without due attention to this we shall be liable to err. If we come to the Scriptures with any pre-conceived opinions, and are more desirous of putting that sense upon them which quadrates with our sentiments, than to understand and embrace their true meaning, it then becomes the analogy of *our* faith, rather than that of the whole system. This was the source of the error into which the Jews fell in our Saviour's time. They professed to believe the Scriptures; but, such was their attachment to their favourite and erroneous opinion, that the Messiah's kingdom would be a temporal kingdom, attended with worldly power and glory, that they were blind to the true meaning of the Divine Oracles respecting that subject, and all others connected with it, even respecting the whole nature of that religion which Christ came to establish on earth, and so crucified the Lord of glory, and rejected the counsel of God against themselves. The *analogy of faith*, however, may be of use to the serious and candid inquirer; for, as some texts may seem to contradict each other, and difficulties may present themselves, by keeping it in view, he will the more easily solve those difficulties, and collect the true sense of the sacred oracles. What the aphorisms of Hippocrates are to a physician, the axioms of Euclid to a mathematician, the adjudged cases in law to a counsellor, or the maxims of war to a general,—such is the analogy of faith to a Christian. Of the analogy of religion to the constitution and course of nature, see Bishop Butler's excellent treatise on that subject.

ANAMIM, An'a-mim, *a fountain, an answer, affliction.* The second son of Mizraim, Gen. x. 13. Anamim, if we may credit the paraphrast Jonathan, the son of Uzziel, peopled the Mareotis; or the Pentapolis of Cyrene, according to the paraphrast of Jerusalem. Bochart is of opinion that these Anamims were the people that dwelt in the parts adjacent to the temple of Jupiter Ammon, and in the Nasamonites. Calmet thinks the Amanians and Garamantes to be descended from Anamim.

ANAMMELECH, An-am'me-lek, *an answer, the king's son, the affliction or poverty of the king.* An idol of the Sepharvites, who are said in Scripture (see 2 Kings xvii. 31,) to burn their children in honour of Adrammelech and Anammelech. It is thought that Adrammelech signifies the sun, and Anammelech the moon. Some of the rabbins represent Anammelech under the figure of a mule; others under that of a quail or pheasant.

ANAN, A'nan, *a cloud, a prophecy, a divination.* One of those who sealed the covenant with Nehemiah, Neh. x. 26.

ANANI, A-na'ni, the son of Elienai, 1 Chron. iii. 24.

ANANIAH, An-a-ni'ah, *the cloud or deliverance of the Lord.* A city of Palestine, where the Benjamites dwelt, Neb. iii. 23.

ANANIAS, An-a-ni'as, the name of several men among the Jews. See Tob. v. 12.

2. Ananias, of the tribe of Benjamin, who, when the Jews returned from the Babylonish captivity, built part of the walls of Jerusalem, Neh. xi. 32.

3. Ananias, son of Nebedæus, high priest of the Jews. According to Josephus, he succeeded Joseph the son of Camith, A. D. 47, and was succeeded by Ishmael, the son of Tabæus, A. D. 63. Quadratus, governor of Syria, being come into Judea, upon the disturbances which prevailed among the Samaritans and Jews, sent the high priest Ananias to Rome to give an account of his conduct to the emperor Claudius; and in this particular the high priest justified himself so well, that he was acquitted and sent home again. St. Paul having been apprehended at Jerusalem, by the commander of the Roman troops which guarded the temple, declared to this officer, Acts xxii. 23, 24, xxiii. 1, 2, &c. that he was a citizen of Rome, which obliged the captain to treat him with some distinction. But being ignorant of the charges preferred against him by the Jews, the day following he convened the priests, and placed St. Paul in the midst of them, that he might have an opportunity of vindicating himself. Concerning what passed on this occasion, see Acts xxii—xxiv.

4. Ananias, one of the first Christians of Jerusalem, who, being converted, with his wife Sapphira, sold his estate; but privately reserving a part of the purchase money to himself, went and carried the remainder to St. Peter, telling him that this was the whole price of the inheritance sold. The apostle, however, to whom the Holy Ghost had revealed this falsehood, rebuked him very severely for the same; telling him that he had lied unto God, and not unto men, Acts. v. At that instant Ananias, being struck dead, fell down at the apostle's feet; and in the course of three hours after, his wife suffered a similar punishment: this happened A. D. 33 or 34.

5. Ananias, a disciple of Jesus Christ, dwelling in Damascus, whom the Lord directed in a vision, Acts ix. 10, to go and find Paul, who had been lately converted, and was then in the city, ver. 13, &c. We are not acquainted with any other circumstances of the life of Ananias besides what are here related.

ANANIEL, An-a-ni'el, *the grace of God.* Tobit's grandfather, Tob. i. 1.

ANATH, A'NATH, *an answer, a song, affliction, poverty.* The father of Shamgar, a judge of Israel, Judg. iii. 31.

ANATHEMA, A-NATHE'-MA, from ἀνατίθημι, *sepono*, signifies something set apart, separated, or devoted, Mic. iv. 13. It is generally understood to denote the cutting off, or separating any one from the communion of the faith, the number of the living, or the privileges of society; or the devoting of an animal, city, or other thing, to destruction. The Hebrew word, חרם signifies properly to destroy, extirpate, devote, or anathematize. Moses required the Israelites to devote those to the curse, and utterly extirpate them, who sacrificed to false gods, Exod. xxii. 19, 20. In like manner, God commanded that the cities belonging to the Canaanites, which did not surrender to the Hebrews, should be thus devoted, Deut. vii. 2, 26, xx. 17. Achan having taken for his own use some of the spoils of Jericho, which had been devoted by the Lord, was exterminated with his family, and his cattle, furniture, tent, and all that belonged to him, were destroyed.

The word *anathema* is likewise taken for that which is consecrated, vowed, or offered to the Lord; so that it may no longer be employed to profane uses. Hence things devoted to destruction could never be redeemed, Lev. xxvii. 28, 29, as might be done in the case of things devoted to the service of God. If the thing devoted had life, it was to be put to death; if otherwise, it was to be destroyed by fire, or in some other way. We meet with many instances of these anathemas in the Jewish history. Sometimes the whole nation devoted some particular persons or cities; for example, the Israelites devoted king Arad's country, Num. xxi. 2, 3. The people assembled at Mizpeh, Judg. xxi. 5, devoted all who should not march against Benjamin to revenge the injury offered to the young Levite's wife, ch. xix. Saul devoted those who should eat before the sun set, while they were pursuing the Philistines, 1 Sam. xiv. 24. Sometimes particular persons devoted themselves, if they did not perform some engagement entered into: for example, in Acts xxiii. 12, 13, above forty persons bound themselves by an oath that they would "neither eat nor drink till they had killed Paul." We are told by Josephus that the Essenes were engaged by the most execrable oaths to observe the statutes of their sect; whence they who had incurred the guilt of any considerable fault, and on that account were expelled from their assemblies, were generally starved to death in a very miserable manner; being obliged to feed upon grass, like beasts, not daring to eat any food which might be offered to them, because they were engaged, by vows which they had made, not to eat any.

Excommunication was a kind of anathema with the Jews, as it is among Christians. Of all the degrees of excommunication, anathema was the most severe; for by this excommunication a person was deprived not only of the advantage of joining in prayers, and other holy offices, but of all admittance to the church, and conversation with believers. Among the Hebrews, they who were thus excommunicated could not perform any public duties of their employment; they could neither be judges nor witnesses; neither be present at funerals, nor circumcise their own children, nor sit down in the company of other men nearer than within the distance of four cubits. If they died under this sentence of excommunication they were denied the rites of public burial; and a large stone was placed upon their graves; or a heap of stones cast over them, as was done over the bodies of Achan and Absalom.

ANATHEMA MARANATHA, AN-ATH'EMA MA-RAN-A'THA, 1 Cor. xvi. 22. When the Jews lost the power of life and death, they used to pronounce an *anathema* on persons who, according to the Mosaic law, should have been executed; and such persons became an *anathema*, or *cherem*, or *accursed*, for these expressions are equivalent. They had a full persuasion that the curse would not be in vain; and indeed it appears they expected some judgment, corresponding to that which the law pronounced, would befall the offender: for instance, that a man to be stoned would be killed by the falling of a stone, or some other heavy body, upon him; a man to be strangled would be choked; or a man whom the law sentenced to the flames would be burned in his own house, and the like. Now they might use the word *maranatha*, that is, *The Lord cometh*, or *will surely come*, (viz. to put his sentence in execution,) in order to express their faith that God would, and probably in some remarkable way, interpose, to add that efficacy to his own sentence which they could not give it, and show that the persons on whom it fell were indeed *anathema*, accursed.

ANATHOTH, AN'A-THOTH, *answers, songs.* The son of Becher, and grandson of Benjamin, 1 Chron. vii. 8.

2. ANATHOTH, a city of the tribe of Benjamin, and probably so named from the abovementioned person, Josh. xxi. 18, about three miles from Jerusalem, according to Eusebius and St. Jerom. It was a city of refuge, and given to the priests, 1 Chron. vi. 60. Here Solomon confined Abiathar, 1 Kings ii. 26. It was harassed by Sennacherib, Isa. x. 30. Here the prophet Jeremiah was born, Jer. i. 1.

ANCESTORS, those from whom persons are descended, Lev. xxvi. 45.

ANCHOR, a nautical instrument well known, Acts xxvii. 20.

ANCIENT, old, or of former time, 1 Chron. iv. 22. 2. ANCIENTS are either old men, Job xii. 12, men of former times, 1 Sam. xxiv. 13, or governors, civil or ecclesiastical, Isa. iii. 14, Jer. xix. 1.

ANDREW, AN'DREW, *very strong, manly.* An apostle of Jesus Christ, a native of Beth-

saida, the son of Jonas, a fisherman of that town, and the brother of Simon Peter. He had been a disciple of John the Baptist, and followed Jesus upon the testimony given of him by that eminent servant of God, John i. 30, 37, &c. with another of John's disciples, and went into the house where Jesus lodged; and here he continued till night. This was the first disciple whom our Lord received into his company. Andrew introduced his brother Simon, and they passed a day with Christ; after which they went to the marriage at Cana, ch. ii. and then returned to their ordinary occupation. Some months after, Jesus came where they were both fishing, called them to him, and promised to make them fishers of men. Immediately they left their nets, followed him, Matt. iv. 19, and never afterward were separated from him. The year following, (which was the 31st of Christ,) our Saviour being in the wilderness, beyond the sea of Galilee, asked his disciples how he should find bread for the five thousand people who had followed him thither? Andrew told him, John vi. 9, that one in the company had five barley loaves, and two small fishes. A few days before the passion of our Lord, certain of the Gentiles, being desirous to see Jesus Christ, addressed themselves to Philip, who spoke of it to Andrew, ch. xii. 22, and both together told Jesus of their desire. Two or three days after, Andrew, and some other of the apostles, asked Christ when the destruction of the temple should happen? These are all the particulars that we learn from the Gospel concerning this apostle.

After our Saviour's ascension, his disciples having determined by lot what parts of the world they should severally take, Scythia and the neighbouring countries fell to Andrew; who, according to Eusebius, after he had planted the Gospel in several places, came to Patræ in Achaia, where endeavouring to convert the proconsul, Ægeas, he was, by the governor's orders, scourged, and then crucified. The particular time of his suffering martyrdom is not known, but all the ancient and modern martyrologies, both of the Greeks and Latins, agree in celebrating his festival upon the 30th of November. His body was embalmed, and decently interred at Patræ by Maximilla, a lady of great quality and estate. Afterward it was removed to Constantinople by Constantine the Great, and buried in the new church, which he had built in honour of the apostles. There is a cross to be seen at this day in the church of St. Victor, at Marseilles, which is believed by the Romanists to be the same that St. Andrew was fastened to. It is in the form of the letter X, and is enclosed in a silver shrine.

ANDRONICUS, An-dro-ni'cus, *a victorious man*, Rom. xvi. 7.

ANEM, A'nem, *an answer, a song of them.* A city belonging to the tribe of Issachar, given to the Levites, 1 Chron. vi. 73.

ANER, A'ner, *an answer.* A city of Manasseh, given to the Levites, 1 Chron. vi. 70.

2. Aner and Eshcol, two Canaanites who joined their forces with Abraham in the pursuit of the kings Chedorlaomer, Amraphel, and their allies, who had plundered Sodom, and carried off Lot, Abraham's nephew, Gen. xiv. 13.

ANATHOTHITE, An'a-thoth-ite, an inhabitant of Anathoth, 2 Sam. xxiii. 27.

ANGEL, a spiritual and intelligent being, the first in rank and dignity among creatures. The word *angel* is from the Greek, ἄγγελος, *a messenger*, and ἀγγελειν, *to carry a message*, or *execute an order*. And the Hebrew word, מלאך signifies the same, and is a name, not of *nature*, but of *office*, and is in general applied to those spirits whom God is supposed to employ in ministering to his people, and even in governing the world. Nothing is more frequent in Scripture than the missions and appearances of good and bad angels, whom God has employed, and doubtless still employs, to declare his will; to correct, teach, reprove, and comfort. God gave the law to Moses, and appeared to the old patriarchs, by the mediation of angels, who represented him, and spoke in his name, Acts vii. 30, 35, Gal. iii. 19, Heb. xiii. 2. Though the Jews, in general, believed the existence of angels, there was a sect among them, namely, the Sadducees, who denied the existence of all spirits whatever, God only excepted, Acts xxiii. 8. Before the Babylonish captivity, the Hebrews seem not to have known the names of any angel. The Talmudists say they brought these names from Babylon. Tobit, who is thought to have resided in Nineveh some time before the captivity, mentions the angel Raphael, Tob. iii. 17, xi. 2, 7; and Daniel, who lived at Babylon some time after Tobit, has taught us the names of Michael and Gabriel, Dan. viii. 16, ix. 21, x. 21. In the New Testament, we find only the two latter mentioned by name. It has been questioned whether the ancient Hebrews paid Divine homage to angels or not. The form of benediction, which Jacob used in blessing the sons of Joseph, Gen. xlviii. 16, may seem to imply that they did. But the best Christian expositors deny that this invocation of Jacob implies any thing like a prayer to the angel; and the Jewish rabbins, particularly Maimonides and the famous Kimchi, openly protest, that they offer no worship to angels, nor pray to them as mediators or intercessors.

There are various opinions concerning the time when angels were created. Some think this took place when the heavens and the earth were made. For this opinion, however, there is little foundation in the Mosaic account, except what is founded on the word heaven, Gen. i. 1. But it should be considered that heaven, in Scripture language, very commonly signifies no more than the upper region of the air; and that we fre-

quently meet with the *firmament of heaven*, Gen. i. 6, 7, 8, 14, 20, the *bottles of heaven*, and *the hoar-frost of heaven*, &c. none of which extend beyond our atmosphere. We have no ground to conclude that at one and the same time God created every thing that is contained in the vast extra-mundane spaces of the universe. Others think that angels existed long before the formation of our solar system; and Scripture seems to favour this opinion, Job xxxviii. 4, 7, when God says, "Where wast thou when I laid the foundations of the earth?—and all the sons of God shouted for joy." Some learned critics have thought that the writer of the epistle to the Hebrews, in the first chapter, intended to confute this doctrine, which had made some progress in the Christian church, and was embraced by the *Simonians* and Corinthians of that time, who attributed the formation of the world to angels, and who looked upon Jesus as a mere man.

Though it be an universal opinion that angels are of a spiritual and incorporeal nature, yet some of the fathers, misled by a passage in Gen. vi. 2, where it is said, "That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose;" imagined them to be corporeal, and capable of sensual pleasures. But without noticing all the wild reveries which have been propagated by persons who are ignorant of the truth, let it suffice to observe, that by the sons of God we are evidently to understand the descendants of Seth, who for the great piety wherein they continued for some time, were so called; and that the daughters of men were the progeny of wicked Cain. See article Sons of God.

As to the office or employment of angels, some are said to preside over empires, nations, provinces, cities, and particular persons; these latter are styled guardian angels. Thus Michael is acknowledged to be the protector of the people of Israel, Dan. x. 21; and the angel Gabriel speaks of the angel who was the protector of Persia, ch. x. 13. As it is evident that angels are employed in ministering to the heirs of salvation; so the churches of the saints are places where they are particularly resident. When Jacob saw the house of God at Bethel, he saw the angels ascending and descending, Gen. xxviii. And Solomon enforces his exhortation to watchfulness with respect to our words in the house of God, because we are *before the angels*, Eccl. v. 6. St. Paul also supports his direction for necessary decorum when employed in religious duties, by the consideration that the angels are present, 1 Cor. xi. 10. This last passage, however, is supposed, on no inconsiderable authority, to refer to the spies sent by magistrates into Christian assemblies, to mark any indecencies observable among them, with a view to furnish their enemies with a pretence for persecution or calumny.

As to the guardian angels, they are very evidently spoken of in the Old Testament. Jacob mentions the angel who had been his constant guide in all his journeys, Gen. xlviii. The Psalmist, in several places, makes mention of angels as the protectors of the righteous, Psal. xxxiv. 7. In the New Testament we read of the angel who set Peter at liberty, Acts xii. 7, 15. And Jesus Christ enjoins us not to despise little ones, because their angels constantly behold the face of God, Matt. xviii. 10. Indeed this was the unanimous opinion both of the Jews and Pagans, the latter acknowledging them under the denomination of genii or demons. Some of the ancient Christians, as Origen and St. Augustin, ascribed to angels the office of presenting men's prayers to God; and the Christians in general agreed with the Platonists, in supposing that God makes use of their ministry to carry his orders, to work miracles, and to foretel future events. We know that angels brought the first news of our Saviour's birth to the shepherds.

Besides these we read of evil angels, the ministers of God's wrath and vengeance; as the *destroying angel*, the *angel of death*, the *angel of Satan*, and the *angel of the bottomless pit*. God smote Sennacherib's army with the sword of the destroying angel, 2 Kings xix. 35. He slew the Israelites, David's subjects, with the sword of the angel of death, because that prince through ostentation numbered his people, 2 Sam. xxiv. 16. The angel, or minister of Satan, buffeted St. Paul, and laid temptations in his way, 2 Cor. xii. 7. The angel of the bottomless pit is the prince of devils, the same as the destroying angel. In general, good and bad angels are distinguished by the opposite terms of angels of light and angels of darkness.

It is supposed that there is a higher and lower order of angels in heaven, and that some are subordinate to others. Thus we read of the several ranks of seraphim, cherubim, thrones, dominions, principalities, &c. The apostle Paul gives us to understand, that there are different orders of the several choirs of them, which vary from one another either in their offices, or in the degrees of glory which they possess. But the fathers, who have interpreted the apostle's words, are not agreed among themselves as to the number and order of the celestial hierarchies. Some of the rabbins reckon four, others ten orders of angels; and give them different names, according to their different degrees of power and knowledge. Origen was of opinion, that St. Paul mentioned only a part of the choirs of angels, and that there were many orders whereof he said nothing; and this opinion was embraced by many others of the fathers. Some have reckoned up nine choirs of angels from St. Paul; and this is the opinion generally received at present. The exact number of angels is no where mentioned in Scripture;

but it is always represented as very great. Daniel, ch. vii. 10, says, that, upon his approach to the Ancient of Days, "a fiery stream came from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." Jesus Christ says, that his heavenly Father could have given him *more than twelve legions of angels*, that is more than seventy-two thousand, Matt. xxvi. 53; and the Psalmist declares, that the chariots of God are twenty thousand, even thousands of angels, lxviii. 17. But these are indefinite numbers used to express a very large one.

Though all the angels were created alike good, and obedient to the will of God, yet Jude informs us, ver. 6, that some of them "kept not their first estate," but fell from due obedience into sin, for which they were expelled from the regions of light, and cast down into hell, to be reserved in everlasting chains, under darkness, until the judgment of the great day. Where, and by what offence, those apostate spirits fell from heaven, are questions impossible to be answered, there being no clear evidence of these points in Scripture. Milton makes their crime to be ambition and rebellion.

> ——— "What time his pride
> Had cast him out of heaven, with all his host
> Of rebel angels; by whose aid aspiring
> To set himself in glory, above his peers;
> He trusted to have equalled the Most High,
> If he oppos'd; and with ambitious aim
> Against the throne and monarchy of God
> Rais'd impious war in heaven, and battle proud,
> With vain attempt."

ANGER, a passion of the mind, arising upon the receipt, or supposed receipt, of an affront or injury. All anger is by no means sinful; it was designed by the Author of our nature for self-defence: nor is it altogether a selfish passion, since it is excited by affronts or injuries offered to others as well as to ourselves, and sometimes prompts us to reclaim offenders from sin and danger, Eph. iv. 26; but it becomes sinful when conceived upon trivial occasions or inadequate provocations; when it includes a purpose of revenge; vents itself in reviling language, or is concealed in our thoughts, and cherished to a degree of hatred. The following reflection, which, through Divine grace, may enable us to subdue this haughtiness of temper, that is ever finding out provocations, and renders anger so impetuous, is proposed in the Gospel, viz. that we ourselves are, or shortly shall be, suppliants for mercy and pardon at the judgment seat of God. Imagine our secret sins all disclosed and brought to light; imagine us thus humbled and exposed; trembling under the hand of God; casting ourselves on his compassion; crying out for mercy;—imagine such a creature to talk of satisfaction and revenge; refusing to be entreated, disdaining to forgive; extreme to mark and to resent whatever is done or spoken amiss; imagine, I say, this, and you can hardly feign to yourself an instance of more impious and unnatural arrogance.

The Scripture often attributes anger to God, not that he is liable to those irregular emotions which produce, or are produced by this passion; but because he punishes the wicked with the severity of a provoked father, or offended master. Anger, or wrath, is often used for punishment. The magistrate is a revenger to execute wrath, Rom. xiii. 4, that is to say, vengeance. There is wrath gone out from the Lord, and the plague is begun, Num. xvi. 46.

Anger is often joined with fury, even when God is spoken of; but it must be observed, that this is only to aggravate the effects of his anger, or the just occasion of his indignation. "All nations shall say, Why hath the Lord done this? What meaneth the heat of this anger?" Deut. xxix. 24. "Now it is in my heart to make a covenant with the Lord God of Israel, that his fierce wrath may be turned away from us," 2 Chron. xxix. 10. The Hebrews place anger in the nose. "Let not thy nose be disturbed, be inflamed." Hence a choleric man is said to be one with a short nose, and a patient man one with a long nose. This seems to be confirmed by several passages of Scripture. There went up a smoke out of his nostrils. See 2 Sam. xxii. 9, Psa. xviii. 8, Deut. xxix. 20.

ANGUISH, severe pain, or perplexity, Exod. vi. 9, Jer. vi. 24.

ANIAM, An'i-am, *the strength of people, the ship of people.* The son of Shemida, 1 Chron. vii. 19.

ANIM, An'im, *answerings, singings.* A city of Judah, Josh. xv. 50.

ANIMAL, a being which, besides the power of growing, increasing, and producing its like, which vegetables likewise have, is further endowed with sensation and spontaneous loco-motion. The philosophers include man under the species of animals, and define him to be a reasonable animal. "Man," says Lister, "is as very an animal as any quadruped of them all; and most of his actions are resolvable into instinct, notwithstanding principles which custom and education have superinduced." Among naturalists, &c. it is observable, however, that the term animal is usually restrained to irrational creatures: yet the celebrated Linnæus has the anthropomorpha class, derived from the human characteristics, wherein he places man at the head of the animal creation. Different authors have established different divisions, or families, of animals: but the most natural seems to be into quadrupeds, birds, fishes, amphibious animals, insects, and animalcules. Animals are distinguished by the Hebrews into pure, or those that might be eaten, and offered to the Lord; and impure, the use whereof was prohibited. The sacrifices which they generally offered were, 1. Cows, bulls, and calves. The ox could not be offered in sacrifice, because it

was cut and imperfect, and when it was said that oxen were sacrificed, Lev. xxii. 18, 19, we are to understand bulls. Calmet thinks, that the mutilation of animals was neither used nor permitted among the Jews. 2. He-goats, she-goats, and kids, ver. 24. 3. Ewes, rams, and lambs; and when it is said that sheep are offered in sacrifice, rams are meant, and lambs entire, and without bodily defects. This is to be understood of burnt-offerings and sacrifices for sin: for as to peace-offerings or sacrifices made out of pure devotion, a female might be sometimes offered, provided it was pure and without blemish, iii. 1. Besides these three sorts of animals used in sacrifices, many others might be eaten, either wild or tame, such as the stag, the roe-buck, and in general all that have cloven feet, or that chew the cud, Lev. ix. 2, 3, &c. All that have not the hoof divided, and do not chew the cud were esteemed impure, and could neither be offered in sacrifice, nor eaten at table. The fat of all sorts of animals that were sacrificed was forbidden to be eaten. And the blood of all kinds of animals generally, and in all cases, was likewise prohibited upon pain of death, iii. 17, vii. 23—27. Those animals which had been taken and touched by a devouring and impure beast, such as a dog, wolf, boar, &c. were also forbidden, Exod. xxii. 31, as was likewise every animal that died of itself, Lev. xi. 39, xvii. 15, xxii. 8.

Fish, that had neither fins nor scales, were declared unclean, Lev. xi. 10. Birds which walk upon the ground with four feet, such as bats, and the several sorts of flies that have many feet, were declared impure: but the law excepts the different sorts of grasshoppers, which have their hind feet higher than those before, and rather leap than walk, xi. 21, 22. Interpreters are very much divided with relation to the legal purity or impurity of animals. It is believed that this distinction was observed before the flood, since God commanded Noah to carry seven couples of clean animals into the ark, and only two of those that were unclean, Gen. vii. 2.

Theodoret thought that God intended to preserve the Hebrews from the adoration of animals, by permitting them to eat such as the Egyptians regarded as gods. For they never could think of worshipping the animals they eat, and much less of adoring those which they could not persuade themselves to use even for their nourishment. Tertullian thought that God proposed by these means to accustom the Hebrews to temperance, and make us averse to gluttony, by thus enjoining them to deprive themselves of several sorts of food. Be this as it may, God certainly designed hereby to separate the Hebrews from other people, as a holy nation, consecrated to his service, and therefore interdicted them the use of certain animals which were esteemed unclean, that by this outward and figurative purity, they might be inclined to another more real and perfect, as he intimates in Lev. xx. 24—26.

It is to be observed that we have but a very imperfect knowledge of the proper signification of many Hebrew terms, which are interpreted of the generality of these unclean animals, noticed by Moses. Such of our readers as desire further information upon this subject, are desired to consult Bochart upon the several animals mentioned in the Bible. An account will be given of these under their respective articles in the course of this Dictionary.

ANISE, *anisum*, a genus of the pentandria digynia class of plants; the general umbel whereof is thin and plano-patent, the partial ones are similar, nor have any involucra; the perianthia are scarce observable, the general corolla is uniform; the single flower consists each of five oval, inflex petals; the stamina are five simple filaments; the antheræ are roundish, the germen stands under the cup, the styles are two, and reflex; the stigmata are obtuse, of a roundish figure, striated, and separable into two parts; the seeds are two, roundish, convex, striated on one side, and plain on the other. It has a fine aromatic smell, and is used by confectioners and perfumers; and is also used in medicine as a carminative; there is an oil extracted from it by distillation, which answers all the purposes of the seed itself; and, during the distillation, there comes off a water called aniseed-water, which is a celebrated cordial and carminative.

Our Lord reproaches the Pharisees with their scrupulous exactness in paying tithe of anise and cummin, whilst they neglected justice, mercy, and faith, which were the most essential practices of religion, Matt. xxiii. 23.

ANNA, Ann'na, *merciful, gracious, taking rest.* The wife of Tobit, ch. i. 9, of the tribe of Naphtali, who was carried captive to Nineveh, by Salmaneser, king of Assyria. After this Tobit lost his sight, and was reduced to poverty, ii. 14, xiv. 10. He died A. M. 3363.

Anna, the daughter of Phanuel, a prophetess and widow, of the tribe of Asher, Luke ii. 36, 37. She was married early, and had lived only seven years with her husband. Being then disengaged from the ties of marriage, she thought only of pleasing the Lord: and continued, without ceasing, in the temple, serving God night and day, with fasting and prayer, as the evangelist expresses it. However, her serving God at the temple night and day, says Dr. Prideaux, is to be understood no otherwise, than that she constantly attended the morning and evening sacrifice at the temple; and then with great devotion offered up her prayers to God; the time of morning and evening sacrifice being the most solemn time of prayer among the Jews, and the temple the most solemn place for this devotion. Anna was fourscore years of age when the holy virgin came to present Jesus in the temple, and entering accidentally, while old Simeon was pronouncing the hymn of thanksgiving, which we read in the Gospel, she like-

wise began to praise God, and to speak of the Messiah to all those who waited for redemption in Jerusalem. We know nothing more either of the life or death of this holy woman.

ANNAAS, An'na-as, one who returned from the Babylonish captivity with his family, 1 Esd. v. 23.

ANNAS, An'nas, *answering, singing.* The son of Seth, and high priest of the Jews. He enjoyed the priesthood for eleven years; having succeeded Joazar, the son of Simon, and being succeeded by Ishmael, the son of Phabi. After he was deposed, he still preserved the title of high priest, and had a great share in the management of public affairs. He is called high priest, in conjunction with Caiaphas, Luke iii. 2, when John the Baptist entered upon the exercise of his ministry, though at that time, as Calmet observes, he did not officiate in this character: and yet Mr. Macknight thinks, that at this time, Caiaphas was no more than the deputy of Annas. He was father-in-law to Caiaphas, John xviii. 13, and Jesus Christ was directly carried before him, after he had been taken into custody in the garden of Olives. Josephus remarks, that Annas was looked upon as the happiest man of his nation; five of his sons having been high priests, which great dignity he himself possessed for many years, an instance of such prosperity as till then had happened to none of his nation.

ANOINT, to pour oil upon, Gen. xxviii. 18, xxxi. 13. The setting up of a stone and anointing it, as here recorded by this holy person, in grateful memory of the celestial vision, probably became the occasion of idolatry, in succeeding ages, to these shapeless masses of unhewn stone, of which so many astonishing remains are scattered up and down the Asiatic and the European world. One of the idols in the pagoda of Juggernaut is described by Captain Hamilton as *a huge black stone*, of a pyramidal form; and the *sommonacodom* among the Siamese is of the same complexion. The *Ayeen Akbery* mentions an octagonal pillar of black stone in the pagoda of Benares, and that the statue of Creeshna, in his celebrated temple of Mathura, is of black marble. It is very remarkable, that one of the principal ceremonies incumbent upon the priests of these stone deities, according to *Tavernier*, is to anoint them daily with odoriferous oils: a circumstance which immediately brings to our remembrance the practice of Jacob, in the passage alluded to, and "he called the name of that place Beth-el," the house of God.

This ceremony was generally used in consecrating or setting apart to an office, to denote the person's being endued with the gifts and graces of the Holy Spirit, Exod. xxviii. 41. Thus the high priests and sovereigns of the Hebrews were anointed; and the manner of performing the ceremony has been particularly transmitted to us by the rabbinical writers. They inform us that the oil was poured on the top of the priest's head, which was bare, so plentifully, as to run down his face upon his beard, to the *collar*, not the lower skirts of his robe. It has been said, that in the consecration of the high priest, the unction was repeated seven days successively, an opinion founded upon Exod. xxix. 29, 30.

It is remarkable, that when Elijah was commanded *to anoint* Elisha to be prophet in his room, we read only that he passed by him, and cast his mantle upon him, 1 Kings xix. 16—19. Hence it may, at first sight, seem that in this passage *anoint* must be understood in a secondary sense, *to appoint or constitute by some outward sign;* but yet from the silence of the Scripture *as to the actual anointing of Elisha* to the prophetic office, we have no more reason to conclude, that he was not anointed, than we have to infer from the same silence, that *Hazael* was not anointed to the regal power; which latter unction, however, *Elijah* was commanded to perform, 1 Kings xix. 15, and no doubt did perform it; and that anointing with oil, or some unctuous matter, was one usual ceremony at the inauguration to the prophetical, as well as to the regal and priestly office, seems evident from Luke iv. 18, Isai. lxi. 1. Anointing was used in other cases in the church, see James v. 14, "anointing him with oil in the name of the Lord."

Anointing also denotes the spiritual means of saving knowledge, Rev. iii. 18. Thus the *Anointed One* denotes one particularly set apart and chosen of God to be the king, priest, and prophet of his church, namely, Jesus Christ, who was filled with the Holy Ghost in an extraordinary manner, and thereby consecrated the Messiah, Psa. ii. 2, cv. 15, Acts iv. 27.

The holy anointing oil which was made by Moses, Exod. xxx. 22—33, for the maintaining and consecrating of the king, the high priest, and all the sacred vessels made use of in the house of God, was one of those things, as Dr. Prideaux observes, which was wanting in the second temple, and which had been in the first. The oil made and consecrated for this use, was commanded to be kept by the children of Israel, throughout their generations, and, therefore, it was laid up in the most holy place.

ANON, shortly, by and by, Matt. xiii. 20.

ANOS, A'nos, a Levite who returned from Babylon, 1 Esd. ix. 34.

ANUS, A'nus, a Levite who returned from Babylon, 1 Esd. ix. 48.

ANUUS, An-u'us, one who returned from Babylon, 1 Esd. viii. 48.

ANSWER, a word which properly means to reply to a question proposed, Matt. iv. 4, xii. 39, xxii. 46, xxv. 9, &c. When Christ did not immediately answer the woman, mentioned Matt. xv. 23, he intended to try her faith. He answered not Herod, for, as Gregory the Great says, "this glorious lamp gave no light to his eyes, because he inquired not from motives of piety, but curiosity: to him, who inquired, the Redeemer was silent; and

he who demanded a miracle was despised; and the Saviour concealed himself from the man whose expectations were all earthly." On this subject Theophilact observes, What answer would be returned to him who inquired not for the purpose of growing wiser? Why should the Redeemer cast his pearls before swine!

2. To make a defence or apology before a judge, 2 Tim. iv. 16.

3. To speak after another, Deut. xxvii. 15.

4. To give an account of our religious principles, 1 Pet. iii. 15. On which place Chrysostom observes: Is it not exceeding strange that a doctor, a shoemaker, or a weaver, when asked the reasons, use, and natures of their trades, are all able to explain and defend them; and yet a Christian cannot give a reason of the hope that is in him. Even the stupid Pagans will attempt to defend their monstrous web of errors; and yet we, who cultivate and possess the truth, are unable to defend the doctrines on which we build; but this does not arise from the weakness of the foundation, but the shameful ignorance of the builders.

5. To obey a call, and hence put for obedience, Isa. lxv. 12.

ANT, *formica*, a well known insect, mentioned Prov. vi. 6, xxx. 24, 25, called in the original נמלה from its gnawing off the buds (or the end which would produce the blade,) from the corn, in such a manner as to prevent its sprouting by the moisture of the subterraneous cells, where they lay it up for their winter's provision. Pliny affirms this for fact in these words, *Semina arrosa condunt, ne rursus in fruges exeant è terrâ.* So Abbé *Pluche*, speaking of these little animals, "Their next prevailing passion is to amass a store of corn, or other grain, that will keep; and lest the humidity of the cells should make the corn shoot up, we are told, for a certainty, that they gnaw off the buds which grow at the point of the grain." Bochart, who produces many other writers, asserts the same fact. To what he has cited I shall add the following testimony from a letter on this curious subject, published by the French Academy, and afterward inserted in the Guardian, by Mr. Addison, as a narrative, says he, of undoubted credit and authority. "The corn which is laid up by ants would shoot under ground, if those insects did not take care to prevent it. They bite off all the buds before they lay it up; and, therefore, the corn, which has lain in their nests, will produce nothing. Any one may make the experiment, and even see that there is no bud in their corn."

ANTHEM, a church song, performed in cathedral service by choristers who sung alternately. It was used to denote both psalms and hymns, when performed in this manner; but, at present, the word anthem is used in a more confined sense, being applied to certain passages taken out of the Scriptures, and adapted to a particular solemnity. Anthems were first introduced into the reformed service of the church of England, in the beginning of Queen Elizabeth's reign.

ANTICHRIST. This word is used in Scripture in different senses. 1. Any person or body of people opposed to Christ. 2. The word *anti* frequently signifies *in the place of;* so that the term *Anti-Christ* is used for one that puts himself in the place of Christ. 3. *False Christs* are, strictly speaking, *antichrists.* In all these senses there have always been *antichrists:* "Even now," said St. John, "are there many antichrists." For a particular account of *Antichrist* see REVELATION.

ANTILIBANUS, AN-TI-LIB'ANUS, *against Libanus.* A high hill to the north of Judea, opposite to mount Libanus, Judith i. 7.

ANTINOMIANS. Those who maintain that the moral law is of no use or obligation under the Gospel dispensation; or who hold doctrines that clearly supersede the necessity of good works. They derive their name from *anti*, against, and *nomos*, law, as being against the Divine law; not merely as a mean of justification, but also as a rule of conduct to believers. A. D. 1538, while Luther was eagerly employed in censuring and refuting the popish doctors, who mixed the law and Gospel together, and represented eternal happiness as procured by our obedience to God's holy law, a new teacher arose, whose name was John Agricola, a native of Isleben, and an eminent doctor in the Lutheran church. His fame rapidly spread, when, from the doctrine of Luther, he took occasion to advance sentiments which drew upon him the animadversions of that reformer. The doctrine of Agricola was in itself obscure, and is thought to have been represented worse than it really was by Luther, who wrote against him with acrimony, and first styled him and his followers *antinomians.* Agricola, in defending himself, complained that opinions were imputed to him which he did not hold. This sect sprung up in England during the protectorate of Cromwell, when they extended their system of libertinism much farther than Agricola did.

The writings of Dr. Crisp, in the seventeenth century, are considered as highly favourable to antinomianism, though he acknowledges, that, "in respect of the rules of righteousness, or the matter of obedience, we are under the law still, or else, as he adds, we are lawless, to live every man as seems good in his own eyes, which no true Christian dares so much as think of." The following sentiments, however, among others, are taught in his sermons. "The law is cruel and tyrannical, requiring what is naturally impossible, (page 116—119.) The sins of the elect were so imputed to Christ, as that, though he did not commit them, yet they became actually his transgressions, and ceased to be theirs, (269, 270.) The feelings of conscience, which tell them that sin is theirs, arise from a want

of knowing the truth, (*ibid.*) It is but the voice of a lying spirit in the hearts of believers, that saith they have yet sin wasting their consciences, and lying as a burden too heavy for them to bear, (298.) Christ's righteousness is so imputed to the elect, that they, ceasing to be sinners, are as righteous as he was, and all that he was, (270.) An elect person is not in a condemned state while an unbeliever; and should he happen to die before God call him to believe, he would not be lost, (363.) All signs and marks of grace are doubtful evidences for heaven: it is the voice of the Spirit of God to a man's own spirit, speaking particularly in the heart of a person, *Son, be of good cheer, thy sins are forgiven thee*, that is the great and only evidence which can determine the question, (466.) The whole essence of faith is nothing else but the echo of the heart, answering the foregoing voice of the Spirit and word of grace; the former declaring, *thy sins are forgiven thee;* the latter answering, *my sins are forgiven me*, (493.) God sees no sin in believers, nor doth he afflict them on this account, (15, 19, 170.) God doth no longer stand offended nor displeased, though a believer, after he is a believer, do frequently sin, (15.) God is not displeased with the believer on account of his sin, nor pleased on account of his obedience: he is neither the worse for the one, nor the better for the other, (429.) Sin doth the believer no hurt, and righteousness does him no good, nor must he pursue it to this end, (150, 510, 511.) Repentance and confession of sin are not necessary to forgiveness. A believer may certainly conclude before confession, yea, as soon as he hath committed sin, the interest he hath in Christ, and the love of Christ embracing him," (213.) These dangerous sentiments, and others of a similar bearing, have been fully answered by the Rev. *John Fletcher.*

ANTIOCH, An'ti-ok. According to Mr. Wells, there were no fewer than sixteen cities of this name in Syria and other countries: but the Scripture speaks only of the greater Antioch, which was the capital of Syria; and of another Antioch of Pisidia. Antioch, the capital of Syria, was frequently called Antiochia Epidaphne, from its vicinity to Daphne, a village where the temple of Daphne stood. Antioch of Syria, if we believe St. Jerom, was formerly called Rablath or Rablatha, of which there is mention Num. xxxiv. 11, 2 Kings xxiii. 33, xxv. 6, 20, 21, Jer. xxxix. 5, lii. 9, 10, 26, 27. Theodoret says, that in his time there was a city called Riblah, near Emesa, in Syria, which is very contrary to St. Jerom's opinion. However this may be, it is certain Antioch was not known under this name, till after the reign of Seleucus Nicanor, who built it, and called it Antioch, in memory of his father Antiochus, A. M. 3703. Hence there is no mention of this Antioch in Scripture, but in the book of Maccabees, and in the New Testament. Here the disciples of Jesus Christ were first called Christians, Acts xi. 26, and here the kings of Syria, successors to Alexander the Great, resided. Then it was a beautiful and flourishing city, though, at present, scarce any thing remains but a heap of ruins. However, the walls are still standing; but within these walls there is nothing but gardens, ruins, and some bad houses. The river Orontes runs near the city on the outside. Antioch is the place where St. Peter had his first see. The bishop of Antioch has the title of patriarch, and, at all times, has had a great share in the affairs of the eastern church. The city of Antioch was in form almost square; it had a great number of gates, and part of it, on the north side, was raised upon a high mountain. It was adorned with fine galleries and fountains. Ammianus Marcellinus says, that it was celebrated throughout the world, and that no other city exceeded it either in fertility of soil, or in richness of trade. The emperors Vespasian, Titus, and others, granted very great privileges to it: but afterward it underwent several revolutions; having been almost totally destroyed by two successive earthquakes; the first of which happened in the fourth, and the other in the fifth century. A. D. 548, it was taken and burnt by the Persians, and all the inhabitants put to the sword. Four years after this, Justinian rebuilt it in a more regular and beautiful manner than it was before. The Persians took it a second time, and destroyed its walls, A. D. 588. It suffered again by a dreadful earthquake, whereby upwards of 60,000 persons perished. It was once more rebuilt, but taken by the Saracens, A. M. 637. Nicephorus Phocas retook it in 966, but afterward it was taken by the Saracens. The Christians in the croisade took it, A. D. 1098, but it was taken and demolished by the Saracens, in 1268. As to its situation, Mr. Wells says, it lay on both sides the river Orontes, about twelve miles from the Mediterranean.

2. Antioch of Pisidia mentioned in the Acts, xiii. 14. St. Paul and Barnabas preached here; and the Jews, who were vexed to see that some of the Gentiles had received the Gospel, raised a tumult against Paul and Barnabas, and obliged them to leave the city.

ANTIOCHIS, An-ti'ok-is, a concubine of Antiochus Epiphanes, who gave her the revenues of the cities of Tarsus and Mallos. This diposal of the revenues of these places by the king was received by the inhabitants of them as a mark of insupportable contempt: on this account they took up arms against Antiochus, who was obliged to march in person, in order to reduce them to obedience, 2 Mac. iv. 30.

ANTIOCHUS, An-ti'ok-us. There were many kings of this name in Syria, much celebrated in the Greek and Roman histories, after the time of Seleucus Nicanor, the father of Antiochus Soter, and reckoned the first king of Syria, after Alexander the Great. But as it is not consistent with our design to exhibit the histories of all those princes; nor indeed

of any of them, farther than the transactions of their lives are immediately connected with the Jewish history, we shall confine our details to such of them as are spoken of in the book of the Maccabees, being the only part of the Scripture, either canonical or apocryphal, wherein their actions are recorded; and to such of these actions as are predicted by the prophets. ANTIOCHUS SOTER, the son of Seleucus Nicanor, was surnamed *Soter*, or *Saviour*, for having hindered an attempt of the Gauls, who intended to invade Asia. Some think it was upon this occasion that the Galatians marched to attack the Jews in Babylonia, whose army consisted only of 8,000, with 4,000 Macedonians, 2 Mac. viii. 20, when the Jews fell upon them with such vigour, as to kill 120,000 of them: for which gallant action, it is believed, that Antiochus Soter made the Jews of Asia free of all the cities belonging to the Gentiles, and permitted them to live according to their own laws, as we learn from Josephus.

ANTIOCHUS THEOS, or the GOD, was the son and successor of Antiochus Soter. He married Bernice, the daughter of Ptolemy Philadelphus, king of Egypt. Laodice, his first wife, seeing herself despised, poisoned Antiochus, Bernice, and their son, who was designed for their successor in the kingdom. After this Laodice procured Seleucus Callinicus, her own son by the same Antiochus, to be acknowledged king of Syria. These events were predicted by Daniel, ch. xi. 6.

ANTIOCHUS *the* GREAT, was the son of Seleucus Callinicus, and brother to Seleucus Ceraunus, which last prince he succeeded, A. M. 3781. He made war upon Ptolemy Philopater, king of Egypt, but was defeated near Raphia, as related in the second book of Maccabees. Thirteen years after, Ptolemy Philopater being dead, Antiochus resolved to make himself master of Egypt, and immediately seized on Cœlo-Syria, Phœnicia, and Judea. But Scopas, general of the Egyptian army, having entered Judea, while Antiochus was taken up with the war against Attalus, retook those places which Antiochus had seized on: however, a few years afterward, Antiochus recovered all that Scopas had retaken from him. Upon this occasion happened what Josephus relates concerning this prince's journey to Jerusalem. After the victory which Antiochus had obtained over Scopas, near the springs of Jordan, he made himself master of the strong places in Cœlo-Syria and Samaria; and the Jews submitted freely to him, received him into their cities, and plentifully furnished his army with provisions. As an acknowledgment of their affection, Antiochus made a grant to them, according to Josephus, of 20,000 pieces of silver, to purchase beasts for their sacrifices; 1460 measures of meal, and 375 measures of salt, to be offered with the sacrifices; and as much wood as was necessary to rebuild the porches of the Lord's house. He declared it to be his will that the senators, priests, scribes, and singing-men of the temple should be exempt from the tribute paid in the way of capitation-tax. Lastly, he gave the Jews liberty to live according to their own laws, through all his dominions. He also remitted the third part of their tribute, to indemnify them for the losses they had sustained during the wars: he forbade the heathens to enter the temple, without being purified: or to bring into the city the flesh of mules, asses, and horses, for sale, under a severe penalty, A. M. 3815. Antiochus was overcome by the Romans, and obliged to make a cession of all that he possessed beyond Mount Taurus. The Romans, moreover, imposed a great tribute on him, for the discharging of which, he resolved to carry off the large treasures laid up in the temple of Belus, at Elymais; but the people of this country, being informed of his design, surprised him, and destroyed both himself and his army, A. M. 3817. He left two sons, Seleucus Philopater, and Antiochus Epiphanes, who both succeeded to the crown, one after the other.

ANTIOCHUS EPIPHANES, the son of Antiochus the Great, having continued a hostage at Rome for fourteen years, his brother, Seleucus, resolved to procure his return to Syria, and sent his own son, Demetrius, as a hostage to Rome in his place; but, while the latter was upon his journey, Seleucus died: so that when he arrived in Syria the people received him as some propitious deity, come to take upon him the government, and oppose the enterprises of Ptolemy, king of Egypt, who threatened to invade Syria. For this reason Antiochus had the surname of Epiphanes given him; which signifies the *illustrious*, or one *appearing*, as it were, like a god, and manifesting himself to men. This prince, having succeeded his brother, A. M. 3831, thought betimes of possessing himself of Egypt, which was then governed by Ptolemy Philometer his own nephew, son to his sister Cleopatra, whom Antiochus the Great had married to Ptolemy Epiphanes, king of Egypt. To this end he sent Apollonius, one of his officers, into Egypt under pretence of being present at Ptolemy's coronation, but in reality to see how the great men in the kingdom were disposed towards him; and to get intelligence how far they were inclined to put the government of Egypt into his hands during the minority of the king his nephew, 2 Mac. iv. 21, &c. But Apollonius finding them in no degree disposed to trust Antiochus, this prince thought proper to declare war against Ptolemy Philometer. Being come to Jerusalem, in the first year of his reign, he was received there by Jason, to whom he had sold the high priesthood. He had then determined to attack Egypt; however, he returned without doing any thing.

It is observed that the ambition of those Jews, who aspired to the high priesthood, and bought it of Antiochus Epiphanes, was

the beginning of all those calamities which overwhelmed their nation, under the reign of this prince. Jason procured himself to be established in this dignity in the room of his brother Onias; but Menelaus offering more, Jason was deprived of the priesthood, and the other confirmed in his place. These profaners of the high priesthood, to gratify the Syrians, not only adopted all the manners of the Greeks, their games and exercises, but quite neglected the worship of God, and the service of the temple. In the mean time, the war breaking out between Antiochus Epiphanes and Ptolemy Philometer, Antiochus entered Egypt, A. M. 3833, and reduced the greatest part of the country to his obedience. The next year he returned, and, while he was taken up with the siege of Alexandria, a false report was spread of his death; and the inhabitants of Jerusalem showing their joy on this occasion, Antiochus, as he came back from Egypt, entered the city by force, treated the Jews as rebels, and commanded his troops to put all they met with to the sword. Fourscore thousand of the Jews were killed in three days time; forty thousand were made captives, and as many sold. He entered into the holy of holies in the temple, conducted by the pretended high priest Menelaus, and took and carried off the most precious vessels of this holy place, to the value of 1800 talents. A. M. 3835, Antiochus made a third expedition against Egypt, wherein he subdued it entirely. The year following he sent Apollonius into Judea, with an army of 20,000 men, 2 Mac. iv. 24, and gave him instructions to kill all the Jews who were in their prime of life, and to sell all the women and young men; which orders Apollonius executed but too punctually. It was upon this occasion that Judas Maccabæus retired into the wilderness with his father and his brethren; but these misfortunes were no more than preludes to those which the Jews suffered under this prince; for Antiochus, apprehending that the Jews would never be constant in their obedience to him, unless he obliged them to change their religion, and embrace the ceremonies and worship of the Greeks, he commanded an edict to be published, enjoining them to conform to the laws of other nations, and forbidding them to offer their usual sacrifices in the temple, and to celebrate their festivals and sabbaths. Many of the more loose and profligate sort of Jews complied with these orders; but there were others who opposed them to the last. Mattathias and his sons retired into the mountains; and old Eleazer and the seven brethren of the Maccabees, 2 Mac. vii. suffered death with great courage at Antioch. The statue of Jupiter Olympus was placed upon the altar of the temple, and the abomination of desolation was seen in the house of God. Mattathias being dead, Judas Maccabæus put himself at the head of those Jews who continued faithful to the Lord. He made war against the generals whom king Antiochus sent into Judea, the success of which may be seen under the article JUDAS MACCABÆUS.

The king being informed of the valour of Judas, and the resistance of the Jews, sent new forces against them: but observing his treasure to be exhausted, 1 Mac. iii. 5—31, 2 Mac. ix. 1, &c. 1 Mac. vi. 1, &c. he resolved to go himself into Persia, there to levy the tributes due from the people, and gather large sums of money which he was to pay to the Romans. Having learned here that there was a great treasure lodged in the temple of Elymais, he determined to carry it off with him; but the inhabitants of the country made a resistance so vigorous, that he was forced to retreat towards Babylonia. When he came to Ecbatana, he received news of the defeat of Nicanor and Timotheus; and that Judas Maccabæus had retaken the temple of Jerusalem, and restored the worship of the Lord there, with the usual sacrifices. The king, transported with indignation upon this intelligence, commanded the person who drove his chariot, to make the horses put on, and hasten his journey, threatening to make Jerusalem a grave for the Jews. But he was shortly overtaken with Divine vengeance, for he fell from his chariot and was dreadfully bruised. This accident was attended with excruciating pain in his bowels, which allowed him no rest. And grief and vexation at so much ill success, concurring with his disease, reduced him speedily to the brink of death. In this condition he wrote to the Jews in a very submissive manner, made them large promises, and even engaged to turn Jew, if God should restore him to health. He recommended his son Antiochus to them very earnestly, and entreated them to favour and to continue faithful to him. He died, overwhelmed with pain and grief, in the mountains of Paratacene, A. M. 3840.

ANTIOCHUS EUPATER, son of Antiochus Epiphanes, was but nine years old when Epiphanes his father died, and left him the kingdom of Syria. Lysias, who governed the kingdom in the name of the young prince, led an army against Judea, 2 Mac. xiii. 1 Mac. vi. 20, consisting of 100,000 foot, and 20,000 horse, and thirty elephants. He laid siege to, and took the fortress of Bethsura, from whence he marched against Jerusalem, notwithstanding the valour and resistance of the Maccabees. The city was ready to fall into the enemy's hands, when Lysias received news that Philip, whom king Antiochus Epiphanes, a little before his death, had trusted with the regency of the kingdom, during the minority of Eupater his son, was come to Antioch, to take the government upon him, according to the appointment of the late king; whereupon Lysias proposed an accommodation to the Jews, that he might return speedily to Antioch and watch the motions of Philip. Thus, having made a peace with the Jews, he marched with the young king and his army into Syria.

In the mean time, Demetrius Soter, son of Seleucus Philopater, nephew of Antiochus Epiphanes, to whom, by right of birth, the kingdom belonged, having made his escape from Rome, where he was a hostage, came into Syria, where, finding the people disposed for a revolt, he put himself at the head of an army, and marched directly to Antioch against Antiochus and Lysias. But the inhabitants saved him the trouble of besieging that city, for they not only opened the gates to him, but delivered up Lysias and the young king, Antiochus Eupater, into his hands: whereupon they were both put to death by order of Demetrius. Thus died Antiochus Eupater, A. M. 3842, having reigned only two years.

Antiochus Theos, son of Alexander Balas, king of Syria, was brought up by an Arabian prince, called Elmalchuel, or, as the Greek has it, Simalcue, 1 Mac. xi. 9, &c. Demetrius Nicanor, king of Syria, having rendered himself odious to his troops, one Diodotus, otherwise called Tryphon, took young Antiochus with a design to place him on the throne of Syria; and having carried him thither, crowned him. The troops which Demetrius had dismissed, hearing of this, went and surrendered themselves to Tryphon, who, having formed a powerful army, marched against Demetrius, beat him, and forced him to retreat to Seleucia: whereupon Tryphon seized his elephants, and made himself master of Antioch, A. M. 3859.

Antiochus Theos, to strengthen himself in his new acquisition, sent letters to Jonathan Maccabæus, high priest and prince of the Jews, whereby he confirmed him in the possession of the high priesthood, granted him four toparchies, or four considerable places in Judea, received him into the number of his friends, sent him vessels of gold, permitted him to use a gold cup, to wear purple, and a golden buckle; and gave his friend, Simon Maccabæus, the general command of all the troops upon the coast of the Mediterranean, from Tyre as far as the frontiers of Egypt. Jonathan, engaged by so many favours, declared resolutely against Demetrius for Antiochus, or rather for Tryphon, who reigned under the name of this young prince; and on many occasions attacked the generals of Demetrius, who were still possessed of several places beyond Jordan and Galilee.

Tryphon, seeing young Antiochus thus in peaceable possession of the kingdom of Syria, resolved to get rid of him, and mount the throne himself. To this end he thought it necessary first to secure Jonathan Maccabæus, who was one of the most powerful supporters of the throne of Antiochus. Having therefore come with an army to Jerusalem, he invited Jonathan to Ptolemais, and there, under some frivolous pretence, made him prisoner. Simon, Jonathan's brother, commanded the troops of Judea, and resolved to oppose the designs of Tryphon, who intended to have made himself master of Jerusalem, 1 Mac. xii. xiii. Tryphon being thus disappointed in his hopes, put Jonathan to death, at Bassa, or Bascama, and returned into Syria, where, without delay, he executed the design he had conceived of killing Antiochus. To this end he corrupted the physicians of the young prince, who, having published that he was tormented with the stone, murdered him, under a pretence of cutting him for that complaint, without the least necessity. Thus Tryphon was left sole master of Syria, A. M. 3861.

Antiochus Sidetes, Soter, or Eusebes, and brother to Demetrius Nicanor. Tryphon, the usurper of the kingdom of Syria, having rendered himself odious to his troops, they deserted him, and offered their service to Cleopatra, the wife of Demetrius Nicanor, who lived in the city Seleucia, where she was shut up with her children, while her husband Demetrius was a prisoner in Persia, where he had married Rhodeguna the daughter of Arsaces, king of Persia, according to Josephus, or of Mithridates, king of Parthia, according to others. Cleopatra sent therefore to Antiochus Sidetes, her brother-in-law, and offered him the crown of Syria, if he would take her to wife, to which Antiochus consented. This prince was then at Cnidus, where his father Demetrius Soter had placed him with one of his friends. He therefore came into Syria, about A. M. 3865, and wrote to Simon Maccabæus, 1 Mac. xv. to engage him in his party against Tryphon. He confirmed the privileges which the kings of Syria, his predecessors, had granted him; permitted him to coin money with his own stamp; declared Jerusalem and the temple exempt from all royal jurisdiction; and promised to add many other favours to these, as soon as he should become peaceable possessor of the kingdom of his ancestors. Antiochus Sidetes having married Cleopatra, Tryphon's troops deserted to him in great multitudes; whereupon Tryphon, perceiving himself abandoned by his army, retired to Dora, in Phœnicia, whither Antiochus pursued him by land, with an army of 120,000 foot and 8000 horse, and with a powerful fleet by sea. Simon Maccabæus sent to Antiochus 2000 chosen men; but that prince not only refused to receive the Jewish troops, but revoked all the promises he had made to Maccabæus; for he sent Athenobius to Jerusalem, with instructions to oblige Simon to restore to him Gazara and Joppa, together with the citadel of Jerusalem, and to demand of him 500 talents more, in the way of reparation for injuries which the king had suffered, and as tribute money for his own cities; threatening to make war upon him if he did not comply with these demands. Simon showed Athenobius all his wealth and power; told him that he had no place in his possessions which belonged to Antiochus; and as to Gazara and Joppa, which were cities that had done infinite damage to his people, he was willing to give the king the sum of a hundred talents, provided the property of them might be continued to him. Athe-

nobius returned with great indignation to Antiochus, who was extremely offended at Simon's answer. In the mean time, Tryphon, having stolen privately from Dora, embarked on board a vessel, and fled. Antiochus immediately pursued him, and sent Cendebeus with troops into the maritime parts of Palestine, with orders to rebuild Cedron, and reduce the Jews. Simon, having intelligence of the coming of Cendebeus, furnished his sons, John Hircanus and Judas, with troops, and sent them against Cendebeus, whom they routed in the plain, and pursued as far as Azotus. See the article CENDEBEUS.

As for Antiochus, he never left the pursuit of Tryphon till he drove him to the extremity of despatching himself, A. M. 3866; after which, he thought of nothing but reducing those cities to his obedience, which, in the beginning of his brother's reign, had shaken off their subjection. Some years after, Simon Maccabæus, prince and high priest of the Jews, having been treacherously murdered by Ptolemy, his son-in-law, in the castle of Docus, near Jericho, the murderer sent immediately to Antiochus Sidetes to demand troops, that he might recover for him the country of Judea: whereupon Antiochus went thither in person, with a great army, and laid siege to Jerusalem. But John Hircanus defended the city with so much vigour, that the siege continued a long time. At length the king divided his army into seven parts, that he might possess all the avenues leading to the city; but the feast of tabernacles drawing near, the Jews desired Antiochus to give them a truce for seven days, to celebrate this festival. The king not only granted them this, but sent them bulls with gilded horns, and vessels of gold and silver filled with incense, to be offered in the temple; and he likewise ordered such provisions to be given to the Jewish troops as they desired. This courtesy of the king so won upon the Jews, that they sent ambassadors to treat for peace, and to desire that they might live according to their own laws. Antiochus, on his part, insisted that they should give up their arms, and demolish the city walls; that they should pay tribute for Joppa, and the other cities they possessed out of Judea; and lastly, that they should receive a garrison into their city. The besieged consented to these conditions, the last only excepted: for they could not prevail upon themselves to see strangers in the capital: they rather chose to give the king hostages, and 500 talents of silver. The king therefore entered the city, beat down the breast-work, which was above the walls, and returned to Syria, A. M. 3870; and died about four years after.

ANTIPAS HEROD, or HEROD ANTIPAS, the son of Herod the Great, by one of his wives, called Cleopatra, a native of Jerusalem. Herod the Great, in his first will, appointed Antipas his successor in the kingdom; but afterward, altering his will, he named his son Archelaus his successor, giving to Antipas the title only of tetrarch of Galilee and Peræa. Archelaus having gone to Rome, to persuade Augustus to confirm his father's will, Antipas went thither also; and the emperor gave Archelaus one moiety of what had been assigned him by Herod's will, with the quality of ethnarch; promising to grant him the title of king as soon as he should have shown himself deserving of it by his virtues. As to Antipas, Augustus gave him Galilee and Peræa; and gave to Philip, Herod's other son, the Balanæa, Trachonitis, Auranitis, and some other places. Antipas, returning to Judea, took a great deal of pains in adorning and fortifying the principal places of his dominions. He married the daughter of Aretas, king of Arabia, whom he divorced about A. D. 33, to marry his sister-in-law, Herodias, wife to his brother Philip, who was still living. John the Baptist, testifying continually against this incest, was taken into custody by order of Antipas, and imprisoned in the castle of Machœrus, Matt. xiv. 3, 4, Mark i. 14, vi. 17, 18, Luke iii. 19, 20. The virtue and holiness of John was such, that even Herod feared and respected him, but his passion for Herodias had prevailed over him to have killed that prophet, had he not been restrained by the apprehensions of the people, who esteemed John the Baptist as a prophet, Matt. xiv. 5, 6. One day, while the king was celebrating the festival of his birth, with the principal persons of his court, the daughter of Herodias danced before him, and pleased him so well, that he promised with an oath to give her whatever she might ask of him. She went to her mother to consult with her what it might be proper for her to desire upon this occasion, and Herodias advised her to ask the head of John the Baptist. At her return to the ball, she addressed herself to the king, and said, Give me now the head of John the Baptist in this charger. The king was vexed at this request; but, in consideration of the oath which he had sworn, and the persons who were with him, he commanded John to be beheaded in prison, and the head to be given her.

Aretas, king of Arabia, to revenge the affront which Herod had offered to his daughter, declared war against him, and beat him in a very obstinate engagement. Josephus assures us, that the Jews attributed the defeat of Herod's army to his having taken away the life of John the Baptist. A. D. 39, Herodias growing jealous of her brother Agrippa's good fortune, who, of a private person, was become king of Judea, persuaded her husband, Herod Antipas, to go to Rome, and solicit the emperor Caius for the same dignity; and, moreover, hoping that her own presence would contribute to procure the emperor's favour, she resolved to accompany her husband to Rome: Agrippa, however, getting

intelligence of this design, wrote to the emperor, and in his letter exhibited against Antipas, his brother-in-law, divers accusations. Agrippa's messenger arrived at Balæ, where the emperor held his court, just at the very time that Herod was receiving his first audience. Caius, on the delivery of Agrippa's letters, read them immediately; and finding by them that Agrippa had accused Herod-Antipas of having been a party in the conspiracy of Sejanus against Tiberius, and of now carrying on a correspondence with Artabanus, king of Parthia, against the Romans, and, as a proof of it, having in his arsenal arms for 70,000 men, Caius demanded to know of Antipas if it was true that he had such a quantity of arms? and as the king did not dare to deny it, he was instantly banished to Lions, in Gaul. As for Herodias, he offered to pardon her, in consideration of her brother Agrippa; but she chose rather to follow her husband, and share in his bad fortune.

This Antipas is the Herod who, being at Jerusalem, at the time of our Saviour's passion, Luke xxiii. 11, ridiculed him, by dressing him in a gorgeous robe, and directing him to be conducted back to Pilate, as a mock-king, whose ambition gave him no umbrage. The time that Antipas died is not known: however, it is certain he died in exile, as well as Herodias. Josephus says, that he died in Spain, whither Caius, on his going to Gaul, the first year of his banishment, might order him to be sent.

ANTIPAS, the faithful martyr mentioned in Revelations, ch. ii. 13, who is said to have been one of our Saviour's first disciples; and to have suffered martyrdom at Pergamos, whereof he was bishop.

ANTIPATRIS, An-tip'atris, (Acts xxiii. 31,) a town in Palestine, anciently called Caphar-Saba, according to Josephus; but named Antipatris by Herod the Great, in honour of his father Antipater. It was situated in a pleasant valley, near the mountains, in the way from Jerusalem to Cæsarea. Josephus places it at about the distance of seventeen miles from Joppa.

ANTITYPE, a Greek word, properly signifying a type, or figure, corresponding to some other type. The word antitype occurs twice in the New Testament, viz. Heb. ix. 24, and 1 Pet. iii. 21, where its genuine import has been much controverted. The former place says, that Christ is not entered into the holy places made with hands, which are αντιτυπα, the figures or antitype of the true—now to appear in the presence of God. Now τυπος signifies the pattern by which another thing is made; and as Moses was obliged to make the tabernacle, and all things in it, according to the pattern shown him in the mount, the tabernacle, so formed, was the antitype of what was shown to Moses: any thing therefore formed according to a model or pattern, is an antitype. In the latter passage, the apostle, speaking of Noah's flood, and the deliverance of eight persons only, says, *Baptism being an antitype to that, now saves us: not the putting away the filth of the flesh, but the answer of a good conscience toward God*, &c. The meaning is, that righteousness, or the answer of a good conscience towards God, now saves us, by means of the resurrection of Christ; as formerly righteousness saved those eight persons by means of the ark, during the flood. The word antitype, therefore, here signifies a general similitude of circumstances; and the particle ω, whereunto, refers not to the immediate antecedent, υδατος, *water*, but to all that precedes.

ANTONIA, An-to'ni-a, a tower or fortress of Jerusalem, situated towards the west and north angle of the temple, built originally by the Asmonæan princes, who called it *Baris;* but Herod the Great, having repaired it, changed its name in honour of his friend M. Anthony. It stood upon an eminence cut steep on all sides, and enclosed with a wall three hundred cubits high. It was built in form of a square tower. At each corner, to defend it, there was a bridge or vault, whereby a communication was kept up between this tower and the temple; so that, as the temple was in some sort a citadel of the town, the tower of Antonia was the citadel of the temple. The Romans generally kept a garrison in this tower; and from thence it was that the tribune ran with his soldiers to rescue St. Paul out of the hands of the Jews, who had seized him in the temple, and designed to have murdered him, Acts xxi. 31, 32.

ANTOTHIJAH, An-to-thi'jah, *answers, or songs of the Lord.* The son of Shishak, 1 Chron. viii. 24.

ANUB, An'ub, *a grape.* The son of Coz, 1 Chron. iv. 8.

APAMEA, Ap-a-me'a, the name of a concubine of Darius, king of Persia, 1 Esdr. iv. 29.

APE, or Monkey, *Simia*, in zoology, a genus of quadrupeds of the order of the anthropomorpha, or quadrupeds that resemble the human figure, the face whereof is naked, the claws rounded and flattish, and in a great measure like the nails on the human hand. This genus have both an upper and a lower eye-lid. Of all the species of the monkey kind, the satyr resembles mankind the most; its face is thought to be very like that of an aged unhandsome man; it has no tail; and in other respects greatly resembles the human form. But the ouran-outang, or black-faced monkey, called the savage, has the strongest resemblance to the human form: the next in order is the baboon, or whiskered ape, with a short tail: the rest of the monkeys, of which there are a great variety, differing widely both in size and figure, have nevertheless something of a human aspect. The Scripture, 1 Kings x. 22, says, that Solomon's fleet, among other things, brought home ivory and apes. The ancient Egyptians paid divine adoration to monkeys; and they are still worshipped in many places of the Indies.

APELLES, A-PEL'LES, Rom. xvi. 10. St. Paul calls him approved in Christ. The Greeks believe that Apelles was one of the seventy disciples, and made bishop of Heraclea.

APHARSACHITES, or A-PHAR-SATH'-CHITES, a people sent by the kings of Assyria to inhabit the country of Samaria, in the room of those Israelites who had been removed beyond the Euphrates, Ezra v. 6. They, with the other Samaritans, opposed the rebuilding the walls of Jerusalem, ch. iv. 9.

APHEK, APH'EK, *strength, vigour, going forth.* The name of several cities mentioned in Scripture. 1. Aphek, in the tribe of Judah, where the Philistines encamped when the ark was brought from Shiloh, which was taken by them in battle, 1 Sam. iv. 1, 2, &c. It is thought to be the same with Aphekah, mentioned Josh. xv. 53. 2. Aphek, in the valley of Jezreel, where the Philistines encamped while Saul and his army were near Jezreel, upon the mountains of Gilboa, 1 Sam. xxix, &c. 3. Aphek, a city belonging to the tribe of Asher, near the country of the Sidonians, Josh. xix. 30, xiii. 4. 4. Aphek, a city of Syria, one of the principal in Benhadad's kingdom, near which the battle was fought between Ahab and Benhadad, wherein the Syrians were defeated; and whereof, as they retreated into the city, the walls fell upon them, and destroyed 27,000, 1 Kings xx. 26, &c. This city lay between Helipolis and Biblos.

APHEKAH, A-PHE'KAH, a city of Palestine, in the tribe of Judah, supposed to be the same as Aphek, Josh. xv. 53.

APHIA, A-PHI'AH, *speaking, blowing.* An ancestor of king Saul, the great grandfather of Kish, a Benjamite, 1 Sam. ix, 1.

APHERRA, A-PHER'RA, one who returned from captivity, 1 Esdr. v. 34.

APHRAH, APH'RAH, *dust.* A city of Palestine, called Beth-Aphrah, Mic. i. 10.

APHSES, APH'SES, head of the eighteenth family of the priests: one of the twenty-four appointed for the service of the temple by king David, 1 Chron. xxiv. 15.

APIS, an Egyptian deity, which was either an ox or a bull. This animal received extraordinary honours during life, but much more was paid to him after his death: for then Egypt put on a general mourning, and his funeral was celebrated with extraordinary magnificence. Under Ptolemy Lagus, Apis being dead, the expense of burying him amounted to 500,000 crowns, or £125,000. After his death, the Egyptians looked out for a successor. The marks by which they distinguished him were, a white spot on his forehead, in the shape of a half moon; on his back the figure of an eagle, and on his tongue that of a beetle. When they found a calf with these marks, their mourning was turned into joy; and they brought the new deity to Memphis, where he was installed with great ceremony. The Egyptians sacrificed bulls to Apis, in the choice of which they were so scrupulous, that if they found but a single black hair upon them, they were judged improper victims, *Herod.* lib. iii. 27, *Plin.* lib. viii. Under this animal the Egyptians pretended to have worshipped Osiris, because his soul, they said, migrated into a bull; and by a successive transmigration, passed from one to another, which was the reason that, as often as one died, they looked out for another. The golden calf which Aaron made for the Israelites in the wilderness, and the calves set up by Jeroboam, to be worshipped by the ten tribes, were plainly borrowed from the superstitious adoration paid by the Egyptians to their god Apis.

APOCALYPSIS, A-POC'A-LYP-SIS, a word that in general signifies a revelation, and in particular is applied to the revelation which St. John had in the island of Patmos. This is a canonical book of the New Testament. It was written, according to Irenæus, about A. D. 96, in the island of Patmos, whither St. John had been banished by the Emperor Domitian: but Sir Isaac Newton fixes the time of writing this book earlier, viz. in the time of Nero. In support of this opinion he alleges the sense of the earliest commentators, and the tradition of the churches of Syria, preserved to this day in the title of the Syriac version of that book, which is this, "The revelation which was made to John the Evangelist by God in the island of Patmos, into which he was banished by Nero the Cæsar." This opinion he tells us is farther confirmed by the allusions in the apocalypse to the temple and altar, and holy city, as then standing; as also by the style of it, which is fuller of Hebraisms than his Gospel; whence it may be inferred, that it was written when John was newly come out of Judea. It is confirmed also by the many apocalypses ascribed to the apostles, which appeared in the apostolic age: for Caius, who was contemporary with Tertullian, tells us, that Cerinthus wrote his revelation in imitation of St. John's, and yet he lived so early that he opposed the apostles at Jerusalem twenty-six years before the death of Nero, and died before St. John. To these reasons he adds another, namely, that the apocalypse seems to be alluded to in the epistles of St. Peter, and that to the Hebrews; and if so, must have been written before them. The allusions he means are the discourses concerning the high priest in the heavenly tabernacle; the σαββατισμος, or the millennial rest; the earth, *whose end is to be burned*, &c. whence this learned author is of opinion, that Peter and John staid in Judea and Syria till the Romans made war upon their nation, that is, till the twelfth of Nero; that they then retired into Asia, and that Peter went from thence by Corinth to Rome; that the Romans, to prevent insurrections from the Jews among them, secured their leaders, and banished St. John into Patmos, where he wrote his apocalypsis; and that very soon after, the epistle

to the Hebrews, and those of Peter were written to the churches, with reference to this prophecy, as what they were particularly concerned in. Some attribute this book to the arch-heretic Cerinthus: but the ancients unanimously ascribe it to St. John, the son of Zebedee, and brother of James. The Revelation has not at all times been esteemed canonical. There were many churches in Greece, as St. Jerom informs us, which did not receive it; neither is it in the catalogue of the canonical books prepared by the council of Laodicea, nor in that of St. Cyril of Jerusalem: but Justin, Irenæus, Origen, Cyprian, Clemens of Alexandria, Tertullian, and all the fathers of the fourth, fifth, and following centuries, quote the Revelation as a book then acknowledged to be canonical. The Alogians, Marcionites, Cerdonians, and even Luther himself, rejected this book: but the Protestants have forsaken Luther in this particular, and Beza has strongly maintained against his objections, that the apocalypse is authentic and canonical.

"It is a part of this prophecy, (says Sir Isaac Newton, page 251,) that it should not be understood before the last age of the world, and therefore it makes for the credit of the prophecy that it is not yet understood. The folly of interpreters has been to foretell times and things by this prophecy, as if God designed to make them prophets. By this rashness, they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this and the prophecies of the Old Testament, not to gratify men's curiosities, by enabling them to foreknow things; but that, after they were fulfilled, they might be interpreted by the event, and his own providence, not that of the interpreters, be then manifested thereby to the world. There is already so much of the prophecy fulfilled, that as many as will take pains in this study may see sufficient instances of God's providence. Among the interpreters of the last age, there is scarce one who has not made some discovery worth knowing, and thence I conclude that God is about opening these mysteries."

Sir Isaac Newton observes, that the apocalypse of St. John is written in the same style and language as the prophecies of Daniel, and hath the same relation to them which they have to one another, so that all of them together, make but one consistent prophecy, pointing out the various revolutions that would happen both to the church and to the state; and at length, the final triumph of the church over all her enemies, and the utter destruction of every opposing power.

APOCRYPHAL, A-POC'RY-PHAL, *to hide* or *conceal.* An epithet given to such books as are not admitted into the canon of Scripture, being either not acknowledged as Divine, or rejected as heretical and spurious. The word is derived from the Greek αποκρυπτειν, which signifies to hide or conceal. Suidas and Eustathius call the books of the Phœnicians apocryphal books, that is, secret and mysterious: but it is not certain why those books, which are not comprehended in the canon of Scripture, and which, nevertheless, are esteemed by some as sacred, are called apocryphal. St. Austin pretends that they are so called, because their original was unknown to the fathers of the first ages. St. Jerom calls those books *apocryphal*, which do not belong to the authors whose names are prefixed to them, and which contain dangerous forgeries. In other places, he seems to restrain the word *apocryphal* to the books of heretics, and it is in this sense Pope Gelasius understands it in his decretal. Others say, the apocryphal books are so called, because they were concealed, and not commonly read in public: others, that they were so named, because they deserve to be concealed, or buried in oblivion.

It is not pretended that these books were ever received by the Jews, or so much as known to them. None of the writers of the New Testament cite, or mention them; neither Philo nor Josephus speak of them. The Christian church was for some ages an utter stranger to them. Origen, Athanasius, Hilary, Cyril of Jerusalem, and all the orthodox writers, who have given catalogues of the canonical books of Scripture, unanimously concur in rejecting these. The 6th article, however, of our church says, "The church doth read them for example of life and instruction of manners, but doth not apply them to establish any doctrine. With regard to the use which we have made, or purpose to make, of the apocryphal writings, in the course of this work, the reader is desired to observe, that we mean to take notice only of such important historical articles as are contained in such of these books as some of the Christian churches have received into their canon; and that, where we judge it useful or necessary, we shall quote them as we do Josephus, and sometimes other authors of equal authority, either to illustrate, or serve as collateral testimonies to the sacred canonical books.

APOLLONIA, A-POL-LO'NI-A, *destruction.* A city of Macedonia, through which, and Amphipolis, St. Paul passed in his way to Thessalonica, Acts xvii. 1.

APOLLONIUS, A-POL-LO'NI-US, *destroying.* An officer belonging to Antiochus Epiphanes; called Misarches in the Greek, whom Grotius believes to have been governor of Mysia. Antiochus, having resolved to draw large sums from Jerusalem, sent Apollonius thither to execute this design, at the head of 22,000 men. He had it reported that he would continue there without giving any disturbance, and remained quiet until the sabbath-day: when falling upon the people, he put great numbers of them to the sword, burnt and pillaged the city, and carried away 10,000 cap-

tives, 1 Mac. i. 30, 31, 2 Mac. v. 24, &c. Two years after this, that is, about A. M. 3838, Judas Maccabæus having gathered an army of 6,000 Jews, Apollonius, who was at that time in Samaria, marched against him, but was killed in the engagement, and his army either dispersed or cut to pieces.

APOLLONIUS DAUS, governor of Cœlo-Syria, having abandoned the party of Alexander Balas, and gone over to Demetrius Nicanor, put himself at the head of a powerful army, in order to compel the Jews to declare for Demetrius. Having encamped at Jamnia, he wrote to Jonathan Maccabæus, 1 Mac. x. 69, &c. challenging him to descend into the plain, and reproaching him for continuing among the rocks and mountains, for no other reason but because he was afraid to encounter him in the open field. Jonathan, stung with these reproaches, took his brother Simon with him, and 10,000 chosen troops, and sat down before Joppa. The garrison, which was composed of the troops of Apollonius, shut the gates against him; but the citizens, finding that Jonathan was preparing to force them, opened the gates, and received him into the city.

Apollonius being informed that Jonathan had made himself master of Joppa, advanced as far as Azotus, with 3,000 horse, and 8,000 foot; having besides left 1,000 horse in ambuscade near a brook, to fall upon the Jews in their rear. But Jonathan having intelligence of the design, ranged his troops in such a manner, that they could face the enemy on every side; and ordered them not to stir out of their ranks, but stand firm, and receive the first onset of the enemy. The horse of Apollonius having fatigued themselves all day with throwing darts and arrows against Jonathan's troops, who received them on their bucklers, and were very little incommoded by them; towards the evening, Jonathan gave orders to charge the enemy; who being entirely routed, those who escaped threw themselves into the temple of Dagon, near Azotus: thither Jonathan pursued them, and burnt them with the temple; and, having likewise taken the city of Azotus, he pillaged and set it on fire. In this action Apollonius lost about 8,000 men.

APOLLOS, A-POL'LOS, a Jew of Alexandria, who came to Ephesus during the absence of St. Paul, who was gone to Jerusalem, Acts xviii. 24. Apollos was an eloquent man, and mighty in the Scriptures, but not yet acquainted with the mysteries of Christianity; he understood yet only the baptism of John. He knew, however, that Jesus Christ was the Messiah, and declared himself openly to be his disciple. When, therefore, he was come to Ephesus, he began to speak boldly in the synagogue, and to show that Jesus was the Christ, Aquila and Priscilla having heard him, took him home with them; instructed him more fully in the ways of God, and baptized him, probably in the name of Jesus Christ. Sometime after this, he was disposed to go into Achaia, and the brethren having exhorted him to undertake this journey, they wrote to the disciples, desiring them to receive him. He arrived at Corinth, and was there very useful in convincing the Jews out of the Scriptures, and demonstrating to them that Jesus was the Christ. Thus he watered what St. Paul had planted in this city, 1 Cor. iii. 6; but the great fondness which his disciples had for him, had like to have produced a schism in the church there; some saying, I am of Paul; others, I am of Apollos, &c. However, this circumstance, which St. Paul speaks of in the chapter just quoted, did not prevent that apostle and Apollos from being closely united in the bonds of charity. Apollos, hearing that the apostle was at Ephesus, went to meet him, and was there when St. Paul wrote the first epistle to the Corinthians, wherein he testifies, that he had earnestly entreated Apollos to return to Corinth, but hitherto had not been able to prevail with him; that, nevertheless, he gave him room to hope that he would return when he should have an opportunity. St. Jerom says, that Apollos was so dissatisfied with the division which had happened on his account in Corinth, that he retired into Crete with Zena, a doctor of the law; and that this disturbance having been appeased by the letter which St. Paul wrote to the Corinthians, Apollos returned to this city, and was bishop thereof. The Greeks make him bishop of Dura; others say he was bishop of Iconium in Phrygia; and others, that he was bishop of Cæsarea.

APOLLYON, A-POL'LYON. A Greek word that signifies *destroyer*, and answers to the Hebrew *Abaddon*. St. John in the Revelations, ch. ix. 11, says, that an angel having opened the bottomless pit, a thick smoke issued out of it; and with this smoke, locusts, like horses prepared for battle, and commanded by the angel of the bottomless pit, called in Hebrew Abaddon, but in Greek Apollyon.

APOSTASY, a forsaking or renouncing our religion. The primitive Christian church distinguished several kinds of apostasy. The first, of those who went entirely from Christianity to Judaism; the second, of those who mingled Judaism and Christianity together; and the third, of those who complied so far with the Jews as to communicate with them in many of their unlawful practices, without making a formal profession of their religion. But the fourth sort was of those, who, after having been some time Christians, voluntarily relapsed into Paganism. The perversion of a Christian to Judaism, Paganism, or other false religious professions, was punished by the emperor Constantius with confiscation of goods; to which the emperors Theodosius and Valentinian added capital punishments, in case the apostate endeavoured to pervert others. A punishment too severe for any human laws to inflict; and yet the zeal of

our ancestors imported it into this country; for we find by Bracton, that in his time apostates were to be burnt to death. Doubtless the preservation of Christianity, as a national religion, is, abstracted from its own intrinsic truth, (and without entering upon the question respecting establishments of religion,) of the utmost consequence to the civil state. This a single instance will sufficiently demonstrate. The belief of a future state of rewards and punishments, the entertaining just ideas of the moral attributes of the Supreme Being, and a firm persuasion that he superintends, and will finally bring into judgment every action in human life, (all which are clearly revealed in the doctrines, and forcibly inculcated by the precepts of our Saviour Christ,) these are the grand foundation of all judicial oaths; which call God to witness the truth of those facts, which perhaps may be only known to him and the party attesting. All moral evidence, therefore, all confidence in human veracity, must be weakened by apostasy, and overthrown by total infidelity. Wherefore all affronts to Christianity, or endeavours to depreciate its efficacy, in those who have once professed it, are highly deserving of censure. But the loss of life is a heavier penalty than the offence, taken in a civil light, deserves; and taken in a spiritual light, our laws have no jurisdiction over it. This punishment, therefore, has long ago become obsolete; and the offence of apostasy was for a long time the object only of ecclesiastical courts, which corrected the offender *pro salute animæ*. But about the close of the last century, the civil liberties, to which we were then restored, being used as a cloke of licentiousness, and doctrines, subversive of all religion, being publicly avowed, both in discourse and writings, it was thought necessary again for the civil power to interpose, by not admitting those miscreants to the privileges of society, who maintained such principles as destroyed all moral obligation. To this end, it was enacted, by statute 9th and 10th William III. c. 32, That if any person, educated in, or having made profession of the Christian religion, shall, by writing, printing, teaching, or advised speaking, deny the Christian religion to be true, or the Holy Scriptures to be of Divine authority, he shall, upon the first offence, be rendered incapable to hold any office or place of trust; and, for the second, be rendered incapable of bringing any action, or of being guardian, executor, legatee, or purchaser of lands; and shall suffer three years' imprisonment without bail. To give room, however, for repentance, if within four months after the first conviction, the delinquent will, in open court, publicly renounce his error, he is discharged, for that once, from all disabilities.

APOSTLE, a messenger, a person sent by another, upon some business, John xiii. 16, 2 Cor. viii. 23. It is applied to Christ, who was by the Father *sent* into the world, not to condemn, but to save, Heb. iii. 1, John iii. 17, x. 36, xvii. 3, 8, 21, 23, xx. 21. Herodotus uses the word for a *public herald* or *ambassador*. In the Christian sense of the word, one commissioned by Jesus Christ to preach his Gospel, and propagate his religion in the world; being a word derived from the Greek verb ἀποστελλειν *to send on a message*. Our blessed Lord selected twelve out of the number of his disciples, to be invested with the apostleship. See Matt. x. 1, Mark vi. 7, Luke ix. 1. Of these Simon, Andrew, and James the greater, and John, were fishermen, and Matthew, a publican, or receiver of the public revenues: of what profession the rest were, we are not told in Scripture, though it is probable they were fishermen: however, we shall give some biographical account of each apostle in particular, under their several names, in the course of this work.

There are various conjectures as to the reason of our Saviour's making choice of twelve apostles. The most probable is, that it might be in allusion to the twelve patriarchs, as the founders of their several tribes, or to the twelve chief heads, or rulers of those tribes, of which the body of the Jewish nation consisted. This opinion seems to be countenanced by what our Saviour tells his apostles, Matt. xix. 28, that when "the Son of man shall sit on the throne of his glory, they shall also sit upon twelve thrones, judging the twelve tribes of Israel." Our Lord's first commission to his apostles was about eight months after their solemn election, at which time he sent them out by two and two. They were to make no provision of money for their subsistence in their journey, Matt. x. 5, &c. but expect it from those to whom they preached. They were to declare that the kingdom of heaven, or the Messiah, was at hand, and to confirm their doctrine by miracles. They were to avoid going either to the Gentiles, or the Samaritans; and to confine their preaching to the people of Israel. In obedience to their Master's directions, the apostles went into all parts of Palestine inhabited by the Jews, preaching the Gospel and working miracles, Mark vi. 12. The evangelical history is silent as to the particular circumstances attending the first preaching of the apostles; and only informs us that they returned, and told their Master all that they had done. See Luke ix. 10. Their second commission, just before our Lord's ascension, was of a more extensive and particular nature. They were now not to confine their preaching to the Jews, but to "go and teach ALL nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," Matt. xxviii. 19, 20. Accordingly they began publicly, after our Lord's ascension, to exercise the office of their ministry, daily working miracles, in proof of their mission, and making great numbers of converts to the Christian faith, Acts i. 2, 3. This alarmed the Jewish Sanhedrim, whereupon the apostles were apprehended; and

being examined before the high priest and elders, were commanded not to preach any more in the name of Christ, Acts iv. But this injunction did not deter them from persisting in the duty of their calling, for they continued daily in the temple, and in private houses, teaching and preaching the Gospel. After the apostles had exercised their ministry for twelve years in Palestine, they resolved to disperse themselves into different parts of the world, and agreed, it is said, to determine by lot, what part each should take. Peter went into Pontus, Galatia, and other provinces of the Lesser Asia. Andrew had the vast northern countries of Scythia and Sogdiana allotted to his portion. John's was partly the same with Peter's, namely, the Lesser Asia. Philip had the Upper Asia assigned him, with some parts of Scythia and Colchis. Arabia Felix fell to Bartholomew. Matthew preached in Chaldea, Persia, and Parthia. Thomas preached likewise in Parthia, as also to the Hyrcanians, Bactrians, and Indians. James the Less continued in Jerusalem, of which church he was bishop. Simon had for his portion Egypt, Cyrene, Lybia, and Mauritania. Jude, Syria and Mesopotamia; and Matthias, who was chosen in the room of the traitor Judas, Cappadocia and Colchis. Thus by the dispersion of the apostles, Christianity was early planted in a great many parts of the world. We have but a very imperfect account of their travels and actions; but such accounts as can be most depended upon, shall be delivered concerning each of them under his proper name.

In order to qualify the apostles for the arduous task of converting the world to the Christian faith, they were, first, miraculously enabled to speak the languages of the several nations to which they were to preach, Acts ii. and, secondly, were endowed with various miraculous powers, in confirmation of the doctrines they taught; gifts which generally ceased as soon as the Christian religion was established in the world.

The Jews also gave the name of apostles to such officers as they sent into any part, by way of visiters or commissaries, to receive the money collected for the reparation of the temple; and the tribute payable to the Romans.

APOSTLES' CREED, a formula or summary of the Christian faith, drawn up, according to Ruffinus, by the apostles themselves, who, during their stay at Jerusalem, soon after our Lord's ascension, agreed upon a creed, as a rule of faith; and as a word of distinction between friends and foes. Baronius and some other writers conjecture, that they did not compose it till the second year of Claudius, a little before their dispersion. As to the manner of composing it, some fancy that each apostle pronounced his article, which is the reason of its being called *Symbolum Apostolicum;* it being made up of sentences jointly contributed after the manner of persons paying each their *symbolum*, or share of a reckoning.

But there are reasons which may induce us to question whether the apostles composed any such creed as this. These reasons, according to Du Pin, are as follow: First, neither St. Luke, in the Acts, nor any other ecclesiastical writer previous to the fifth century, make any mention of an assembly of the apostles, for the purpose of composing a creed. Secondly, the fathers of the three first centuries, in disputing against the heretics, endeavour to prove that the doctrine contained in this creed was the same which the apostles taught, but they never pretend that the apostles composed it. Thirdly, if the apostles had made this creed, it would have been the same in all churches, and in all ages; and all authors would have cited it after the same manner. But the case is quite otherwise. In the second and third ages of the church, there were as many creeds as authors; and the same author sets down the creed after a different manner, in several places of his works, which is an evidence that at that period there was no creed reputed apostolic. In the fourth century Ruffinus compares together the three ancient creeds of the churches of Aquileia, Rome, and the east, which differ very considerably in the terms. Besides, these creeds differed not only in the terms and expressions, but even in the articles, some of which were omitted in one or other of them; such as those of the descent into hell; the communion of saints, and the life everlasting. From these reasons it may be gathered, that, though this creed may be said to be that of the apostles, in regard to the doctrines contained therein, yet it is not to be referred to them, as the authors and first composers of it. Who compiled it is not easy to determine, though its great antiquity may be inferred from hence, that the whole form, as it now stands in our liturgy, is to be found in the works of St. Ambrose and Ruffinus, the former of whom flourished in the third century, and the latter in the fourth.

APOSTOLIC; this term, in the primitive church, was an appellation given to all such churches as were founded by the apostles; and even to the bishops of those churches, as being the reputed successors of the apostles. These were confined to four, viz. Rome, Alexandria, Antioch, and Jerusalem. In after times the other churches assumed the same quality, on account, principally, of the conformity of their doctrine with that of the churches which were apostolical by foundation, and because all bishops held themselves successors of the apostles, or acted in their dioceses with the authority of apostles.

The first time the term *apostolical* is attributed to bishops, as such, is in the letter of Clovis to the council of Orleans, held in 511; though the king does not there expressly denominate them *apostolical*, but *apostolica sede dignissimi*, highly worthy of the apostolical see. In 581, Guntram calls the bishops, met

at the council of Macon, *apostolical* pontiffs, *apostolici pontifices.*

In progress of time, the bishop of Rome growing in power above the rest, and the three patriarchates of Alexandria, Antioch, and Jerusalem, falling into the hands of the Saracens, the title *apostolical* was restrained to the pope and his church alone; though some of the popes, and St. Gregory the Great, not contented to hold the title by this tenure, began at length, to insist that it belonged to them by another and peculiar right, as being the successors of St. Peter. The country of Rheims, in 1049, declared that the pope was the sole apostolical primate of the universal church. And hence a great number of apostolicals: *apostolical* see, *apostolical* nuncio, *apostolical* notary, *apostolical* brief, *apostolical* chamber, *apostolical* vicar, &c.

APOSTOLICAL CANONS; by these are meant the rules, or laws, for the government of the Christian church, supposed by some to have been drawn up by the apostles themselves. Baronius and Bellarmin rejected the last thirty-five as apocryphal, but admitted the first fifty as genuine. Dr. Beveridge is of opinion, with others, that though these canons were not written by the apostles, yet that they were very ancient, and were properly a collection of the canons of several churches held before that of Nice. Mr. Daillé pretends that these canons are of a modern date, and were not collected till about the latter end of the fifth century.

To prove that these canons did not proceed from the apostles themselves, Du Pin observes, that they contain a great many things which never could have been established by the apostles; particularly the first canon orders, that a bishop shall not be ordained but by two or three bishops; whereas, in the apostles' days, one bishop was sufficient to ordain another. In the 34th and 35th mention is made of the jurisdiction of metropolitans, which order was not established in the time of the apostles. The 52d is against the error of the Montanists and Novatians; and many of them relate to questions which could not have been debated till many years after the death of the apostles.

APOSTOLIC FATHERS, an appellation usually given to the writers of the first century, who employed their pens in the cause of Christianity. Of these writers, Cotelerius, and after him Le Clerc, have published a collection in two volumes, accompanied both with their own annotations, and the remarks of other learned men. See also the genuine epistles of the apostolic fathers, by Archbishop Wake.

APPAIM, Ap'pa-im, *a countenance* or *face; the nostrils; bakers.* A son of Nadab, of the posterity of Judah, 1 Chron. ii. 30.

APPEAL, to decline the judgment of one, and refer the cause to another, Acts xxv. 11, 21, xxvi. 32.

APPEAR: to be seen, Gen. i. 9. 2. To come before a person, Isa. i. 12. 3. To seem, Matt. vi. 16. God's *appearing* denotes his giving a visible token of his presence; thus he often appeared to the fathers under the Old Testament, 2 Chron. i. 7, Gen. xlviii. 3, Num. xii. 6, or his making some visible display of his perfections in his works of providence, or some clear intimation of his will, Psa. cii. 16, Acts xxvi. 16. Christ's *appearing* denotes his coming in the flesh, Heb. ix. 26; his showing himself alive to his followers after his resurrection, Mark xvi. 9, 12, 14; his interceding with the Father in heaven for us, Heb. ix. 24; but chiefly his coming in the clouds, with power and glory, to judge the human race, 1 Tim. vi. 14, Tit. ii. 13. Men's *appearing before* God is twofold, first in worship, Exod. xxiii. 15, 17, Psa. xlii. 2; or standing at the tribunal of God, 2 Cor. v. 10.

APPHIA, Ap'phia, *to bring forth: increasing*, Philemon 2.

APPHUS, Ap'phus, the surname of Jonathan, the son of Mattathias, 1 Mac. ii. 5.

APII FORUM, Ap'pi-i Fo'-rum, a place in the south-west of Italy, an ancient city of the Volsci, about fifty miles from Rome, and now called *Cassarilla di Santa Maria*, and probably had its name from the statue of Appius Claudius, a Roman Consul, who paved the famous way from Rome to Capua, and whose statue was set up here. To this place some Christians from Rome came to meet St. Paul, Acts xxviii. 15.

APPLE, *pomum*, a well known fruit, consisting of a rind, pill or skin, and a pulp or parenchyma, the branchery, or seed-vessels, and the core; produced by a tree of the same name. The apple, however, is an appellation given to several other fruits, on account of their resemblance of the common apple. There is frequent mention of this fruit in the Scriptures. Solomon says, Prov. xxv. 11, that "a word fitly spoken is like apples of gold in pictures of silver;" though the Hebrew says, "*baskets* of silver." It is observed that these golden apples were probably oranges or citrons. The first fruits, as the rabbins say, were carried in silver baskets to the temple.

APPREHEND, to seize; to take fast hold on, 1 Kings xviii. 40. To take one prisoner, 2 Cor. xi. 32. "I count not myself to have apprehended; but I follow on, that I may apprehend that for which I am apprehended of Christ Jesus." I do not reckon myself to have apprehended the prize; but I hold on my course, keeping under my body, lest, after having preached the Gospel to others, I myself should be a cast-away, Phil. iii. 12.

APRIES, A'pri-es, a king of Egypt, called Pharaoh Hophra in the sacred writings, Jer. xliv. 30. Apries was the son of Psammis, and grandson of Necho, or Nechao, who made war against Josiah, king of Judah. He reigned twenty-five years, and for a long time was looked upon as one of the happiest

princes in the world. He carried his arms into Cyprus, besieged the city Sidon, by sea and land, took it, and made himself master of all Phœnicia and Palestine. But having equipped a fleet, in order to reduce the Cyrenians, he lost almost his whole army in the expedition. Jeremiah threatened this prince with being put into the hands of his enemies, as he had delivered Zedekiah, king of Judah, into the hands of Nebuchadnezzar, king of Babylon, in the manner following: Apries having made a league with Zedekiah, Ezek. xvii. 15, and promised him his assistance, the king of the Jews relied so on the forces of Egypt, that he revolted from Nebuchadnezzar, king of Babylon, who, in the following year, A. M. 3414, marched against Judea: but as there were some other nations in Syria who had shaken off their obedience, he proceeded first to attack them, and to reduce them to their duty; and having done so, in the end of the year he laid siege to Jerusalem, 2 Chron. xxxvi. 17, Jer. xxxix. 1, lii. 4. Zedekiah defended himself there for a long time, that he might give Apries time to come to his assistance. Apries left Egypt with a powerful army, whereof the king of Babylon having intelligence, raised the siege of Jerusalem, and marched to meet him: but Apries and his people, not daring to run the hazard of a battle with the Chaldeans, retreated into Egypt, and abandoned Zedekiah to all the calamities of a war wherein they themselves had involved him. Ezekiel, ch. xxix, reproaches them severely with their baseness.

APRON. With fig-leaves stitched together, or fig-branches properly applied to the forepart of the body, Gen. iii. 8; *σιμικινθιον*, *an apron*, a word formed from the Latin, semicinctium, derived from cingo, to surround, or gird.

AQUILA, Aqu'i-la, *an eagle*. This person was a native of Pontus, in Asia Minor, and was converted by St. Paul, together with his wife Priscilla, to the Christian religion. As Aquila was by trade a tent-maker, Acts xviii. 2, 3, as St. Paul was, the apostle lodged and wrought with him at Corinth. Aquila came thither, not long before, from Italy, being obliged to leave Rome upon the edict which the emperor Claudius had published, banishing the Jews from that city. St. Paul afterward quitted Aquila's house, and abode with Justus, near the Jewish synagogue at Corinth; probably, as Calmet thinks, because Aquila was a converted Jew, and Justus was a convert from Paganism, that in this case the Gentiles might come and hear him with more liberty. When the apostle left Corinth, Aquila and Priscilla accompanied him as far as Ephesus, where he left them with that church, while he pursued his journey to Jerusalem. They rendered him great service in that city, so far as to expose their own lives to preserve his. They had returned to Rome when St. Paul wrote his epistle to the Romans, xvi. 4, wherein he salutes them with great kindness. Lastly, they were come back to Ephesus again, when St. Paul wrote his second epistle to Timothy, iv. 19, wherein he desires him to salute them in his name. What became of them after this time is not known. The Greeks give Aquila the title of bishop and apostle.

AR, Ariel, of *Moab*, or Rabbath-Moab, Num. xxi. 28, Isa. xxix. 1, Deut. iii. 11, &c. the capital of the Moabites, situated upon the river Arnon, which divided it in two. Sihon, king of the Amorites, reduced it to ashes, Num. xxi. 28. It seems to have been rebuilt; for Shalmanezer, king of Assyria, or his successors, destroyed it in one night, Isa. xv. 1. It probably shared a similar fate from the Chaldeans. A. D. 300, it was swallowed up by an earthquake, as Jerom informs us, he being then a young man. According to Deut. ii. 9, the whole land of Moab seems to be called Ar, from the name of the capital.

ARA, A'ra, *cursing, seeing*. A son of Jether, a descendant from the patriarch Asher. 1 Chron. vii. 38.

ARAB, A'rab, *multiplying; sowing sedition; a window; a locust*. A city belonging to the tribe of Judah, Josh. xv. 52.

ARABAH, Ar'a-bah, a city belonging to the tribe of Benjamin, Josh. xviii. 18.

ARABATTINE, Ar-a-bat'ti-ne. A city of Arabia in Asia, see 1 Mac. v. 3.

ARABIA, A-ra'bi-a, *even; evening; sweetness; a crow; a desert*. A large country of Asia, lying partly on the east, but chiefly southward of Canaan. It is situated between 13 and 35½ degrees of north latitude, and between 33 and 60 degrees of east longitude from London. Its greatest length, from east to west, is about 1,620 miles; and its greatest breadth, from north to south, about 1,350. It has Judea on the north, Persia and the Gulf of Persia on the east, the Indian Ocean on the south, and the Red Sea and the Isthmus of Suez on the west; and is distinguished into three grand divisions; Arabia Deserta, Arabia Petræa, and Arabia Felix. Arabia Deserta is situated between the Euphrates on the east, and the mountains of Gilead on the west. It comprehends the countries of the Itureans, the eastern part of that of the Edomites, that of the Nabathæans, of the people of Kedar, and several others who wander from place to place, to find pasture and water for their cattle; having neither cities, houses, nor any fixed habitations. This country seems more generally to be described in Scripture under the name *Arab*, which in Hebrew signifies properly, the *west*, or *people gathered together*. They may have taken the name of Arabim, or western, from their situation to the west of the Euphrates. In Eusebius, and most authors since his time, the greatest part of the cities beyond Jordan, and what they called the third Palestine, are comprehended as parts of Arabia.

Arabia Petræa is situated immediately south of Palestine; the capital of this country

is Petra. It contains the southern Edomites, the Amalekites, the Cushims, called Ethiopians by interpreters, and some other nations; such as the Hivites, the Meonians, or Maonims. These people are at present known only under the general name of Arabians. But it is of consequence to take notice of the ancient inhabitants, as they are mentioned in the text of Scripture. In this country was Kadesbarnea, Gerar, Beersheba, Lachish, Libna, Paran, Arad, Hasmona, Oboth, Dedan, Segor, &c. here, lastly, is Mount Sinai, where the law was given to Moses.

Arabia Felix is more towards the south. It is bounded on the east by the Persian Gulf, on the south by the ocean, and on the west by the Red-Sea. As this part of Arabia did not immediately border on the country of the Hebrews, there is not such frequent mention made of it in Scripture. It is thought that the queen of Sheba, who visited Solomon, was queen of Arabia Felix. This country abounds with many valuable commodities, and in particular with odoriferous spices. The Scriptures make frequent mention of the Arabians, as a powerful people; of which see the next article. Arabia Felix, or the happy, is now called Yeman; and Arabia the Desert is called Hegiaz, and has been, for a long time, the most celebrated part of all Arabia, by reason of the cities of Mecca and Medina, which are situated in this country. Arabia Petræa, or the Stony, goes at present by the the name of Hagar or Hagiar, which signifies a stone.

ARABIANS, A-RA'BI-ANS. The people of Arabia. The first people of Arabia, according to the history of that country, were what the present inhabitants call the pure and unmixed Arabians, descended from *Cahtan* or *Joktan*, the son of Eber, and brother of Peleg, who, after the division of languages, came and inhabited this peninsula of Asia, which may have derived its name from Jarab, the son of Joktan, or from a wide plain in the province of Tahamat, called Arabor. The second Arabians, who succeeded these, are the descendants of Ishmael, who settled among the pure Arabians, and were the ancestors of the mixed Arabians, or Mota-Arabes, or Mosta-Arabes, or Ishmaelites, very different from the modern Mosarabians, or Mosterabians. The pure and ancient Arabians were divided into tribes, as well as the descendants of Ishmael, some of which tribes are still in being in Arabia, though the greatest part are extinct. Besides the descendants of Ishmael, who peopled the greatest part of Arabia, it must be acknowledged likewise, that the sons of Abraham and Keturah, of Lot and Esau, and some of Nahor's descendants, dwelt in the same country, and extirpated part of the old inhabitants. The present inhabitants of that country are divided into such as dwell in cities, and those who live in the open fields. The latter have their abodes continually in tents and desert places, and are called Bedouin, or Arabi, being a much more simple and honest sort of people than those that live in towns and cities. The Arabians are farther divided into Gentiles and Mussulmen; the former preceded Mahomet, and were called Arabians in the days of ignorance; the others are those who have received the doctrine of the unity of God, as taught by Mahomet. These are called Moslemoun, or Mussulmen, that is to say, believers. They are the people who conquered a great part of Asia and Africa, with several large provinces in Europe; who founded the four great monarchies of the Turkish, Persian, Morocco, and Mogul empires; besides several provinces possessed by them in the Indies.

It was prophesied that the Ishmaelites should be *wild free men;* should have their hand against every man, and every man's hand should be against them; and yet should dwell in the presence of their brethren, and multiply into twelve tribes, and become a great nation; or, in other words, that however they should be harrassed, they should never be utterly subdued; and that in the latter days they should push at the Roman empire, Gen. xvi. 11, 12, Isai. xxi. 13—17, Num. xxiv. 20, Jer. xxv. 23—25, xlviii. 28—33, Dan. xi. 40. Ishmael had twelve sons, and each the father of a tribe; they dwelt next to their relations, the offspring of Lot, and of Abraham by Keturah, and of Esau, the father of Edom. They gradually increased till they swallowed up their neighbours on the north and east, if not most of the children of Joktan in Arabia Felix. Numbers of them began to trade early with Egypt in spices, Gen. xxxvii. 27, xxxix. 1; long after, they traded with the Tyrians in ebony, ivory, precious cloths, spices, jewels, gold, and cattle, Ezek. xxvii. 15—22. Vast numbers of them roved about with their cattle, dwelling in tents, without any settled abode, Isai. xiii. 20. They have always been remarkable for lust, robbery, murders, and revenge; such, to use the words of a Roman historian, *as no man would wish for friends or enemies.* It was therefore the interest of every conqueror to root them out: and it is observable, that most of the celebrated conquerors pushed their conquests to their very borders, and yet left them unsubdued. They oppressed the Hebrews, but were severely chastised for it by Gideon, Jud. viii. 24. They sent presents to Solomon, but there is no appearance that either he or his father had subdued them, 1 Kings x. 15. Sesostris, or Shishak, the Egyptian conqueror, had no Arabs in his vast and mingled army, with which he marched against Rehoboam; nay, he was obliged to draw a line along their frontiers, to protect his own country from their inroads and ravages. They sent a compliment of some flocks to Jehoshaphat; but soon after entered into the grand alliance against him, 2 Chron. xvii. 11, Psa. lxxxiii. 6. They terribly ravaged Judea, in the reign of Jehoram, and murdered all his sons, except the youngest, 2 Chron.

xxi. 16, 17. They probably attacked Uzziah, but were severely repulsed, 2 Chron. xxvi. 7. Shalmanezer, or Sennacherib, ravaged part of their country, drove the Dedanites to their woods, where many of them perished by famine; the Kedarenes he slew, and carried off their wealth for a spoil. Nebuchadnezzar entered and wasted their country, and killed great numbers of the Dedanites, Buzites, Temanites, Scenites, Kedarenes, Zamarenes; reduced Hazor, and other principal cities, to lasting ruins; and carried off their tents and cattle for a prey.

Cyrus seized the empire of the Assyrians and Chaldeans; and even reduced a body of Arabs, about the north point of Arabia Deserta; but Herodotus assures us, that, under Darius Hystaspes, who had extended the Persian dominion farther, the Arabians were *free from tribute*. This people highly provoked the haughty Alexander, with some contempt which they had manifested to him. He intended to subdue or ruin them, but death prevented the execution of his design. To chastise their depredations on his territories adjacent, Antigonus, one of Alexander's successors, first by himself, and then by his son Demetrius, thought to have subdued this country. But he was obliged to make peace with them, almost upon their own terms. Pompey, the great Roman conqueror, ravaged part of their country; but his army being recalled, the Arabs following, hung upon their rear, and for some time terribly harassed the Roman subjects in Syria, &c. About A. D. 23, Elius Gallus, another Roman general, sailed up the Red-Sea to subdue their country; but he miscarried in his attempt. A. D. 120, Trajan, the Roman emperor, thought to have reduced Arabian Hejiaz, and ravaged part of it. He besieged Petra their capital; but thunder, lightnings, hail, whirlwinds, swarms of flies, &c. terrified and repulsed his troops as often as they repeated their attacks. A. D. 200, that celebrated warrior, the emperor Severus, twice besieged it with a powerful army, and a fine train of artillery: but an unaccountable difference between him and his troops obliged him to raise the siege. During the next 400 years, we find the Arabs sometimes allied to the Persians, and at other times with the Romans; but no subjection of the nation to either of these mighty empires.

In the seventh century, Mahomed, an Arab of Hejiaz, commenced a noted impostor; and, having fabricated a false and novel scheme of religion, his countrymen, under the name of Saracens, to propogate it, subdued all Arabia; the most of western Asia; all Africa north of the Senegal river; together with Spain, Sicily, and a great many isles belonging to Europe; and constituted an empire seven thousand miles in length. Their own divisions in Africa and Spain, the like in Asia, together with the growing power of the Seljukian Turks, and, at last, the terrible ravages of the Tartars, &c. between A. D. 900 and 1260, gradually reduced this wide-spread empire. In the next three centuries, the Ottoman Turks and Spaniards reduced the remaining fragments thereof in Africa and Spain. But yet Hejiaz, the original country of the Ishmaelites, and its natives, were never subdued. To the present day the Turkish sultans pay them an annual tribute of 40,000 crowns, for a safe passage to their holy cities of Mecca and Medina. And if the payment be neglected, the Arabs are sure to pay themselves by falling on the caravans, or companies of pilgrims; or by ravaging Mesopotamia, or Syria; of which there have happened various instances in this and the last century.

ARAD, A'RAD, *a wild ass, a dragon.* A city lying to the south of Judah, and the land of Canaan, in Arabia Petræa, Num. xxi. 1, xxxiii. 40, Jud. i. 16, Josh. xii. 14. The Israelites having advanced towards the land of Canaan, the king of Arad opposed their passage, defeated them, and took a great booty from them. But they devoted his country as a thing accursed, and destroyed all the cities thereof as soon as they became masters of the land of Palestine. Arad was rebuilt, and Eusebius places it in the neighbourhood of Kades, at the distance of twenty miles from Hebron. See HORMAH.

ARADUS, AR'A-DUS, a place mentioned 1 Mac. xv. 23.

ARAH, AR'AH, *the way, or traveller.* The son of Ullah, and grandson of Asher, 1 Chron. vii. 39. Also a person whose descendants returned from Babylon, to the number of seven hundred and seventy-five, Ezra ii. 5.

ARAM, A'RAM, *highness, deceiving.* The fifth son of Shem, Gen. x. 22. He was the father of the Syrians, who from him were called Aramæans, or Aramites. There are many countries distinguished by this name in Scripture, as *Aram-Naharim*, or Syria of the two rivers; that is, Mesopotamia, Aram of Damascus, Aram of Zobah, Aram of Bethrehob, Aram of Maachah; because the cities of Damascus, Zobah, Bethrehob, and Maachah were in Syria; or at least, because Syria contained the cantons or provinces of Zobah, Maachah, &c. Homer and Hesiod call these Aramæans, whom the Greeks of more modern times call Syrians. The people of Syria often made war upon the Israelites. David subdued them, and obliged them to pay him tribute. Solomon preserved the same authority over them; but after the separation of the ten tribes, it does not appear that the Syrians were generally subject to the kings of Israel, unless, perhaps, under Jeroboam the second, who restored the kingdom of Israel to its ancient boundaries, 2 Kings xiv. 25.

ARAM was also the son of Hazron, or Esrom, and father of Amminadab, Ruth iv. 19, Matt. i. 4, Luke iii. 33.

ARAN, A'RAN, *an ark, their malediction.* A son of Dishon, a descendant from the patriarch Esau, Gen. xxxvi. 28.

ARARAT, AR'A-RAT, *a curse of trembling, a curse.* A famous mountain in Armenia, on which Noah's ark is said to have rested after the deluge, Gen. viii. 4. It is affirmed, but without sufficient proof, that some remains of Noah's ark are still to be seen upon the mountain. John Struys, in his voyages, assures us, that he ascended the highest part of it, and that a hermit, who resided there, declared to him that some fragments of the ark were yet to be seen there; and at the same time presented him with a cross made of the wood belonging to the famous vessel. But M. Tournefort assures us, that nothing of the kind was to be seen. His words are, "About two o'clock in the afternoon we began to ascend the mountain Ararat, but not without difficulty. We were forced to climb up on loose sand, where we saw nothing but some juniper and goats-thorn. The mountain, which lies south-south-east from *Eimiadzim*, or the *three churches*, is one of the most sad and disagreeable sights on earth; for there are neither trees nor shrubs on it, nor any convents of religious, either Armenian or Franks. All the monasteries are in the plain; nor can I think the place habitable, in any part, because the soil of the mountain is loose, and most of it covered with snow. From the top of a great abyss, as dreadful a hole as ever was beheld, opposite to the village from whence we came, there continually fall down stones of blackish hard rock, which make a terrible sound. This and the noise of the crows that are continually flying from one side to another, has something in it very frightful; and, to form a notion of the place, you must imagine one of the highest mountains in the world opening its bosom only to show one of the most horrid spectacles that can be thought of. No living animals are to be seen but at the bottom, and towards the middle of the mountain. They who occupy the lowest region are poor shepherds, and scabby flocks. The second region is possessed by crows and tigers, which we passed by, not without their giving us some dread and uneasiness. All the remainder of the mountain is covered with everlasting snows, which, during one half of the year, are enveloped in dense clouds.

"Notwithstanding the amazement which this frightful solitude cast us into, we endeavoured to find the monastery we were told of, and inquired whether there were any religious in caverns. The notion they have in this country, that the ark rested here, and the veneration which all the Armenians have for this mountain, (for they kiss the earth as soon as they see it, and repeat certain prayers, after they have made the sign of the cross,) have made many imagine that it must be filled with religious. However, they assured us that there was only one forsaken convent at the foot of the gulf; that there was no fountain throughout the whole mount; and that we could not reach the snow in a whole day, and get down again to the bottom of the abyss; that the shepherds often lost their way, and that we might judge what a miserable place it was, from the necessity they were under to dig the earth from time to time to find a spring of water for themselves and their flocks; and that it would be folly to proceed any farther, because they were satisfied our legs would fail us, nor would they be obliged to follow us for all the treasures of the king of Persia.

"When we had considered what the shepherds had told us, we advised with our guides; and they, good men, unwilling to expose themselves to the danger of dying for thirst, and having no curiosity, at the expense of their legs, to measure the height of the mountain, were at first of the same sentiment with the shepherds; but afterward concluded that we might go to certain rocks which were more prominent and visible than the rest, and so return to the place where we were by night, and with that resolution we went to rest. In the morning, after that we had eaten and drunk very plentifully, we began to travel towards the first ridge of rocks, with one bottle of water, which, to ease ourselves, we carried by turns; but notwithstanding we made pitchers of our bellies, in two hours time they were quite dried up; and as water shook in a bottle is no very pleasant liquor, our hopes were, that when we came to the snow, we should eat some of it to quench our thirst. It must be acknowledged, that the sight is much deceived when we stand at the bottom, and guess at the height of a mountain, and especially of a mountain that must be ascended through sands as troublesome as the syrtes of Africa. It is impossible to take one firm step upon the sands of Mount Ararat; in many places, instead of ascending, we were obliged to go back again to the middle of the mountain; and, in order to continue our course, to wind sometimes to the right and then to the left.

"To avoid these sands, which fatigued us much, we made our way to the great rocks, which were heaped one upon another. We passed under them, as through caverns, and were sheltered from all the injuries of the weather, except cold, which was here so keen and intense, that we were forced to leave the place, and came into a very troublesome way, full of large stones, such as masons make use of in building, and were forced to leap from stone to stone, till I, for my part, was heartily weary and began to sit down and repose myself a little, as the rest of the company did. After having rested ourselves, we came, about noon, to a place which afforded us a more pleasing prospect. We imagined ourselves so near, that we could have even touched the snow, we thought, with our teeth; but our joy was of short duration; for what we had taken for snow, proved only a chalk rock, which hid from our sight a tract of land above two hours journey distant from the snow, and which seemed to have a new kind of pavement, made of small pieces of stone, broken off by

the frost, and whose edges were as sharp as flints. Our guides told us, that their feet were quite bare, and that ours, in a short time, would be so too; that it grew late, and we should certainly lose ourselves in the night, or break our necks in the dark, unless we chose to sit down, and so become a prey to the tigers. All this seemed very probable; and therefore we assured them that we would go no further than the heap of snow, which we showed them, and which, at that distance appeared hardly bigger than a cake; but when we came to it we found it more than we had occasion for; the heap being above thirty paces in diameter. We every one eat as much as we had a mind, and so by consent resolved to advance no farther. It cannot be imagined how much the eating of snow revives and invigorates. We then began to descend the mountain with a great deal of alacrity; but we had not gone far before we came to sands, which lay behind the abyss, and were full as troublesome as the former; so that about six in the afternoon we were quite exhausted. At length, observing a place covered with mouse-ear, whose declivity seemed to favour our descent, we made to it with all speed; and, what pleased us exceedingly, from hence it was that our guides showed us, though at a considerable distance, the monastery where we were to quench our thirst. I leave it to be guessed what methods Noah made use of to descend from this place, who had so many animals for his accommodation; but as for us, we laid ourselves upon our backs, and slided down for an hour together upon this green declivity, and so passed on very agreeably, and much more rapidly than we could have done on our feet. The night and our thirst were strong excitements to us. We continued sliding in this manner as long as the way would permit; and when we met with small flints, which hurt our shoulders, we turned and slided on our bellies, or went backward on all fours. Thus by degrees we gained the monastery, but so fatigued by our manner of travelling, that we could scarcely move hand or foot."

This mountain is situated twelve leagues east of Erivan, in a vast plain, having no other mountain near it on any side. The oriental nations call it Ardag, or Parmak-dag, the finger mountain; because it is isolated, and resembles a sugar-loaf. The height is such as to be seen as the distance of ten days journey, according to the stages of the caravans. The city of Tauris is near this mount.

ARAUNAH, Ar-au'nah, *an ark; a song; rejoicing; our light;* 2 Sam. xxiv. 16—18: or Ornan, 1 Chron. xxi. 18, &c. A Jebusite, whose *threshing-floor* was situated on that part of Mount Sion where the temple of Jerusalem was afterward built. This Araunah, or Ornan, was probably an old inhabitant of Jerusalem, whose habitation and threshing-floor was upon that place, viz. on Mount Moriah. David having seen the angel of the Lord there, preparing to afflict the city of Jerusalem with the plague, and having understood likewise that this was the place whereon the Lord had directed to have his worship established, went immediately towards the house of Araunah with a design to execute the Lord's orders. As soon as Araunah perceived him, he ran out to meet him, and prostrated himself at his feet, and requested to know his desire. David told him he came to buy his threshing-floor, with an intention to erect there an altar unto the Lord, in order that thus he might be pleased to stop the plague, which made great ravages among the people. Araunah offered him not only the threshing-floor, but likewise wood and oxen for a burnt-sacrifice. But the king would not receive them, till he told him what the price of them should be; for he said, God forbid that I should offer unto the Lord of that which cost me nothing. David, therefore, bought the threshing-floor and the oxen for fifty shekels of silver, as the book of Samuel has it, or for six hundred shekels of gold, as the Chronicles import; concerning the diversity of which, the expositions of interpreters may be consulted.

ARBA, Ar'ba, *four.* The name of a great man among the Anakims, who built Kirjath-Arba, afterward called Hebron, the father of Anak, Gen. xxiii. 2.

ARBACES, Ar-ba'ces, governor of Media, under Sardanapalus, king of Assyria. Arbaces, seeing the softness and effeminate manner of Sardanapalus, could not prevail on himself to obey him any longer: wherefore, having entered into a close confederacy with Belesis, or Baladan, as the Scripture calls him, the governor of Babylon, to depose the present emperor, they both together attacked him with an army of 400,000 men. They were worsted in the three first battles which they fought with the king; but in the fourth, the Bactrians coming over to them, they suddenly fell in the night upon Sardanapalus, drove him from his camp, and forced him to retreat within the walls of Nineveh: where, after having overcome Salamanes, his wife's brother, who commanded his army, in two battles, the conspirators besieged him in the city, which they took after a siege of two years. Arbaces, having rewarded his followers according to their merit, made Belesis governor of Babylonia, Chaldea, and Arabia, and took the rest of the empire to himself. After his death there was an interregnum, which lasted for several years, when Dijoces was acknowledged king of the Medes: however, this is related, with some variation, under the article Assyria: see also article Baladan.

ARBATTIS, Ar-bat'tis, a term for cultivated places, 1 Mac. v. 23.

ARBELA, Ar-be'la, a city of Assyria in Asia.

ARBELLA, Ar-bel'la, the limits of Judea beyond Jordan, 1 Mac. ix. 2.

ARBITE, Ar'bite, an inhabitant of Kirjath-Arba, 2 Sam. xxiii. 35.

ARBONAI, Ar-bo'nai, a river mentioned Judith ii. 24.

ARCHANGEL, Arch-ang'el, according to some divines, means an angel occupying the eighth rank in the celestial order or hierarchy; but others, not without reason, reckon it a title only applicable to our Saviour. Compare Jude 9, with Dan. xii. 1, 1 Thess. iv. 16.

ARCHBISHOP, a bishop of the first class, who superintends the conduct of other bishops. Archbishops were not known in the east till about the year 320; and though there were some soon after this, who had the title, yet it was only a personal honour, by which the bishops of considerable cities were distinguished. It was not till of late that archbishops became metropolitans, and had suffragans under them. Athanasius appears to have been the first who used the title archbishop, which he gave occasionally to his predecessor: Gregory Nazianzen, in like manner gave it to Athanasius; not that either of them were entitled to any jurisdiction, or even to any precedency, in virtue thereof. Among the Latins, Isidore Hispalensis is the first who speaks of archbishops. He distinguishes four orders or degrees in the ecclesiastical hierarchy, viz. patriarchs, archbishops, metropolitans, and bishops. The archbishops, besides the inspection of the bishops and inferior clergy in the provinces over which they preside, exercise episcopal jurisdiction in their own dioceses. An archbishop is guardian of the spiritualities of any vacant see in his province, as the king is of the temporalities, and exercises ecclesiastical jurisdiction therein. He is entitled to present by lapse to all the ecclesiastical livings in the disposal of his diocesan bishop, if not filled within six months. He has likewise a customary prerogative, upon consecrating a bishop, to name a clerk, or chaplain, to be provided for by such bishop; in lieu of which, it is now usual to accept an option. He is said to be *enthroned*, when vested with the archbishoprick; whereas bishops are said to be *installed*. The ecclesiastical government of England is divided into two provinces, viz. Canterbury and York. Canterbury hath the following suffragan bishops appertaining to it. St. Asaph, Bangor, Bath and Wells, Bristol, Chichester, Litchfield and Coventry, St. David's, Ely, Exeter, Gloucester, Hereford, Llandaff, Lincoln, London, Norwich, Oxford, Peterborough, Rochester, Salisbury, Winchester, and Worcester. To York appertain the bishopricks of Carlisle, Chester, and Durham; to which may be added the bishoprick of Sodor and Man, whose bishop is not a lord of parliament. The archbishop had anciently, viz. till A. D. 1152, jurisdiction over Ireland, as well as England, and was styled a patriarch; and sometimes *Alterius orbis papa;* or *Orbis Britannici pontifex*. Matters were recorded in his name, thus, *Anno pontificatus nostri primo*, &c. The first archbishop of Canterbury was Austin, appointed by King Ethelbert, on his conversion to Christianity, about A. D. 598. He was also *Legatus Natus*. He even enjoyed some special marks of royalty, as to be patron of a bishoprick, which he was of Rochester, and to make knights, coin moneys, &c. He is still the first peer of England, and next to the royal family; having precedence of all dukes, and all great officers of the crown. It is his privilege, by custom, to crown the kings and queens of this kingdom. He may retain and qualify eight chaplains; whereas a duke is by statute allowed only six. He has, by common law, the power of probate of wills and testaments, and granting letters of administration. He has also a power to grant licenses and dispensations in all cases, formerly sued for in the court of Rome, and not repugnant to the law of God. He accordingly issues special licenses to marry, to hold two livings, &c. and he exercises the right of conferring degrees. He also holds several courts of judicature; as court of arches, court of audience, prerogative court, and court of peculiars. He is addressed with the title of *Grace*, and *Most reverend father in God;* and writes himself *by Divine Providence;* whereas bishops only use *by Divine permission*. The archbishop of York has the like rights in his province as the archbishop of Canterbury. He has precedence of all dukes not of the royal blood; and of all officers of state except the lord high chancellor. He has also the rights of a count palatine over Hexhamshire. The first archbishop of York was Paulinus, appointed by Pope Gregory, about A. D. 622. He had formerly jurisdiction over all the bishops of Scotland; but in 1470, Pope Sextus IV. created the bishop of St. Andrews archbishop and metropolitan of all Scotland.

Scotland, whilst episcopacy prevailed in that country, had two archbishops, of St. Andrews and Glasgow, of which the former was accounted the metropolitan; and even before it arrived at the dignity of an archbishoprick, resisted, with great spirit, all the attempts of the archbishops of York in England to become the metropolitans of Scotland. The sees of Argyle, Galloway, and the isles, were suffragans to Glasgow; all the others in the kingdom to St. Andrews. Ireland has four archbishops; of Armagh, Dublin, Cassel, and Tuam; of whom the former is primate of all Ireland.

ARCHDEACON. An archdeacon is next to a bishop. His jurisdiction extends either over the whole diocese, or over a part of it. He is usually appointed by the bishop himself; and hath a kind of episcopal authority, originally derived from the bishop, but now independent of, and distinct from his. He therefore visits the clergy, and has his court of punishment of offenders by spiritual censures, and for hearing all other causes of ecclesiastical cognizance. There are sixty archdeacons in England.

ARCHPRIEST, chief priest. He was anciently the first person after the bishop; was seated in the church next after the bishop, and even acted as his vicar in his absence in all spiritual concerns. In the sixth century there were found several archpriests in the same diocese; from which time some will have them to be called *deans*. In the ninth century they distinguished two kinds of cures or parishes: the smaller governed by simple priests; and the baptismal churches by arch priests, who, besides the immediate concern of the *cure*, had the inspection of the other inferior priests, and gave an account of them to the bishop, who governed the chief or cathedral church in person. There are *archpresbyters* still subsisting in the Greek church; vested with the most of the functions and privileges of choroscopi, or rural deans.

ARCHELAUS, Ar-chel-a'us, *prince of the people.* The son of Herod the Great, by Malthace, his fifth wife. Herod having put to death his sons Alexander, Aristobulus, and Antipater, as will be shown under the article Herod, and expunged Antipas out of his will, whom at first he declared king, substituted in his room Archelaus, and gave Antipas the title of tetrarch only. See article *Antipas.*

After the death of Herod, Archelaus ordered his will to be read, wherein he was declared king, upon condition nevertheless that Augustus agreed to it. Hereupon the whole assembly cried out, Long live king Archelaus; and the soldiers promised to be as faithful to him as they had been to his father. After Archelaus had buried his father in a very magnificent manner, he came to Jerusalem, and there mourned seven days, according to the custom of the Jews, after which he gave a very splendid entertainment to all the people. He went to the temple, harangued the multitude, promised them all manner of good treatment, and declared that he could not take upon himself the title of king till the emperor had confirmed it to him. These things happened in the first year of Christ, according to the vulgar æra.

Notwithstanding the people declared so readily for Archelaus, yet they assembled in a tumultuous manner, demanding to have those put to death, who had advised Herod to execute certain zealots, that had pulled down the golden eagle which was fixed upon one of the temple gates: they, moreover, required Archelaus, to divest Joazas of the high priesthood; and loaded the memory of the late king with reproaches and ill language. Archelaus, finding himself thus treated, ordered some troops to march against the seditious multitude, of whom they killed near 3,000 about the temple. After this he embarked at Cesarea, and sailed for Rome, in order to request of Augustus the confirmation of Herod's will, whereby he was declared king of Judea. Antipas, his brother, went also to Rome, intending to dispute the kingdom with him, pretending that Herod's first will, by which he was appointed king, should be preferred to the last, made by him when there was reason to suspect that his intellects were impaired. See article Antipas. The two brothers, Archelaus and Antipas, procured able orators, to set forth their respective claims before the emperor, and when they had done speaking, Archelaus threw himself at the feet of Augustus, who raising him up, gently told him, that he would do nothing contrary to Herod's intention, or his interest. However, he refused to decide any thing concerning this affair at that time. Not long after this, the Jews sent a solemn embassy to Rome, desiring that Augustus would permit them to live according to their own laws, and continue them upon the footing of a Roman province, without being subject to the kings of Herod's family, but only the governors of Syria. Augustus gave them audience, and likewise heard what Archelaus had to say against this; then broke up the assembly without declaring himself.

At length, after some days, he sent for Archelaus, gave him the title, not of king, but of ethnarch, with only one moiety of the territories which his father Herod had enjoyed. However, he promised him the crown, if it appeared by his good conduct that he deserved it. Archelaus, upon his return to Judea, deprived Joazas of the high priesthood, under pretence that he had countenanced the seditions that were raised against him, and gave this dignity to his brother Eleazar. He governed Judea with so much violence, that seven years after his return from Rome, the chief of the Samaritans and Jews accused him before Augustus; who, without condescending so much as to write to that prince, commanded the agent to set out immediately for Judea, and enjoin Archelaus from him, to come speedily to Rome, and give an account of his conduct.

Upon the arrival of Archelaus at Rome, the emperor ordered his accusers to appear against him, and permitted him to defend himself, but his defence was such, that Augustus banished him to Vienne, in Gaul, where he continued an exile to the end of his life: the year in which this happened is not well known. Joseph, upon his return from Egypt, with the young child Jesus and his mother, having heard that Archelaus reigned in Judea, in the room of his father Herod, Matt. ii. 22, was afraid to go thither; notwithstanding, being warned by God in a dream, he turned aside into the parts of Galilee, and dwelt in the city of Nazareth.

ARCHEVITES, Ar'che-vites, a people who petitioned Artaxerxes against the rebuilding of the city of Jerusalem, Ezra iv. 9.

ARCHI, Ar'chi, a city of Palestine, in the tribe of Manasseh, Josh. xvi. 2.

ARCHITE, Arch'ite, a native of Archi. 2 Sam. xv. 32.

ARCHIATAROTH, Ar'chi-at-a'roth, *the longitude of crowns, or circles.* The same as Attaroth-Addar, Josh. xvi. 2, 5.

ARCHIPPUS, Ar-chip'pus, *prince or governor of horses.* One whom St. Paul speaks of in his epistle to the Collosians, iv. 17, who, according to some writers, was bishop of Colosse, though others will have it that he was only a priest or deacon of the church.

ARCHI-SYNAGOGUS, *chief of the synagogue:* the title of an officer among the Jews. There generally were several men of eminence who presided in the synagogues, and in all the assemblies that were held there; their number was not fixed, nor equal in all places: this depended on the extent of the several cities they were in, or the number of the people who came to their synagogues. In some there were seventy elders, who presided; others perhaps had but ten, others nine, others four or five only, or, no more than one head, or archi-synagogus. They are sometimes called the angels, or princes of the synagogue, and sometimes they were called the *wise.* They presided in religious assemblies, invited those to speak who were thought capable of it, judged of all affairs relating to money, of thefts, and other matters of the like nature. They were invested with a power of having those persons whipt, or otherwise punished, who were convicted of acting contrary to the law. They had a power likewise to excommunicate and expel from the synagogue such persons as deserved that sort of treatment.

ARCTURUS, Arc-tu'rus, *a gathering together.* Hebrew, עיש *Hash:* a name given to a star of the first magnitude, in the northern hemisphere, towards the pole. It is placed at some distance from the Great Bear, and is between the thighs of Bootes, or Charles-wain. Arcturus rises about the twelfth of September, and sets about the twenty-fourth of May; and has been supposed rarely to appear without bringing some storm. See Job ix. 9, and xxxviii. 32.

ARD, *ruling; descending.* The name of different men mentioned in Scripture; as *Ard*, the youngest son of Benjamin, Gen. xlvi. 21, and *Ard*, the son of Bela, of the tribe of Benjamin, head of the family of the Ardites, Num. xxvi. 40.

ARDITES, Ard'ites, descendants of Ard, Num. xxvi. 40.

ARDON, Ar'don, *ruling; the judgment of malediction.* A son of Caleb, the son of Hezron, of the posterity of Judah, 1 Chron. ii. 18.

ARELI, A-re'li, *the altar; the light of God; the sight of God.* A son of the patriarch Gad, Gen. xlvi. 16.

ARELITES, A-re'lites, descendants of Areli, Num. xxvi. 17.

AREOPAGITE, A-re-op'agite. The title given to a member of the council of Areopagus, Acts xvii. 34.

AREOPAGUS, A-re-op'a-gus. Αρειος-παγος, a sovereign tribunal at Athens, famous for the justice and impartiality of its decrees, to which the gods themselves are said to have submitted their differences. Authors are divided as to the reason and origin of this name. Some imagine Areopagus the proper name of the court of justice, which was situated on a hill in Athens, and that in this court the senate of that illustrious city assembled. Others say, that Areopagus was the name of the whole suburbs of Athens, wherein stood the hill on which the court was built. At first this tribunal consisted of only nine persons, who had all discharged the office of Archons, had acquitted themselves with honour in that trust; but afterward it sometimes consisted of 30, and even of 500. Their salary was equal, and paid out of the treasury of the republic; they had three oboli for each cause, that is, about 4*d.* sterling. The areopagites were judges for life. They never sat in judgment but in the open air, and that in the night time, to the intent their minds might be more present and attentive, and that no object of pity or aversion might make any impression on them; and all the pleadings before them were to be in the most simple and artless terms. At first they took cognizance of criminal causes only, but in course of time their jurisdiction became of great extent.

St. Paul, Acts xvii. 19, &c. having preached at Athens against the plurality of gods, whom the Athenians adored without knowing them, was carried before the Areopagites, as the introducer of a new religion. He spoke on the occasion with so much wisdom, that Dionysius, one of the judges, was converted, and he was dismissed without any further trouble.

ARES, A'res, one who returned from the Babylonish captivity, 1 Esd. v. 10.

ARETAS, Ar-e'tas, *virtuous.* A king of Arabia. There have been many kings of this name that reigned in Arabia; but the only one mentioned in Scripture under this name, is Aretas, who had formerly been called Æneas, and succeeded Obedas in the kingdom of Arabia, and whose daughter Herod Antipas married.

A. D. 41, the apostle Paul, who had been for some time at Damascus, and preached the Gospel with much zeal there, was persecuted by the Jews of that city, which was then under the government of Aretas. They prevailed with the governor to keep the gates shut day and night, to prevent Paul from making his escape. But he, being informed of their design, consented to the request of the brethren, and by them was let down in a basket from the city walls, Acts ix. 23, 24, &c. 2 Cor. xi. 32, 33, and thus happily escaped the snare which they had laid for him.

ARGOB, Ar'gob, *turf of earth; fat land.* A canton lying beyond Jordan, in the half tribe of Manasseh, and in the country of Ba-

shan, one of the most fruitful on the other side of Jordan. In the region of Argob there were sixty cities, called Bashan-havoth-Jair, which had very high walls and strong gates, without reckoning many villages and hamlets, which were not inclosed, Deut. iii. 4—14, 1 Kings iv. 13. But Argob was more peculiarly the name of the capital city of the region of Argob, which, Eusebius says, was fifteen miles west of Gerara.

ARGOL, AR'GOL, the capital city of the country of that name, east of Jordan, in the half tribe of Manasseh.

ARIDAI, A-RID'AI, the ninth son of Haman, Esth. ix. 9, who was hanged upon a gibbet with his nine brethren.

ARIDATHA, A-RID'A-THA, the sixth son of Haman, Esth. ix. 8.

ARIEH, A-RI'EH, an officer of Pekahiah, king of Israel, 2 Kings xv. 25.

ARIEL, A'RI-EL, *the altar, or lion, or light of God.* The capital city of Moab, frequently mentioned in Scripture, Ezra viii. 16. Ariel is likewise taken for the altar of burnt-offerings, or for the city of Jerusalem, Isa. xxix. 1, 2, 7, Ezek. xl. 15, 16.

ARIMATHEA, AR-I-MA-THE'A, *a lion dead unto God; or the light of the Lord's death.* A city of Palestine in the tribe of Ephraim; it is also called Dumah, Arumah, and also Ramath, where the prophet Samuel lived. It was the city of Joseph, the counsellor, who begged the body of Jesus from Pilate, Luke xxiii. 50, &c. and who, having taken it down from the cross, wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. St. Jerom places this city between Lydda and Joppa.

ARIOCH, A'RI-OCH, *long; tall; thy drunkenness; the lion.* King of Ellasar, a country whereof we have no knowledge by this name. He was in league with Chederlaomer, &c. and joined them in the war against the kings of Sodom and Gomorrah, Gen. xiv. 1, &c.

ARIOCH, was also general of king Nebuchadnezzar's troops. This prince having had a dream which he could not recollect, was determined to compel the magi, and the interpreters of dreams, who were at Babylon, not only to interpret the dream which he had, but likewise to recall it to his memory; and as this exceeded the power of the magi to perform, he commanded Arioch to put them all to death. Daniel, ch. ii. 15, having understood the king's orders from Arioch, required time for deliberation, and soon after discovered to the king, both the dream and its signification.

ARISAI, A-RIS'A-I, the seventh son of Haman, Esth. ix. 9.

ARISTARCHUS, AR-I-STAR'CHUS, *the best prince.* Spoken of by St. Paul in his epistle to the Colossians, iv. 10, and often mentioned in the Acts of the Apostles. He was a Macedonian, and a native of Thessalonica. He accompanied St. Paul to Ephesus, and there continued with him during the two years of his abode in that place, sharing with him in all the dangers and labours of the ministry, Acts xix. 29, xx. 4, xxvii. 2. He was near losing his life in a tumult raised by the Ephesian silversmiths. He left Ephesus with the apostle, and went with him into Greece. From thence he attended him into Asia; from Asia into Judea, and from Judea to Rome. Ado and the Roman martyrology make him bishop of Thessalonica: but the Greeks say that he was bishop of Apamea in Syria, and that in the reign of Nero he was beheaded with St. Paul, at Rome, continuing to the last constantly attached to that apostle, A. D. 67.

ARISTOBULUS, A-RI-STOB'ULUS, *the best counsellor.* Of him St. Paul makes mention in his epistle to the Romans, xvi. 11. According to the modern Greeks, he was brother to St. Barnabas. They say he was one of the seventy disciples, and that he was ordained bishop by St. Barnabas, or by St. Paul, whom he followed in his travels, and that he was sent into Britain, where he laboured very much, made many converts, and at last ended his life. Others doubt whether Aristobulus, whom St. Paul speaks of, was a Christian; because that apostle does not salute him, but those only who were at his house.

ARISTOBULUS, the son of Herod the Great and Mariamne, married Berenice, Joseph's daughter, and Herod the Great's sister. He left three sons and two daughters; viz. 1. Herod, who was king of Chalcis; 2. Agrippa, who was king of the Jews, and surnamed the Great; and 3. Aristobulus, who married Jotape, daughter of the king of Emesa. The daughters were, 1. Herodias, who married Herod, otherwise called Philip, her uncle, and then Antipas. Aristobulus, the father of these children, was put to death by order of his own father, Herod the Great, together with his brother Alexander, as shall be related under the article HEROD.

ARK, or *Noah's* ARK, a floating vessel built by Noah, for the preservation of his family, and the several species of animals, during the deluge, Gen. vi. 14, &c. The Hebrew word תבת, *thebath*, is only read here and in Exod. ii. 3, and in both places rendered ark. It is supposed to come from a root which signifies *to dwell* or *inhabit*, and may, therefore, here denote a *house* or place of abode.

The ark has afforded several points of curious inquiry among the critics and naturalists, relating to the form, capacity, materials, time of building, place of resting after the flood, &c. See article NOAH.

Interpreters generally agree that the ark was 120 years in building, which they think is favoured by these words, *When once the long-suffering of God waited in the days of Noah, while the ark was preparing*, 1 Pet. iii. 20. Yet some allow no more than 78 years, and some but 52 years, and others much less for the building. P. Fournier, in his *Hydro-*

*graphy*, gives in to the opinion of the fathers; noting that the hands employed in it were only Noah and his three sons. To this purpose he alleges the instance of Archias, of Corinth, who, with the help of 300 workmen, built Hiero's great ship in one year. And that Noah's eldest son was not born, till about the time when the ark was begun, and the younger some time after; so that it was a long time before they could be of any service to their father in this work: however, for so large a building, a prodigious number of trees must have been required: to cut down and prepare which for use, would necessarily employ a great number of workmen. It seems probable that Noah employed men to fell and square the timber ready for the work, if nothing more.

The wood whereof the ark was built, is called in the Hebrew עֲצֵי גֹפֶר *Gopherwood*, and the Septuagint ξυλα τετραγωνα, *square timbers*. Some translate it cedar, others, pine, others, box, &c. Pelletier prefers cedar, on account of its incorruptibility, and the great plenty of it in Asia; whence Herodotus and Theophrastus relate, that the kings of Egypt and Syria built whole fleets thereof, instead of deal; and the common tradition throughout the east imports that a part of the ark is preserved entire to this day on Mount Ararat.

Our learned countryman, Mr. Fuller, in his *Miscellanies*, has observed, that the wood, whereof the ark was built, was nothing else but that which the Greeks call Κυπαρισσος, or the cypress tree; for, taking away the termination, *cupar* and *gopher* differ very little in sound. This observation the great Bochart has confirmed, and shown very plainly that no country abounds so much with this wood as that part of Assyria which lies about Babylon.

In what place Noah built and finished his ark, is no less made a matter of disputation; one supposes that he built it in Palestine, and planted the cedars whereof he made it in the plains of Sodom. Another takes it to have been built near Mount Caucasus, on the confines of India; and a third, in China, where he imagines Noah dwelt before the flood. But the most probable opinion is, that it was built in Chaldea, in the territories of Babylon, where there was so great a quantity of cypress in the groves and gardens in Alexander's time, that this prince built a whole fleet out of it, for want of other timber. And this conjecture is confirmed by the Chaldean tradition, which makes Xithurus, (another name for Noah,) set sail from that country.

The dimensions of the ark, as given by Moses, are 300 cubits in length, 50 in breadth, and 30 in height, which some have thought too scanty, considering the number of things it was to contain; and hence an argument has been drawn against the authenticity of the relation. And this perhaps led Origen to measure the ark in the manner quoted by St. Augustin, Civ. D. lib. xv. c. 27. "If we consider what Origen hath, not without an appearance of probability, declared, that Moses, the man of God, according to the Scriptures, being learned in all the wisdom of the Egyptians, who delighted in geometry, in this place meant the geometrical cubit, one of which make six of ours, who does not see what an immense quantity of articles might be contained in so large a space?" To solve this difficulty many of the ancient fathers, and the modern critics, have been put to miserable shifts: but Buteo and Kircher have proved geometrically, that taking the common cubic of a foot and a half, the ark was abundantly sufficient for all the animals supposed to be lodged in it. Snellius computes the ark to have been above half an acre in area, and P. Lamy shows, that it was 110 feet longer than the church of St. Mary, at Paris, and 64 feet narrower: and if so, it must have been longer than St. Paul's church in London, from west to east; and broader than that church is high in the inside, and 54 feet of our measure in height; and Dr. Arbuthnot computes it to have been of 81,062 tons.

The things contained in the ark were, besides eight persons of Noah's family, one pair of every species of unclean animals, and seven pair of every species of clean animals, with provisions for them all during the whole year. The former appear, at first view, almost infinite; but if we come to a calculation, the number of species of animals will be found much less than is generally imagined, not amounting to a hundred species of quadrupeds, nor to two hundred of birds; out of which, in this case, are excepted such animals as can live in water. Zoologists usually reckon but an hundred and seventy species in all, and that only seventy-two of the quadruped kind needed a place in the ark. The following classification may prove this:

| *Beasts which live on Hay.* | | *On Fruits and Roots.* | *On Flesh.* | |
|---|---|---|---|---|
| Horse | Shamois | Hog | Lion | Castor |
| Ass | Antelope | Baboon | Bear | Otter |
| Camel | Elk | Ape | Tyger | Dog |
| Elephant | Hart | Monkey | Pard | Wolf |
| Bull | Buck | Sloth | Ounce | Fox |
| Urus | Rein-deer | Porcupine | Cat | Badger |
| Bison | Roe | Hedge-hog | Civet-cat | Jackall |
| Bonasus | Rhinoceros | Squirrel | Polecat | Caraguya |

| *Beasts which live on hay.* | | *On Fruits and Roots.* | *On Flesh.* | |
|---|---|---|---|---|
| Buffalo | Camelopard | Guinea-pig | Martin | Weasel |
| Sheep | Hare | Ant-Bear | Stoat | |
| Broad-tail | Rabbit | Armadilla | | |
| Goat | Marmotte | Tortoise | | |
| Stone-buck | | | | |

The learned have calculated the birds in the following manner:

| | |
|---|---|
| 1. Carnivorous | 66 |
| 2. Phytivorous short winged | 17 |
| 3. Phytivorous long winged | 18 |
| 4. Phytivorous short bills | 16 |
| 5. Insectivorous the greater | 15 |
| 6. Insectivorous the less | 12 |
| 7. Aquatics near wet parts | 17 |
| 8. Aquatics fissipedes | 16 |
| 9. Aquatics plenipedes | 18 |
| Total..... | 195 |

Several learned men have taken great pains to provide flesh for the carnivorous animals shut up in the ark, when it is beyond all controversy that the stomachs of such animals are fitted for the digestion of fruits and vegetables; that such food would be more salutary both for them and their keepers, and would create a less demand for drink during the course of so long a confinement; and, moreover, there is not the least foundation from the text to suppose, that any such provision was made for creatures of such an appetite; but several instances in history show that even the most rapacious of them all might be brought to live upon other diet than flesh. Thus Philostratus, in his Apollonius, l. 5. tells us of a lion in Egypt, which, though it went into the temple constantly, would neither lick the blood of sacrifices, nor eat any of the flesh when cut in pieces, but fed altogether on bread and sweetmeats. And Sulpitius Severus, Dial. i. c. 7. speaking of a monk of Thebais, says, "When we came to a tree, whither our courteous host led us, we there perceived a lion, at the sight of which I and my guide began to tremble: but as the holy man went directly up to it, we, though in no small fright, followed after. The beast, at our approach, modestly retired, and stood very quiet and still, while the good man gathered it some branches of apples, and as he held them out, the lion came up and eat them, and so went off." The like story is told by Phocas, in his description of the Holy Land, c. 13, of some lions beyond the river Jordan, whom an anchorite, named *Iberus*, fed with pulse and crusts of bread. And why might not the animals in the ark feed in this manner?

By the description Moses gives of the ark, it appears to have been divided into three stories, each ten cubits, or fifteen feet high; and it is allowed to be most probable, that the lowest story was for the beasts, the middle for the food, and the upper for the birds, with Noah and his family; each story being divided into different apartments, stalls, &c. Though Josephus, Philo, and other commentators, add a kind of fourth story under all the rest; being, as it were, the hold of the vessel, to contain the ballast, and receive the filth and fæces of so many animals: but Calmet thinks that what is here called a story, was no more than what is named the keel of ships, and served only for a conservatory of fresh water. Drexelius makes 300 apartments, Fournier, 333; the anonymous author of the questions on Genesis, 400; Buteo, Temporarius, Arias Montanus, Hostus, Wilkins, Lamy, and others, suppose as many partitions as there were different sorts of animals. Pelletier makes only 72, viz. 36 for the birds, and as many for the beasts. His reason is, that if we suppose a greater number, as 333, or 400, each of the eight persons in the ark must have had 37, 41, or 50 stalls to attend and cleanse daily, which he thinks impossible to have been done. But it is observed, that there is not much in this; to diminish the number of stalls, without a diminution of animals, is vain; it being perhaps more difficult to take care of 300 animals in 72 stalls, than in 300. As to the number of animals contained in the ark, Buteo computes that it could not be equal to 500 horses; he even reduces the whole to the dimensions of 56 pair of oxen. Lamy enlarges it to 64 pair of oxen, or 128 oxen; so that supposing one ox equal to two horses, if the ark had room for 256 horses, there must have been room for all the animals. But the same author demonstrates, that one floor of it would suffice for 500 horses, allowing nine square feet to a horse.

As to the food in the second story, it is observed by Buteo, from Columella, that 30 or 40 pounds of hay, commonly suffice for an ox a day; and that a solid cubit of hay, as usually pressed down in our hayricks, weighs about 40 pounds; so that a square cubit of hay is more than enough for one ox in one day. Now it appears that the second story contained 150,000 solid cubits, which divided between 206 oxen, would afford each more hay than he could consume in one year by two-thirds. Bishop Wilkins computes all the carnivorous animals, equivalent as to the bulk of their bodies, and their food, to 27 wolves; and all the rest to 280 beeves. For the former he allows 1,825 sheep, and for the latter 109,500 cubits of hay, all which would be easily contained in the two first stories, and much room to spare. Respecting the third story, there can be no doubt

of its being sufficient for the fowls; with Noah, his sons, and daughters. Upon the whole, the learned bishop remarks, that of the two, it appears much more difficult to assign a number and bulk of necessary things to answer the capacity of the ark, than to find sufficient room for the several species of animals already known to have been there. This he attributes to the imperfection of our list of animals, especially those of the unknown parts of the earth; adding that the most expert mathematician at the present day could not assign the proportions of a vessel better accommodated to the purpose than is here done; and hence he finally concludes, that the capacity of the ark, which had been made an objection against Scripture, ought to be esteemed a confirmation of its Divine authority, since, in those ruder ages, men, being less versed in arts, and philosophy, were more liable to vulgar prejudices than in the present day; so that had it been a human invention, it would have been contrived according to those wild apprehensions which arise from a confused and general view of things, as much too big, as it has been represented too little.

But it must be observed, that, besides the places requisite for the beasts and birds, and their provisions, there was room required for Noah to place household utensils, the instruments of husbandry, grain, and seeds, to sow the earth with after the deluge; for which purpose it is thought that he might spare room in the third story for thirty-six cabins, besides, a kitchen, a hall, four chambers, and a space about forty-eight cubits in length to walk in. See DELUGE and ARARAT.

ARK *of the Covenant*, a small chest or coffer, three feet nine inches in length, two feet three inches in breadth, and two feet three inches in height; in which were contained the golden pot that had manna, and Aaron's rod, and the tables of the covenant, Num. xvii. 10, Heb. ix. 4. This coffer was made of shittim-wood, and was covered with a lid, called the *mercy-seat*, Exod. xxv. 17—22, &c. which was of solid gold, at the two ends whereof were two figures, called cherubim, looking towards each other, with expanded wings, which, embracing the whole circumference of the mercy-seat, met in the middle. The whole, according to the rabbins, was made out of the same mass, without joining any of the parts by solder. Over this it was that the Shechinah, or visible display of the Divine presence in a luminous cloud, rested, both in the tabernacle and in the temple, Lev. xvi. 2. And from hence the Divine oracles were given forth by an audible voice, as often as God was consulted in behalf of his people. Hence it is that God is said in Scripture, to dwell between the cherubim, on the mercy-seat, because there was the seat or throne of the visible appearance of his glory among them, 2 Kings xix. 15, 1 Chron. xiii. 6, Psa. lxxx. 1, &c. And for this reason the high priest appeared before the mercy-seat once every year, on the great day of expiation, at which time he was to make his nearest approach to the Divine presence, to mediate and make atonement for the whole people of Israel. On the two sides of the ark, there were four rings of gold, two on each side, through which staves, overlaid with gold, were put, by means whereof they carried it, as they marched through the wilderness, &c. on the shoulders of the Levites, Exod. xxv. 13, 14, xxvii. 5. After the passage of Jordan, the ark continued for some time at Gilgal, from whence it was removed to Shiloh. From this place the Israelites carried it to their camp, where, in an engagement with the Philistines, it fell into their hands. The Philistines having gotten possession of the ark, carried it in triumph to one of their principal cities, named *Ashdod*, and placed it in the temple of Dagon, hard by his image. Nor is this conduct to be wondered at, since it was a custom among the heathens to carry in triumph the images of the gods of such nations as they had vanquished. Isaiah prophesies of Cyrus, that in this manner he would treat the gods of Babylon, Isa. xlvi. 1—2. Daniel foretells of Ptolemy Euergetes, that he would carry captive into Egypt the gods of the Syrians, with their princes, Dan. xi. 8. Similar predictions are met with, Jeremiah xlviii. 7, Amos i. 15. Hence we need less wonder, that we find Plutarch, in the life of Marcellus, telling us, that he took from the temple of Syracuse, the most beautiful pictures and statues of their gods; and that afterward it became a reproach to Marcellus, and raised the indignation of other nations against Rome: That he carried along with him, not only men, but even gods captive in triumph.

The Philistines having detained it, were so afflicted with emerods, (*Apholim*, Deut. xxviii. 27, 1 Sam. v. 6, *procidentia ani*, see Psa. lxxviii. 66; see article HÆMORRHOIDS) on that account, that they afterward returned it with various presents; then it was lodged at Kirjath-Jearim, and afterward at Nob. David conveyed it to the house of Obededom, and from thence to his palace at Zion; and lastly, Solomon brought it into the temple, which he had built at Jerusalem. It remained in the temple, with all suitable respect, till the times of the last kings of Judah, who gave themselves up to idolatry, and even dared to place their idols in the holy temple itself. The priests being unable to bear this profanation, took the ark and carried it from place to place, to preserve it from the hands of those impious princes. Josiah, 2 Chron. xxxv. 3, commanded them to bring it back to the sanctuary, and prohibited their carrying it into the country as heretofore. What became of the ark at the destruction of the temple by Nebuchadnezzar, is a dispute among the rabbins. Had it been carried to Babylon with the other vessels of the temple, it would, in all probability, have been brought back with them, at the close of the captivity. But that this was not

the case is agreed on all hands: whence it is probable that it was destroyed with the temple. The Jews contend that it was hid and preserved by Jeremiah. Some will have it, that king Josiah, being informed by Huldah, the prophetess, that the temple, soon after his death would be destroyed, caused the ark to be deposited in a vault, which Solomon, foreseeing this destruction, had built on purpose for its preservation.

The ark of the covenant was, as it were, the centre of worship to all those of the Hebrew nation, who served God according to the Levitical law; and not only in the temple, when they came thither to worship, but every where else in their dispersions through the whole world, whenever they prayed, they turned their faces towards the place where the ark stood, and directed all their devotions that way, Dan. vi. 10. Whence the author of the book of Cosri justly says, that the ark, with the mercy-seat and cherubim, were the foundation, root, heart, and marrow of the whole temple, and all the Levitical worship performed therein; and, therefore, had there been nothing else wanting in the second temple, but the ark only, this alone would have been a sufficient reason for the old men to have wept when they remembered the first temple in which it stood; and for the saying of Haggai, ii. 3, that the second temple was as nothing compared with the first; so great a share had the ark of the covenant in the glory of Solomon's temple. However, the defect was supplied as to the outward form, for in the second temple there was also an ark of the same dimensions with the first, and put in the same place; but it wanted the tables of the law, Aaron's rod, and the pot of manna; nor was there any appearance of the Divine glory over it; nor any oracles delivered from it. The only use that was made of it was to be a representation of the former, on the great day of expiation, and to be a repository of the Holy Scriptures, that is, of the original copy of that collection of them made by Ezra, after the captivity. In imitation of which the Jews, in all their synagogues, have a like ark or coffer in which they keep their Scriptures.

The place of the temple where the ark stood, was the innermost, and most sacred part, called *the Holy of Holies*, and sometimes *the most holy place*, which was made on purpose for its reception. This was of an exact cubic form, being thirty feet square, and as many high. In the centre of it, the ark was placed upon a stone, say the rabbins, rising three fingers breadth above the floor. On the two sides of it stood two cherubim fifteen feet high, at equal distance between the centre of the ark and each side of the wall, where, having their wings expanded, with two of them they touched the side walls, whilst the other two met, and touched each other exactly over the middle of the ark.

Was not the Jewish ark typical of Jesus Christ? How excellent and glorious his person, how marvellous the union of his two natures; his Father's law was in his heart, and was magnified and made honourable by his Divine and everlasting atonement; he is the delightful rest of his Father; the great centre of religious worship; the matter of both covenants; the wonder of angels, and the perfected spirits of just men. He was solemnly consecrated to his work by the Spirit of Grace: for a long time he had no settled abode on earth: having finished transgression, and made an end of sin, he, with great solemnity, entered into the temple above; nor shall he ever be lost or change his residence. The *ark of God's testament is seen in his temple*, when Jesus Christ, and the mysteries of his grace, are clearly discovered and known.

What a wonderful evidence of Divine favour and protection to Israel, was the ark of the covenant! When Eli heard it was taken, he bowed himself, and brake his neck! And his daughter-in-law exclaimed, *The glory is departed!* Here the sacred oracles were given; for here, said Jehovah to Moses, will I meet with thee, and commune with thee, from between the cherubim above the mercy-seat, upon the ark of the testimony, Exod. xxv. 22. Christ is the person in whom alone a just God and guilty man can meet; in and through him only he communes with us, by the manifestations of his favour. The disparted waves of Jordan, and the fallen walls of Jericho, confess the ark of Jehovah's strength. And let the Christian church remember the words of the Lord Jesus, *without me ye can do nothing*, John xv. 5.

ARKITES, Ark'ites, a people of ancient Canaan, Gen. x. 17.

ARM, that bodily member by which we chiefly exert our strength, 2 Sam. i. 10. It is frequently used figuratively in Scripture, to denote power. Thus Deut. v. 15, God is said to have delivered his people from Egyptian bondage, *with a stretched out arm;* and 1 Sam. ii. 31, he says to Eli, the high priest, "I will cut off thine *arm*, and the *arm* of thy father's house." And Jer. xvii. 5, we read, "Cursed be the man that trusteth in man, and maketh flesh his *arm*;" and Zech. xi. 17, "The *arm* of the wicked shall be dried up;" and Isa. ix. 20, to express a great famine, God says, that "every one should eat the flesh of his own *arm*." And sometimes *arms* absolutely taken, denote strong and powerful men, as Dan. xi. 31, "Arms shall stand on his part, and they shall pollute the sanctuary of strength."

ARMAGEDDON, Ar-ma-ged'don, *the mountain of apples or fruits.* A place spoken of Rev. xvi. 16, which literally signified, "the mountain of Mageddon," or "Megiddo," a city situated in the great plain at the foot of Mount Carmel, where the good prince Josiah received his mortal wound, in the bat-

tle against Necho, king of Egypt. At Armageddon, the three unclean spirits coming out of the dragon's mouth, shall gather together the kings of the earth, to the battle of the great day of God Almighty, Rev. xvi. 13, 14.

The word Armageddon, according to Mr. Pool, does not signify any particular place, but is here used in allusion to that of Megiddo, mentioned Judg. v. 19, where Barak overcame Sisera with his great army, and where Josiah was slain, 2 Kings xxiii. 30.

ARMENIA, a province of Asia, consisting of modern Turcomania, and part of Persia; having Georgia on the north, Curdistan, the ancient Assyria, on the south, and Natolia, or the Lesser Asia, on the west. This province includes the sources of the Tigris and Euphrates, the Araxes and Phasis; and here also the province of Eden, where Paradise was situated, is supposed to have been. The name of Armenia is thought to be derived either from Aram, the father of the Syrians, or from Harminni, the mountain of the Minians. Moses says, Gen. viii. 4, that the ark rested upon the mountains of Armenia, according to the Vulgate: but it is the mountains of Ararat by the Septuagint and Hebrew reading. In the second book of Kings xix. 37, and Isa. xxxvii. 38, it is said that the two sons of Sennacherib, after having killed their father, escaped into Armenia.

ARMENIANS, the inhabitants of Armenia, whose religion is the Christian, of the Eutychian sect; that is, they hold but one nature in Jesus Christ. See EUTYCHIANS. They assert also the procession of the Holy Ghost from the Father only. They believe that Christ, at his descent into hell, freed the souls of the damned from thence, and reprieved them to the end of the world, when they shall be remanded to eternal flames. They believe that the souls of the righteous shall not be admitted to the beatific vision till after the resurrection, notwithstanding which they pray to departed saints, adore their pictures, and burn lamps before them. The Armenian clergy consist of patriarchs, archbishops, doctors, secular priests, and monks. The Armenian monks are of the order of St. Basil; and every Wednesday and Friday they eat neither fish, eggs, nor oil, nor any thing made of milk; and, during Lent, they live upon nothing but roots. They have seven sacraments; baptism, confirmation, penance, the eucharist, extreme unction, orders, and matrimony. They admit infants to the communion at two or three months old. They seem to place the chief part of their religion in fastings and abstinences; and among the clergy, the higher the degree, the lower they must live; insomuch that it is said the archbishops live on nothing but pulse. They consecrate holy water but once a year; at which time every one fills a pot, and carries it home, which brings in a considerable revenue to the church.

ARMINIANS, a religious sect, which arose in Holland, by a separation from the Calvinists. They follow the doctrine of Arminius, who, thinking the doctrine of Calvin, with regard to free-will, predestination, and grace, too severe, irrational and unscriptural, began to express his doubts concerning it, in the year 1591; and upon farther inquiry adopted sentiments more nearly resembling those of the Lutherans than of the Calvinists. After his appointment to the theological chair at Leyden, he thought it a duty to avow and vindicate the principles which he had embraced: and the freedom with which he published and defended them, exposed him to the resentment of those that adhered to the theological system of Geneva, which then prevailed in Holland; but his principal opponent was Gomar, his colleague. The controversy, which was then begun, became more general after the death of Arminius, in the year 1609, and threatened to involve the United Provinces in civil discord. The Arminian tenets gained ground under the mild and favourable treatment of the magistrates of Holland, and were adopted by several persons of merit and distinction. The Calvinists, or Gomarists, as they were now called, appealed to a national synod. Accordingly the synod of Dort was convened by order of the States General in 1618, and was composed of ecclesiastical deputies from the United Provinces, as well as from the reformed churches of England, Hesse, Bremen, Switzerland, and the Palatinate. The principal advocate in favour of the Arminians, was Episcopius, who at that time was professor of Divinity at Leyden. It was first proposed to discuss the principal subjects in dispute, and that the Arminians should be allowed to state and vindicate the grounds on which their opinions were founded; but some difference arising as to the proper mode of conducting the debate, the Arminians were excluded from the assembly; their case was tried in their absence; and they were pronounced guilty of pestilential errors, and condemned as corrupters of the true religion. In consequence of this decision, they were treated with great severity; they were deprived of all their posts and employments; their ministers were silenced, and their congregations suppressed. However, after the death of Prince Maurice, who had been a violent partizan in the favour of the Gomarists, in the year 1625, the Arminian exiles were restored to their former reputation and tranquillity; and, under the toleration of the state, they erected churches, and founded a college at Amsterdam, appointing Episcopius the first theological professor. The Arminian system has very much prevailed in England since the time of Archbishop Laud, and its votaries in other countries are very numerous. The distinguishing tenets of the Arminians may be comprised in the following five articles, relating to predestination, uni-

versal redemption, the corruption of men, conversion, and perseverance: viz. I. That God, from all eternity, determined to bestow salvation on those who, he foresaw, would persevere unto the end in their faith in Christ Jesus; and to inflict everlasting punishment on those who should continue in their unbelief, and resist unto the end his Divine succours: so that election was conditional, and reprobation in like manner the result of foreseen infidelity and persevering wickedness. II. That Jesus Christ, by his sufferings and death, made an atonement for the sins of all mankind in general, and of every individual in particular; that, however, none but those who believe in him can be partakers of the Divine benefits. III. That true faith cannot proceed from the exercise of our natural faculties and powers, nor from the force and operation of free-will; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good thing; and that, therefore it is necessary, in order to his conversion and salvation, that he be regenerated and renewed by the operation of the Holy Ghost, which is the gift of God through Jesus Christ. IV. That this Divine grace, or energy of the Holy Ghost, begins and perfects every thing that can be called good in man, and consequently all good works are to be attributed to God alone; that, nevertheless, this grace is offered to all, and does not force men to act against their inclinations, but may be resisted and rendered ineffectual by the perverse wills of impenitent sinners. Some modern Arminians interpret this and the last article with a greater latitude. V. That God gives to the truly faithful, who are regenerated by his grace, the means of preserving themselves in this state: and though the first Arminians made some doubt with respect to the closing part of this article, their followers uniformly maintain, that the regenerate may lose true justifying faith, forfeit their state of grace, and die in their sins. The modern system of Arminianism likewise, founded on a liberal and comprehensive plan, projected by Arminius himself, as appears from a passage in his last will, extends the limits of the Christian church, and relaxes the bonds of fraternal communion in such a manner that Christians of all sects and denominations, whatever their sentiments and opinions may be, Papists excepted, may be formed into one religious body, and live together in brotherly love and concord. But to avoid the reproach of being altogether unconnected by any common principles, Episcopius drew up a confession of faith, (expressed for the most part in words and phrases of Holy Scripture,) which the Arminians have generally adopted, though not enjoined upon them by any authoritative obligation. The Arminians are also called *Remonstrants*, from an humble petition entitled their *Remonstrance*, which, in the year 1610, they addressed to the states of Holland. Their principal writers are, Arminius, Episcopius, Vortius, Grotius, Curcellæus, Limborch, Le Clerc, Wetstein, Goodwin, Whitby, Wesley, and Fletcher.

ARMONI, the son of Saul and Rizpah. He was hanged with his brethren by the Gibeonites, 2 Sam. xxi. 8.

ARMS *of the Hebrews.* The Hebrews made use of all the arms which were employed by other people of their time and country, such as swords, darts, lances, javelins, bows, arrows, and slings. For defensive arms, they had helmets, cuirasses, bucklers, and armour for the thighs. It is observable that at particular times, especially of oppression and servitude, whole armies of Israelites were without any good weapons. In the war which Deborah and Barak carried on against Jabin, there were neither shields nor lances in the army of Israelites, which consisted of 40,000, Judg. v. 8. Saul engaged the Philistines, 1 Sam. viii. 22, when there was none in all Israel besides Saul and Jonathan that was armed with a sword and spear, the reason whereof was that the Philistines, who were masters of the country, had prohibited the Hebrews to use the trades of smiths and farriers; and obliged them to go down into their territories to sharpen their tools of husbandry, but would make them no arms. Arms were anciently made indifferently either of brass or iron. We meet with accounts in Scripture of brazen shields, helmets, and lances. Goliah wore a helmet of brass; his greaves and target were of the same metal. The Hebrews were both expert archers and slingers: we know in what manner David used his sling against Goliah. The Benjamites were so skilful in slinging, that they could cast stones at a hair's breath, without missing. The Scripture adds that, for the most part, they used both hands alike, 1 Kings xiv. 27, 1 Sam. xvii. 5—7, Judg. xx. 16. For a more particular account of the several instruments of war employed by the Hebrews, see each under its respective head or article, SWORD, &c.

It was customary to hang up arms on the towers of strong places. There is mention in the Canticles, of bucklers hung up on David's tower. Ezekiel, xxvii. 10, speaks of the bucklers and helmets which the Tyrians, Persians, and Lydians hung upon the walls of Tyre. The Maccabees having purified and dedicated the temple anew, adorned the portal with golden crowns and bucklers, 1 Mac. iv. 57. Simon Maccabæus embellished the mausoleum, erected for his brethren, with arms and ships carved in the stone, ch. xiii. 29. Almost all St. Paul's epistles contain allusions to arms, war, military exercises, and those of wrestlers at the public games. He requires Christians, Rom. vi. 11, 12, &c. to use their members as armour of righteousness, for the service of God; not as armour of iniquity, for the commission of sin; that they should put on the armour of light, or bright and shining armour, Rom. xiii. 12; that they

had not to engage merely with mortal enemies, of flesh and blood, but with the rulers of the darkness of this world, with the devil and his angels: for this reason, says he, Eph. vi. 13, &c. Take to you the whole armour of God; put on the breast-plate of righteousness, and have your feet shod with the preparation of the Gospel of peace; take the helmet of salvation, &c. See also 1 Thess. v. 8.

ARMOURY, an arsenal, or repository of armour. Before David's time, every man of the Hebrew nation seems to have been trained for war, and to have kept his own arms. David laid up a collection of armour in a tower he built for that purpose, Cant. iv. 4. Another collection, probably the chief of those he had taken in war, he laid up in the tabernacle, consecrated to the service of God: with these, Jehoiada furnished the Levites and others at the coronation of Joash, 2 Chron. xxiii. 9. Solomon stored up collections of armour in the house of the forest of Lebanon, and in his fortified cities, and even obliged some tributary princes to forge arms for his service, 2 Chron. ix. 16, xi. 12, 1 Kings x. 25. King Uzziah furnished his armoury with spears, helmets, slings for casting large stones, &c. 2 Chron. xxvi. 14. Hezekiah, after his deliverance from Sennacherib, stored up a vast deal of armour, xxxii. 27.

ARMY. The Lord frequently assumes, throughout the Scriptures, the name of the God of Hosts, or of armies. The Hebrew word, צְבָאוֹת, *Zebaoth*, which signifies armies, is often understood to mean flocks of sheep; and in several places of the sacred volume armies are compared to flocks; Psa. lxxvii. 20, &c. The Hebrew nation, in a great number of places, are called the army of the Lord, because God was regarded as their head and general. It was he who named the captains of their armies, and who ordained war and peace. His priests were with them. They sounded the trumpets, and gave the signal of battle; and their wars were generally attended with prodigies. The armies of Israel were not composed of regular troops kept in pay; the whole nation consisted of fighting men, ready to march against the enemy, as soon as either necessity or the orders of God required it. The army expected no other reward besides the glory of conquering, nor any other salary than the spoils taken from the enemy, which were divided by the chief officers. Every one furnished himself with arms and provisions, and their wars were generally of a short duration. They fought on foot, and there were no horses in their armies till the reign of Solomon. David is the first who had regular troops; his successors, for the most part, had none but militia, excepting the body-guards, which were never very numerous.

When they were ready to engage in battle, proclamation was made at the head of every battalion, in the terms following, Deut. xx. 5, &c. "What man is there that hath built a new house, and hath not dedicated it? Let him go and return to his house, lest he die in the battle, and another man dedicate it. And what man is he, that hath planted a vineyard, and hath not eaten of it? let him also go and return to his house, lest he die in the battle, and another man eat of it. And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her. What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brother's heart faint as well as his heart." At the same time, the priest put himself at the head of the army, and said unto the people, "Hear, O Israel, thou art this day to give thine enemy battle; fear not, neither be dismayed, nor give ground, for the Lord thy God is in the midst of thee, to fight for thee, and to deliver thee out of the hands of thine enemies."

The ark of God was not once carried out of the camp of Israel during the whole time of their travelling in the wilderness; but Joshua commanded it to be carried almost always with him in the several wars which he made upon the Canaanites. The Israelites, being put to flight before the Philistines, in the time of Eli the high priest, they sent for the ark; upon the coming whereof they were filled with joy, and terror was spread throughout the camp of the Philistines, 1 Sam. iv. 4, 5. David commanded it to be carried to the siege of Rabbah, before which the army of Israel then lay. And this prince, being compelled to flee before his son Absalom, the high priest, Zadok, brought the ark to join him; but David ordered it to be carried back to Jerusalem. The Israelites of the ten tribes, in imitation of those of Judah, carried their golden calves with them into their camp, and the Philistines their idols.

ARNAN, Ar'nan, *rejoicing; their ark.* One of the posterity of the patriarch Judah, 1 Chron. iii. 21.

ARNON, Ar'non, *rejoicing; their ark; the light of the sun; the light eternal.* A river or brook mentioned Num. xxi. 24, and elsewhere; its spring-head is in the mountains of Gilead, or of the Moabites, and it discharges itself into the Dead Sea.

AROD, A'rod, *ruling, descending.* A son of the patriarch Gad, father of the Arodites, Num. xxvi. 17.

ARODI, A-ro'di, *ruling; domineering lion.* One of the sons of the patriarch Gad, Gen. xlvi. 16.

AROER, A'ro-er, *the watch of watches; the raising up of watches.* A city in the tribe of Gad, Deut. ii. 36, &c. situated on the northern banks of the brook Arnon, at the extremity of that country which the Hebrews possessed beyond Jordan. Eusebius says, that in his time Aroer was situated on a mountain. There appears to have been several towns of

this name in Palestine. See Josh. xiii. 25, Judg. xi. 33, 1 Sam. xxx. 28.

AROM, A'ROM, one whose family returned from captivity, 1 Esdr. v. 16.

ARPAD, or AR'PHAD, *the light of redemption.* It is thought to have been a city of Syria. It was always placed with Hamath, 2 Kings xviii. 34, xix. 13, Isa. x. 9, xxxvi. 19, xxxvii. 13, Jer. xlix. 23. Sennacherib boasted of having reduced Arphad and Hamath, or of having destroyed the gods of these two places. Hamath is known to be the same with Emesa; and it is thought that Arpad is the same with Arod, or Aroad, as it is sometime called in Hebrew. See ARAD.

ARPHAXAD, AR-PHAX'AD, *healing.* The son of Shem, and father of Salar. Arphaxad was born in the year of the world 1658, a year after the deluge, and died A. M. 2096, at the age of 438 years, Gen. xi. 12.

ARROW, a missive weapon of offence, slender, pointed, and barbed, made to be cast, or shot with a bow. The Israelites seem to have learned the use of the bow first from the Philistines, in whose armies and battles we find no mention of this kind of weapon, previous to that engagement in which Saul was killed: here, the archers are said to have followed hard upon him, 1 Sam. xxxi. 3; and doubtless they were of great advantage to the Philistines in making their attack. 1. Because an assault with this kind of weapon was new and surprising, and therefore generally successful: and, 2. Because the arrows destroyed the Israelites at a distance, before they came to close fight, and threw them into terror and confusion. And for this reason, some think, that when David ascended the throne, he taught the Israelites the use of the bow, 2 Sam. i. 18, that they might not be inferior to the Philistines, nor fall into the same disaster that Saul did; and on this account it certainly was, that, when he had made peace with the Philistines, he took some of their archers, who are frequently mentioned under the name of Cherethites, to be his body-guards.

Divination with arrows, was a method of presaging future events, practised by the ancients. Ezekiel, xxi. 21, informs us, that Nebuchadnezzar, putting himself at the head of his armies, to march against Zedekiah, king of the Jews, and against the king of the Ammonites, stood at the parting of two ways, to mingle his arrows together in a quiver, in order to divine from thence which way he should march; that he consulted the teraphim, and inspected the livers of beasts, to collect from thence what resolution he should take, and which of the two he should attack, Zedekiah, or the king of Ammon. St. Jerom, Theodoret, and the modern commentators after them, believe that this prince took several arrows, and upon each of them wrote the name of the king, town, or province which he was to attack: for example, upon one, Jerusalem, upon another, Rabbah, the capital of the Ammonites, and upon another, Egypt, &c. After having put these into a quiver, that he shook them together, then drew them out, and the arrow which was drawn declared the will of the gods to attack first that city, province or kingdom with the name whereof it was inscribed.

ARSACUS, AR'SA-CUS, *lifting up the shield;* otherwise MITHRIDATES, a king of the Parthians, spoken of in the first book of Maccabees, xiv. 2.

ARTAXERXES, AR'TAX-ER'XES, or AHASUERUS, a king of Persia, the husband of Esther, who, in the opinion of the learned Usher and Calmet, was the Darius of profane authors, and whose history, upon that supposition, we have exhibited under the name of AHASUERUS, as that whereby the book of Esther always calls him, in the Hebrew and Vulgate, though the Septuagint always give him the name of ARTAXERXES.

ARTAXERXES LONGIMANUS, supposed, by Dr. Prideaux, to be the Ahasuerus of Esther, for the reasons already advanced, under the article AHASUERUS. He was the son of Xerxes, and grandson of Darius Hystaspis; he reigned king of Persia, from A. M. 3531 to 3579. He permitted Ezra to return into Judea, with all those who were inclined to follow him, A. M. 3537, Ezra vii. viii. Afterward, Nehemiah also obtained leave to return, and rebuild the walls and gates of Jerusalem, in the twentieth year of the reign of this prince, Neh. i. 11. The oriental writers believe that Artaxerxes had the surname of Longimanus on account of the extent of his dominions; but, according to the Greeks, it was given him because he had really longer hands than men usually have; so that when he stood upright, he could touch his knees with his hands. He is, moreover, said to have been the most handsome man of his time. The history of his accession to the throne is as follows. His father, Xerxes, was privately murdered by Artabanus, the captain of his guards, who having formed a design of placing himself on the throne of Persia, resolved also to murder the three sons of Xerxes. The first of these was Darius, who in course was to succeed to the crown; the second was Hystaspis, and the third Artaxerxes Longimanus. Artabanus having therefore despatched Xerxes, came to Artaxerxes, and told him that Darius, his eldest brother, had perpetrated the deed, to make his way to the throne, and had a design likewise to cut him off, for his own security. This Artaxerxes believing, went immediately to his brother's apartment, and by the assistance of Artabanus and his guards, slew him, thinking all the time that he was acting in his own defence. Hystaspis, the second son of Xerxes, to whom, on the death of his father and elder brother, the crown now belonged, was in Bactria, and consequently at a great distance. Artabanus, without troubling himself about this, took Artaxerxes and placed him on the throne,

with a design to pull him down as soon as matters should be ripe for his own exaltation. But this prince having discovered the conspiracy, prevented it, and put Artabanus himself to death, before his treason was matured. But, notwithstanding this, he was not safely settled on the throne: the friends and relations of Artabanus formed a powerful party against him, levied troops, and gave him battle, which they lost. He afterward marched against his brother Hystaspis, governor of Bactria. He made war against him two years successively, and in the second defeated him in a bloody engagement. By this victory he became peaceable possessor of the empire, put new governors in most of the provinces, and used great application in reforming the disorders and abuses of the preceding government, whereby he gained the esteem and friendship of his people.

2. ARTAXERXES. Ezra gives this name to Magus, called by Justin, Oropastes; by Herodotus, Smerdis; by Æschylus, Mardes; by Ctesias, Sphendadates. This Magus, after the death of Cambyses, usurped the empire of the Persians, pretending to be Smerdis, the son of Cyrus, whom Cambyses had put to death. The history of this Magus is more particularly related under the article AHASUERUS, the husband of Esther, whom we have supposed to be Darius, the son of Hystaspis. This is supposed to be the Artaxerxes who wrote a letter to the governors beyond the Euphrates, Ezra iv. 17, &c. signifying to them that, having received the advice which they had given him relative to the Jews, he had ordered the records to be consulted, and had found that Jerusalem was formerly a powerful city, which had revolted from the kings of old; that therefore he required them to acquaint the Jews with his commands, to desist from their undertaking to rebuild Jerusalem, till they should receive further orders.

ARTEMAS, AR'TEM-AS, *whole, sound, faultless.* St. Paul's disciple, who was sent by that apostle into Crete, in the room of Titus, ch. iii. 12, while he continued with St. Paul at Nicopolis, where he passed the winter. We know nothing particular of the life or death of Artemas; but the employment to which he was appointed by the apostle is a proof of his great merit.

ARTICLES OF FAITH: This expression is defined by some to be a point of Christian doctrine, which we are obliged to believe, as having been revealed by God himself, and is allowed and established as such by the church. See CONFESSIONS. ARTICLES *of Faith*, among the Jews, are those which were prepared by Maimonides, in his explanation of the Misna. They are reckoned thirteen in number, and are received by all Jews without opposition or contradiction.

ARTICLES OF THE CHURCH OF ENGLAND: see CHURCH OF ENGLAND.

ARTICLES OF LAMBETH. The Lambeth Articles were so called, because they were drawn up at Lambeth palace, under the eye, and with the assistance of Archbishop Whitgift, Bishop Bancroft, Bishop Vaughan, and other eminent dignitaries of the church. That the reader may judge how Calvinistic the clergy were under the reign of Queen Elizabeth, we shall here insert them. 1. God hath, from eternity, predestinated certain persons to life; and hath reprobated certain persons unto death. 2. The moving, or efficient cause of predestination unto life, is not the foresight of faith, or of perseverance, or of good works, or of any thing that is in the persons predestinated; but the alone will of God's good pleasure. 3. The predestinated are a pre-determined and certain number, which can neither be lessened nor increased. 4. Such as are not predestinated to salvation, shall inevitably be condemned on account of their sins. 5. The true, lively, and justifying faith, and the Spirit of God justifying, is not extinguished, nor doth utterly fall, doth not vanish away, in the elect, either finally or totally. 6. A true believer, that is, one who is endued with justifying faith, is certified by the full assurance of faith, that his sins are forgiven, and that he shall be everlastingly saved by Christ. 7. Saving grace is not allowed, is not imparted, is not granted to all men, by which they may be saved if they will. 8. No man is able to come to Christ, unless it be given him, and unless the Father draw him: and all men are not drawn by the Father, that they may come to his Son. 9. It is not in the will or power of every man to be saved. What gave occasion to the framing of these articles was this:—Some persons had distinguished themselves at the University of Cambridge, by opposing predestination. Alarmed at the opinions that were vented, the above-mentioned archbishop, with others, composed these articles, to prevent the belief of a contrary doctrine. These, when completed, were sent down to Cambridge, to which the scholars were strictly enjoined to conform.

ARVAD, AR'VAD, a city of Phœnicia, situated in a small island south of Tyre, and about a league from the continent, Ezek. xxvii. 11. At present it is called by the Turks, Ruwadde; the place looks beautiful at a distance, but is one of the most barren places in the world, being nothing but rocks and sand.

ARVADITES, AR'VAD-ITES, the descendants of Canaan, who peopled that country immediately after the flood. In the days of Ezekiel, they served as mariners in the Tyrian fleets, Gen. x. 18.

ARUBOTH, AR'U-BOTH, a city or country belonging to the tribe of Judah, 1 Kings iv. 10, the real situation of which cannot now be known.

ARUMAH, A-RU'MAH, *high, exalted, cast away.* A city near Shechem, where Abimelech dwelt, Judg. ix. 41.

ARZA, AR'ZA, governor of Tirzah, formerly the capital of all the kingdom belonging to the ten tribes of Israel. In the house of Arza it was that Zimri killed Elah, king of Israel, A. M. 3075, 1 Kings xvi. 9.

ASA, A'SA, *a physician.* The son of Abijam, king of Judah, who succeeded his father A. M. 3049. He reigned forty-one years in Jerusalem, and his mother's name was Maachah, the daughter of Abishalom, 1 Kings xv. 8, &c. 2 Chron. xiv. 1, 2. As Asa enjoyed the felicity of a settled peace, for the first ten years of his reign, he wisely made use of it in reforming many abuses that had been tolerated in former reigns. He expelled the Sodomites, broke down the idols, and demolished their altars in all the cities of Judah: but we learn from 1 Kings xv. 14, that he had not sufficient authority to destroy the high-places: however, we find this seemingly contradicted in 2 Chron. xiv. 3, where we are told, that Asa took away the altars of the strange gods, and the high-places. To reconcile this seeming inconsistency, Patrick and Calmet, in their commentaries on these passages, observe, that there were two kinds of high-places, the one tolerated for religious purposes, the other abominable, from their first institution; the one frequented by devout worshippers, the other made the receptacle of the wicked and idolatrous only. Now these last, it is thought were the altars and high-places which Asa took away, where the people sacrificed to strange gods: but those where only God was worshipped had obtained so long, and were regarded with such veneration, that he could not, without giving a general offence, abolish them, though he knew they were contrary to a Divine injunction: nor was there any prince that had the courage to demolish them, till Hezekiah made a thorough reformation in the religious worship of his country.

The vessels of gold and silver, which both he and his father had consecrated to the service of the temple, he presented to the priests: and, by all the enforcements of royal authority, compelled his subjects to worship Jehovah. The time of peace he likewise made use of to fortify several cities on the frontier parts of his kingdom, and to train up his subjects in war: insomuch, that in a short time he had an army of 300,000 men in Judah, armed with shields and pikes: and 280,000 men of Benjamin, armed with shields and arrows, all persons of courage, resolved to defend their country.

In this situation of affairs, Zerah, king of Ethiopia, or rather Cush, which is that part of Arabia which joins to Egypt, invaded Judea with a million of foot, and 300 chariots, and advanced as far as Mareshah: but he was vanquished by Asa with a force much inferior; for as soon as the battle began, the Lord, in answer to Asa's prayer, struck the Arabians with such a panic, that they began to flee; and Asa and his army, having pursued them, took the spoil of their camp, carried away their cattle, and smote the cities that were in league with them, and thus returned in triumph to Jerusalem.

After so signal a victory, Asa continued in peace during five years more; in which time he thought himself obliged, both in gratitude to God, and in compliance with the encouragement which the prophet Azariah had given him, 2 Chron. xv. 1, &c. to undertake a complete reformation in religion. To this purpose, he executed all that could be convicted of sodomy. He destroyed all the idols that were to be found, not only in Judah and Benjamin, but in any of the conquered countries likewise. He repaired the altar of burnt offerings, and summoned not only natives, but strangers also, to the worship of the true God. On a solemn festival, which he had appointed, he ordered 700 oxen and 7000 sheep, part of the spoil which he had taken from the Arabians, to be sacrificed; and, at the same time, engaged in a covenant with his subjects, which was confirmed by oath, that whoever should forsake the true worship of God, should have the sentence of the law executed upon him, and be put to death. He deprived his own mother of the sovereign authority, and took from her the insignia of royalty, because she had erected an idol in a grove consecrated to an obscene deity, in the sacrifices of which, according to the Vulgate translation of the passage, 1 Kings xv. 13, 2 Chron. xv. 16, this queen-mother was the high priestess. However this might be, he burnt both the idol and the grove, in the valley of Hinnom, and threw their ashes into the water, as Moses had done before with the golden calf, Exod. xxxii. 20.

The fame of this reformation, and the blessings wherewith God had hitherto distinguished Asa's reign, induced the subjects of Baasha, now king of Israel, to come over in great numbers to Jerusalem, which Baasha perceiving, was resolved, if possible, to put a stop to, and therefore fortified Ramah, a town in the tribe of Benjamin, so conveniently situated, by keeping a garrison there, that he might hinder all egress and ingress without his permission, and thus cut off all communication between his people, and those of Judah, 2 Chron. xvi. Asa hearing of this, and knowing Baasha's design, was resolved to divert his attention, if possible, to another object. To this end, in the 36th year of his reign, or, according to some chronologers, the 26th, Asa took all the gold and silver that was in the temple, as well as what was in his own exchequer, and sent it as a present to Benhadad, king of Syria, requesting his assistance against Baasha. The largeness of the present soon produced its effect, for Benhadad immediately attacked several cities in Israel with such

success, that Baasha was compelled to abandon his design of fortifying his frontiers towards Judea, in order to defend the other parts of his kingdom that were so furiously invaded; which gave Asa an opportunity to demolish the works that were begun at Ramah; and with the materials, that Baasha had prepared, to build himself two cities in his own dominions, Gebah and Mizpah.

This application however to Benhadad for assistance, was in Asa a thing inexcusable. It implied a distrust of God's power and goodness to help him, which he had lately proved so wonderfully, and therefore the prophet Hanani was sent to reprove him for his conduct: but instead of receiving his reproofs with meekness and gratitude, he was so exasperated by them, that he put the prophet in chains, and, at the same time, gave orders for the execution of several of his subjects. The truth is, towards the latter part of his life, he became very peevish and passionate, and displeased with his attendants; which, charity would incline us to think, proceeded from his distemper, a severe gout in all probability, whose humour ascending, killed him, A. M. 3090, and in the forty-first year of his reign. The Scripture reproaches him with having recourse to physicians, rather than to the Lord. He was succeeded by his son Jehoshaphat. Concerning his funeral, we read, 2 Chron. xvi. 14, "They laid him on the bed, which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art;" (probably because of the noisome smell of his corpse;) "and they made a great burning for him," viz. of the spices and odoriferous drugs here mentioned: for as to his body, the former clause of the verse seems to signify that it was not burnt, but "buried in a sepulchre, which he had made for himself in the city of David."

ASAHEL, As'a-hel, the son of Zeruiah, and brother of Joab. He was killed by Abner, in the battle of Gibeon, 2 Sam. ii. 18, 19, while he obstinately persisted in the pursuit of that general. To revenge his death, his brother Joab, some years after, ch. iii. 26, 27, treacherously killed Abner, who had come to wait on David at Hebron, in order to procure him to be acknowledged by all Israel, in the manner already related under the article Abner.

ASAIAH, A-sa-i'ah, *the Lord hath wrought.* A servant of king Josiah, who was sent by that prince to consult Huldah, the prophetess, concerning the book of the law, which had been found in the temple, 2 Chron. xxxiv. 20. Also a prince of the tribe of Simeon, 1 Chron. iv. 36. Also a prince of the tribe of Levi, 1 Chron. vi. 30.

ASANA, As'a-na, one whose family returned from the Babylonish captivity, 1 Esdr. v. 31.

ASAPH, A'saph, *gathering.* The son of Berachiah, 1 Chron. vi. 39, of the tribe of Levi, and the father of Zaccur, Joseph, Nethaniah, and Asarelah, ch. xxv. 2. He was a celebrated musician in David's time. In the distribution of the Levites, which this prince made for the service of singing in the temple, he appointed those of Kohath's family to be placed in the middle, about the altar of burnt-sacrifices; those of Merari's family had the left; and those of Gershon's the right. Asaph, who was of this last family, presided over that band whose station was appointed to the right; and his descendants kept the same place, and had the same rank in the temple. We find several psalms with Asaph's name in the title, as the 50th, 73d, and the ten following psalms, the style whereof is more elevated and lofty than that of the Psalms of David. But it is observed, that Asaph cannot be supposed to have written all the psalms which are inscribed with his name, because some of them relate to the Babylonish captivity.

Asaph was also the father of Joah, who was secretary to King Hezekiah, 2 Kings xviii. 18.

ASAREEL, As-ar-e'el, *the beatitude of God.* A son of Jehalaleel, of the tribe of Judah, 1 Chron. iv. 16.

ASARELAH, As-a-re'lah, *the blessedness of God.* A son of Asaph, a singer of the Jewish temple, 1 Chron. xxv. 2.

ASCALON, As'ca-lon, *the fire of infamy, a balance.* A famous city of the Philistines, in the tribe of Judah, about forty miles west of Jerusalem.

ASCEND, to rise higher in dignity, or power. God is a Being that is omnipresent, and yet we speak (*more humano,*) of his ascending and descending, when frequently his withdrawing or bestowing some special favour is to be understood.

ASCENSION OF CHRIST, his visible elevation to heaven.

The evidences of this were numerous. The disciples saw him ascend, Acts i. 9, 10. Two angels testified that he did ascend, Acts i. 11. Stephen, Paul, and John, saw him in his ascended state, Acts vii. 55, 56, ix. Rev. i. It was demonstrated by the marvellous descent of the Holy Ghost, John xvi. 7, 14, Acts ii. 33. The terrible overthrow and dispersion of the Jewish nation is a standing proof of it, John viii. 21, Matt. xxvi. 64.

The time of his ascension was forty days after his resurrection. He continued so many days upon earth, that he might give many repeated proofs of his resurrection, Acts i. 3; might instruct his apostles in every thing of importance respecting their office and ministry, Acts i. 3; and might open to them the Scriptures concerning himself, and renew their commission to preach the Gospel, Acts i. 5, 6, Mark xvi. 15. As to the manner of his ascension, it was from Mount Olivet to heaven, Acts i. 12, not in appearance only, but in reality, and that visibly and locally. It was a real motion of his human nature; sudden, swift, glorious, and in a triumphant manner. He was parted from his disciples while he was

solemnly blessing them; and multitudes of angels attended him with shouts of praise, Psa. lxviii. 17, xlvii. 5, 6.

The effects or ends of his ascension were, 1. To fulfil the types and prophecies concerning it. 2. To take upon him more openly the exercise of his kingly office. 3. To receive gifts for men, both ordinary and extraordinary, Psa. lxviii. 18. 4. To open the way into heaven for his people, Heb. x. 19, 20. 5. To assure the saints of their ascension, John xiv. 1, 2. This lead Gregory the Great to say, "Dearly beloved brethren, we ought to ascend in heart where we believe he is ascended in person; let us flee the desires of this world; for there is nothing on earth comparable with what we have in heaven; and although the infirmities of the flesh hold us here, yet let us follow Him with steps of love," Col. iii. 5.

ASENATH, As'EN-ATH, *peril, a thing unfortunate.* The daughter of Potipherah, and wife of the patriarch Joseph, and the mother of Ephraim and Manasseh, Gen. xli. 45, 50, xlvi. 20.

ASER, A'SER, a place in Palestine, near Galilee, Tob. i. 2.

ASERER, A-SE'RER, one who returned from captivity, 1 Esdr. v. 32.

ASHAN, A'SHAN, a city of the tribe of Judah, Josh. xv. 42.

ASHBEA, ASH'BE-A, one of the posterity of Judah, 1 Chron. iv. 21.

ASHBEL, ASH'BEL, *an old fire.* The second son of Benjamin, 1 Chron. viii. 1, Num. xxvi. 38, Gen. xlvi. 21.

ASHBELITES, ASH'BEL-ITES, descendants of Ashbel, Num. xxvi. 38.

ASHDOD, ASH'DOD, AZOTH, according to the vulgate, or AZOTUS, according to the Greek; a city which was assigned by Joshua, ch. xv. 47, to the tribe of Judah, but was possessed a long time by the Philistines, and rendered famous for the temple of their god Dagon. It lies upon the Mediterranean Sea, about nine or ten miles north of Gaza; and in the times when Christianity flourished in these parts, was made an episcopal see, and continued a fair village till the days of St. Jerom.

ASHDOD, ASOTH, or AZOTUS, was one of the five governments belonging to the Philistines. Herodotus says, that Psammetichus, king of Egypt, lay twenty nine-years before Azotus; so that, of all the cities we know of, none ever maintained so long a siege. Judas Maccabæus was killed upon Mount Azotus, 1 Mac. ix. 18.

ASHDOTH PISGAH, ASH'DOTH PIS'GAH, a city of Palestine, in the tribe of Reuben, Deut. iii. 17.

ASHER, ASH'ER, *blessedness*, or *felicity.* The son of Jacob and Zilpah his wife, Leah's servant, Gen. xxx. 13. We know nothing particularly of the life or death of this patriarch. He had four sons, and one daughter, Gen. xlix.

ASHERITES, the descendants of Asher, Judg. i. 32. The inheritance belonging to these lay in a very fruitful country, Deut. xxxiii. 24, with Phœnicia to the west of it, Mount Libanus to the north, Mount Carmel, and the tribe of Issachar, to the south, and the tribe of Zebulun and Naphthali to the east. When they left Egypt, they mustered 41,500 men able to bear arms, under the command of Pagiel, the son of Ocran, Num. i. 13. 40, xxxiv. 27. During their peregrinations in the wilderness, they increased to 53,400. The Asherites never possessed the whole extent of ground, which was assigned them; their allotment was to reach Libanus, part of Syria and Phœnicia; but either their negligence, their sins, or weakness, or all together, was the cause that they never possessed the whole portion; for they suffered the Canaanites to retain the cities of Zidon, Ahiab, Achzib, Helbon, Aphek, and Rehob, Gen. xlix. 20, Deut. xxxiii. 24, 25, Josh. xix. 24, 31, Judg. i. 31, 32. This tribe was one of the six who echoed AMEN to the curses from Mount EBAL. They tamely submitted to the oppressions of Jabin, king of Canaan; and sometime after, assisted Gideon in his pursuit of the Midianites, Judg. v. 17, vii. 16, 23: 40,000 of them, all expert warriors, attended at David's coronation to be king over Israel. Baanah, the son of Hushai, was their deputy-governor under Solomon; divers of them joined in Hezekiah's reformation, 1 Chron. xii. 36, 2 Chron. xxx. 11.

ASHES, *cineres*, the terrene, or earthy part of wood, and other combustible bodies, remaining after they are burnt, or consumed with fire. Several religious ceremonies depended on the use of ashes. St. Jerom relates that in his time the Jews rolled themselves in ashes, as a sign of mourning. And this, on certain occasions, they had been commanded to do, Jer. vi. 26, Ezek. xxvii. 30, Lam. iii. 16, Esth. iv. 1, 3. This was also the practice of the Gentiles, Job ii. 8, xlii. 6. So from Euripides, *αμφι δε σποδον καρα κεχυμεθα*, *cinerem vero circa caput fudimus.*

To repent in sackcloth and ashes, is a frequent expression in Scripture for mourning, and being afflicted for our sins. There was a sort of lye and lustral water made with the ashes of a heifer sacrificed upon the great day of expiation; the ashes whereof were distributed to the people; and this water was used in purifications as often as any touched a dead body, or was present at a funeral, Num. xix. 17. Tamar, after the injury received from her brother Ammon, covered her head with ashes, 2 Sam. xiii. 19. The Psalmist, in great sorrow, says, that he had eaten ashes like bread, Psa. cii. 9. However, this is to be considered as an hyperbole. He sat in ashes, he cast ashes on his head, his meat and drink was contaminated with the ashes wherewith he was covered. God threatens his people with showering dust and ashes upon the land instead of rain, Deut.

xxviii. 24. I am but dust and ashes, said Abraham to the Lord, Gen. xviii. 27. Abraham, says Cyril, was great and honourable among men; but in the presence of God, he is not only dust, but even ashes, fit only to be trampled under foot, or rather wiped from the foot, and cast away.

ASHIMAH, Ash'I-MA, *the fire of the sea; the offence.* The name of an idol worshipped by the people of Hamath, 2 Kings xvii. 30.

ASHKENAZ, Ash'KE-NAZ, *fire that spreads.* The eldest son of Gomer, Gen. x. 3. Calmet is of opinion that he is the father of the Ascantes, a people who dwelt about Tanaïs and the Palus Mæotis.

ASHNAH, Ash'NAH, a city in the tribe of Judah, Josh. xv. 33; also the name of another city, ver. 43.

ASHPENAZ, Ash'PE-NAZ, intendant or governor of king Nebuchadnezzar's eunuchs, Dan. i. 3.

ASRIEL, As'RI-EL, *the beatitude of God.* A son of the patriarch Manasseh, Num. xxvi. 31.

ASHUR, Ash'UR, *blessed; travelling; beholding.* The son of Shem, who gave his name to Assyria. It is believed that Ashur originally dwelt in the land of Shinar and about Babylonia, but that he was compelled by the usurper Nimrod to depart from thence, and settle higher towards the springs of the Tigris, in the province of Assyria, so called from him, where he built the famous city of Nineveh, and those of Rehoboth, Calah, and Resen. This is the sense which is generally put on the words of Moses, Gen. x. 11, 12.

ASHURIM, A-SHU'RIM, *liers in wait; slow goers.* A son of Dedan, the grandson of the patriarch Abraham and Keturah, Gen. xxv. 3.

ASHARITES, Ash'AR-ITES, the people of Assyria, 2 Sam. ii. 9.

ASIA, A'SI-A. One of the four grand divisions of the earth, situated between 25 and 148 degrees of longitude east from London, and between the equator and 72 degrees of north latitude; bounded by the Frozen Ocean on the north, by the Pacific Ocean on the east, by the Indian Ocean on the south, and by the Red-Sea on the south-west, and by the Mediterranean and Euxine seas, &c. on the west and north-west; being 4,800 miles long from east to west, and 4,300 broad from north to south.

This quarter of the world is divided into the eastern, middle, and western divisions; the first comprehending the empire of China, Chinese Tartary, and the Oriental Islands, lying south and eastward of China. The second, or middle division, comprehending India, Usbec Tartary, Calmuc Tartary, and Siberia: and the third, or western division, comprehending Persia, Arabia, Astracan, and Circassian Tartary, and Turkey in Asia.

The word Asia, when put alone, unless otherwise determined by the context, signifies one of the four quarters of the world. That part of it which lies between Mount Taurus on the east, and the Hellespont on the west, is called the Lesser Asia or Natolia; and that part of the Lesser Asia which fell to the Romans by Attalus's will was the proper Asia.

The ancient Hebrews were strangers to the division of the earth into three or four parts, and we never find the name of Asia in any book written in the Hebrew. This nation seemed to think that the continent consisted only of Asia Major and Africa. The rest of the world, and even Asia Minor, was comprised under the name of the isles of the Gentiles, Gen. x. 5. We are unacquainted with the true etymology of the word *Asia.* We find it in no part of the Old Testament: but in the books of the Maccabees, and in the New Testament, it frequently occurs. Asia is regarded as that part of the world which, of all others, has been most peculiarly distinguished by heaven. There the first man was created; there the patriarchs lived, the law was given to Moses, and the greatest and most celebrated monarchies were formed; and from thence the first founders of cities and nations in other quarters of the world brought their colonies. Lastly, in Asia Jesus Christ appeared; there it was that he effected the redemption of the human race; there he died and rose again; and from thence it is that the light of the Gospel was diffused over all the world. Laws, arts, sciences, and religion, almost all had their origin there.

ASIBIAS, As-IB-I'AS, one who returned from captivity, 1 Esd. ix. 26.

ASIEL, A'SI-EL, *the work of God.* One of the posterity of the patriarch Simeon, 1 Chron. iv. 35.

ASIPHA, As'I-PHA, one who returned from captivity, 1 Esd. v. 29.

ASKELON, As'KE-LON, a city in the land of the Philistines, situated between Azoth and Gaza, upon the coast of the Mediterranean Sea, about 520 furlongs from Jerusalem. It is said to have been in great note among the Gentiles, on account of a temple dedicated to Derceto, the mother of Semiramis, here worshipped in the form of a mermaid; and for another of Apollo, where Herod, the father of Antipater, and grandfather of Herod the Great, served as priest. The tribe of Judah, after the death of Joshua, took the city of Askelon, Judg. i. 18, being one of the five governments belonging to the Philistines. The place at present is very inconsiderable.

ASMAVETH, As'MA-VETH, *a strong death; a buck goat; the strength of death.* One of king David's worthies, 1 Chron. ix. 42.

ASMODEUS, As-MOD-E'US, *a destroyer; abounding in sin; measuring the fire.* A certain evil spirit that beset Sarah, the daughter of Raguel, and killed her seven first husbands, which she had before Tobias, Tob. iii. 8, vi. 14.

ASMONEANS, As-MO-NE'ANS, a name given to the Maccabees, the descendants of

Mattathias, from Assamoneus, the father of Simon, and chief of the Asmoneans. This family became very illustrious in the latter times of the Jewish commonwealth, being, under God, the support both of the religion and liberty of the Jews; and was possessed of the supreme authority, from Mattathias to the reign of Herod the Great, during the space of 128 years.

It is no where said, whether the Asmoneans were of the race of Jozadack, in whose family the office of high priest continued in a lineal descent, till Alcimus was promoted to the dignity. This is certain of the Asmoneans, that they were of the race of Joarib, which was the first class of the sons of Aaron; and, therefore, upon the failure of the former pontifical family, which had then happened by the flight of Onias, the son of Onias, into Egypt, they had the best right to succeed. And with this right, Jonathan took the office, when nominated to it by the king then reigning in Syria; being also elected thereto by the general suffrage of all the land.

ASNAH, As'NAH, one who returned from captivity, Ezra ii. 50.

ASNAPPER, As-NAP'PER, *unhappiness; misfortune of the calf; fruitfulness; increase of danger*. The king of Assyria, who sent the Cutheans into the country belonging to the ten tribes, Ezra iv. 10. Many take this prince to be Shalmaneser; but others, with more probability, take him for Esar-haddon.

ASOM, A'SOM, one who returned from the Babylonish captivity, 1 Esdr. ix. 33.

ASP, a small poisonous kind of serpent, which gives a speedy but easy death. The Scripture often speaks of the asp. The most remarkable place wherein it is mentioned, is where it is said to stop its ears, that it may not hear the voice of the charmer. It is affirmed with great confidence that this animal stops its ears to prevent its being charmed. Whether any one ever possessed the power to enchant or charm adders and serpents; or whether those who pretended to do so profited only by popular credulity, it is certain that a favourable opinion of magical power once existed. Numerous testimonies to this purpose may be collected from ancient writers. Modern travellers also afford their evidence. Mr. *Browne*, in his *Travels in Africa*, page 83, thus describes the charmers of serpents. "The serpent most common at Kahira is of the viper class, and undoubtedly poisonous. If one of them enter a house, the charmer is sent for, who uses a certain form of words. I have seen three serpents enticed out of the cabin of a ship lying near the shore. The operator handled them, and then put them into a bag. At other times I have seen the serpents twist round the bodies of these psylli in all directions, without having had their fangs extracted or broken, and without doing them any injury." There appears to have been a method of charming serpents by sounds, so as to render them tractable and harmless. The ancients expressly ascribe the incantation of serpents to the human voice. Virgil makes his Marubian priest to excel in this art of charming serpents.

> "Vipereo generi et graviter spirantibus hydris
> Spargere, qui somnos cantuque manuque solebat,
> Mulcebatque iras, et morsus arte levabat."
> ÆNEID, vii. l. 753.

> —"Of Marubian race the valiant priest,
> Who with his charms, or touch, the vip'rous race,
> Could lull to sleep, and mollify their rage,
> And heal with magic art the wounds they gave."

The Psalmist alludes to this when he says, that the fury of the wicked is like the serpent and deaf adder, Psal. lviii. 5, or more properly asp, as the Septuagint and the Vulgate render the original, פתן which stoppeth its ears that it may not hear the voice of the charmer. Some are of opinion that there is a sort of asp that is really deaf, which of all others is the most dangerous; and that the Psalmist here speaks of this. Others say, that the asp growing old, becomes deaf of one ear, and stops the other with earth that it may not hear the voice of the charmer. And others again, though it hears as well as other serpents, yet when any one would charm it, it then stops its ears by applying one very close to the earth, and stopping the other with the end of its tail. With regard to the charming of serpents, the reader may consult Bochart, and F. Calmet's dissertation, written expressly on this subject, and placed at the beginning of the first volume on the Psalms. This species of serpents is frequently mentioned by authors, but so vaguely described, that it is not easy to determine which of the *ninety-seven* species of serpents, known in the present day, is to be understood. This kind however, is said to be common in Africa, and on the banks of the Nile.

ASPATHA, As'PA-THA, the third son of Haman, who was hung, Esth. ix. 7.

ASPHAR, As'PHAR, a lake mentioned in the first book of Maccabees, ix. 33, where it is said that Jonathan and Simon his brother, retired into the desert of Thecoe, near the Lake Asphar. Calmet thinks it probable this lake is the same with the *lacus Asphaltitis*, or the lake of Sodom. See SODOM.

ASPHARASUS, As-PHAR'A-SUS, one who returned from the Babylonish captivity, 1 Esdr. v. 8.

ASRIEL, As'RI-EL, *the beatitude of God*. This is the name of two different men mentioned in Scripture; one the son of Gilead, and the head of the family of the Asraelites, Num. xxvi. 31; the other the son of Manasseh, Josh. xvii. 2, 1 Chron. vii. 14.

ASRIELITES, the descendants of Asriel, last mentioned, Num. xxvi. 31.

ASS, a quadruped of the horse kind, with a long head, long ears, a round body, covered with a short coarse hair, generally of a pale dun colour. The ass having been long condemned to a state of the lowest servitude, and considered as a species of less dignity than the

horse, has acquired, in most parts of Europe, a character of contempt. Yet in its natural state, it exhibits an appearance superior both in point of beauty and vivacity. It is a native of Asia, living, like the rest of this genus, in a gregarious manner. It is also said to be found in Africa, but of late very rarely in Syria and Arabia; where it was in ancient times extremely common. In its natural state its colour is white, or a very pale silver-grey, with a tinge of straw-colour, on the sides of the neck and body: along the back runs a deep-brown stripe of thickish wavy hair to the beginning of the tail: the stripe is crossed over the shoulders, as in the tame animal, by another of similar colour, but it is said that this is peculiar to the male. From this animal the domestic ass has been gradually derived, which admits of considerable varieties. Those of the eastern parts of the world, as well as those of Africa, still partake, in a great degree, of the native elegance of their original stock; and are different from those commonly seen in the northern parts of Europe: for this animal seems to be much injured by the influence of a comparatively cold climate.

The Israelites having but few chariots, were not allowed to keep many horses: and for this reason the most honourable among them were wont to be mounted on asses, which in the eastern country were much larger, and more beautiful than with us. Deborah, in her song, describes those of the greatest power in Israel as riding on white asses, Judg. v. 10. Officers of justice, it seems, are intended, going up to the high places for the purpose of holding their annual meeting for administering justice. They rode on asses, which appeared to be white, from the garments which had been spread over them, for the accommodation of their riders; none but white garments being worn by the Hebrews during their public festivals and days of rejoicing. *Cartwright*, the traveller, tells us, that they beheld every day on the banks of the Euphrates, great droves of beasts, and wild asses all white. We are told that Jair of Gilead had thirty sons, who rode on as many asses, and governed thirty cities, Judg. x. 4. Abdon, one of the judges of Israel, had forty sons and thirty nephews, who rode on seventy asses, Judg. xii. 14. Jesus Christ made his solemn entry into Jerusalem, riding upon an ass, John xii. 14, Matt. xxi. 2—5, according to the prophet Zechariah, ix. 9. On which place Chrysostom says, "To understand the meekness of him that came, consider the manner of his coming; not seated in a chariot, bright with burnished gold, nor shining with purple; nor is he seated on a high-spirited horse, delighting in war and discord; whose heart glows with ardour, and who pants for the distant war, and rejoices at the sound of the trumpet; and when his hoofs drop with blood, and he paws the earth incarnadined, he says, Well done: but he is seated on an ass, the lover of peace and tranquillity.

The ass was declared an unclean creature by the law, and no one was permitted to taste its flesh, because it did not chew the cud, Lev. xi. 26. To draw with an ox and an ass yoked together was prohibited, Deut. xxii. 10.

Job vi. 5, xxxix. 5, Jer. ii. 24, we read of the *wild ass*, concerning the qualities of which creature the reader may consult *Bochart*, vol. ii. 868, &c. Under the article BALAAM may be seen what passed between him and his ass, when that animal was miraculously enabled to speak to her master.

ASSABIAS, As-sa-bi'as, one of King Josiah's captains, 1 Esd. i. 9.

ASSALIMOTH, As-sal'i-moth, one who returned from captivity, 1 Esd. viii. 36.

ASSANIAS, As-sa-ni'as, a priest mentioned, 1 Esd. viii. 54.

ASSAULT, to attack violently, Esth. viii. 11. Hence the patriarch Gad had his name, Gen. xlix. 19.

ASSIDEANS, As-si-de'ans, *righteous:* by some named Chasideans, from *chasidim, merciful, pious.* They were a kind of religious society among the Jews, whose chief and distinguishing character was to maintain the honour of the temple, and observe punctually the traditions of the elders: and therefore they were not only content to pay the usual tribute for the reparation of the house of God; but charged themselves with farther expense upon that account: for every day, except that of the great expiation, they sacrificed a lamb, besides those of daily oblations, which was called the sin-offering of the Assideans. They practised greater hardships and mortifications than the others, and their common oath was by *the temple*, for which our Saviour reproves the Pharisees, who had learned that oath of them, Matt. xxiii. 16. From this sect the Pharisees sprung, who produced the Essenes. The Assideans are represented as a numerous sect, distinguished for its valour, as well as for its zeal for the law, 1 Mac. ii. 42. A company of them resorted to Mattathias, to fight for the law of God, and the liberties of their country.

ASSIR, As'sir, *bound; imprisoned; prohibited.* The son of Jeconiah, king of Judah, 1 Chron. iii. 17.

ASSIR, the son of Korah, of the tribe of Levi, Exod. vi. 24, 1 Chron. vi. 22.

ASSOS, As'sos, *drawing near to.* A seaport town, situated on the south-west part of the province of Troas, and over against the island of Lesbos. St. Luke and others of St. Paul's companions, in their voyage, went by sea from Troas to Assos; but St. Paul went by land thither, and meeting them at Assos, they all went together to Mitylene, Acts xx. 13, 14.

ASSUR, As'sur. Assyria is so called, Ezra iv. 2, Psal. lxxxiii. 8.

ASSURANCE, is the firm persuasion we have of the certainty of any thing; or a certain expectation of something future.

*Assurance of the understanding* is a well-grounded knowledge of Divine things, founded on God's word, Col. ii. 2. *Assurance of faith* does not so much relate to our personal interest in Christ, as it consists in a firm belief of the revelation that God hath given us in his word, with an entire dependance on him, Heb. x. 22.

*Assurance of hope*, is a lively expectation that God will grant us the complete enjoyment of what he has promised, Heb. vi. 11. The doctrine of assurance has afforded matter for dispute among divines. Some have asserted that it is not to be obtained in the present state, allowing that persons may be in a hopeful way to salvation, but that they can have no real or absolute assurance of it: but this is clearly refuted by facts as well as by Scripture. That it may be obtained is evident, because we have reason to believe that many persons have actually obtained it. See Job xix. 25, Psal. xvii. 15, 2 Tim. i. 12. The Scriptures exhort us to seek that we may obtain it, 2 Cor. xiii. 5, Heb. vi. 11, 1 Thess. v. 21. The Holy Spirit bears witness with our spirits that we are the children of God, Rom. viii. 16. The exercise of the Christian graces is considered as a proof of it, 1 John ii. 3, iii. 14. We must, however, guard against presumption; for a mere persuasion that Christ is ours, is no proof that he is so. We must have evidence before we can have assurance.

ASSYRIA, As-syr'i-a, *happy.* An ancient kingdom of Asia, comprehending those provinces of Turkey and Persia which are now called Curdistan, Diarbeck, and Iraca Arabic; being bounded by Armenia on the north, Media and Persia on the east, Arabia on the south, and the river Euphrates, which divides it from Syria and Asia-Minor, on the west.

After the time of Nimrod and Ashur we hear no more in the Sacred Records of the Assyrian empire, till about A. M. 3234, when we find Pul invading the territories of Israel, and making King Menahem tributary to him, 2 Kings xv. 19, 1 Chron. v. 26. It is granted indeed, that the four kings, who, in the days of Abraham, invaded the southern coasts of Canaan, Gen. xiv. came from the countries where Nimrod had reigned, and perhaps were some of his posterity who had shared in his conquests: but these seem to have been of small consequence. And though Nineveh, in the time of Joash, king of Israel, was become a large city, yet it had not acquired that strength as not to be afraid, according to the preaching of Jonah iii. of being invaded by its neighbours, and destroyed within forty days. Not long before this, it had freed itself indeed from the dominion of Egypt, and had gotten a king of its own, but, what is very remarkable, its king was not as yet called the king of Assyria, but only the king of Nineveh. Nor was his proclamation for a fast published in several nations, nor in all Assyria, but only in Nineveh, and perhaps the villages adjacent. Whereas when once they had established their dominion at home, secured all Assyria, properly so called, and began to make war upon their neighbours, their sovereigns were no longer called the kings of Nineveh, but had the title of kings of Assyria; which instances, with several others that might be produced, are sufficient arguments to prove, that the Assyrians were not the great people some have imagined in the early ages of the world; and that if they made any figure in the days of Nimrod, it was all extinguished in the reign of his successors, and never revived until God, as a punishment for the sins of his people, was pleased to raise them from obscurity, and as the Scripture expresses it, 1 Chron. v. 26. *stirred up the spirit of Pul*, and the *spirit of Tiglath-Pilneser, king of Assyria.* The history of the Assyrian empire, as delivered by profane writers, is in many parts incredible and romantic, as well as defective. According to them, Ninus, the son of Belus, founded the Assyrian empire, which subsisted 520 years in Upper Asia. This Ninus was succeeded by his wife Semiramis, who reigned 42 years; and after her Ninyas, her son, reigned 39 years. He is said to have had a series of six and thirty kings for his successors, whose names are mentioned, together with the dates and durations of their reigns, to Sardanapalus. Arbaces, governor of Media, having observed with disdain the effeminacy of this prince's life, entered into a confederacy with Belesis, governor of Babylon, and resolved to shake off the Assyrian yoke, and set the Medes and Chaldeans at liberty. After several battles, Sardanapalus was constrained to shut himself up in Nineveh, and in the third year of the siege, (the Tigris having overflowed the city walls for twenty furlongs in length,) burnt himself in his palace, with his wealth, his eunuchs, and his concubines. Thus the city being taken, Belesis and Arbaces assumed each the title of king, set the Medes and Chaldeans at liberty, and dismembered the ancient empire of the Assyrians. See articles Arbaces and Belesis.

This Arbaces Dr. Prideaux takes to be the Tiglath-Pileser, or Pilneser, mentioned in Scripture, 2 Kings xv. 29, 1 Chron. v. 26, 2 Chron. xxviii. 20, who came to the assistance of Ahaz, king of Judah, and overcame the kings of Israel and Damascus. He had the larger share of the empire, and therefore fixed his seat at Nineveh, where the former kings of Assyria used to have their residence; and there governed his new erected empire for the space of nineteen years. He was succeeded by his son Shalmaneser: Sennacherib, the successor of Shalmaneser, is much celebrated in sacred and profane writings. He was succeeded by his son Esar-haddon, who, after he had reigned some years, made himself master of Babylon: Esar-haddon was succeeded by Saosduchinus, called in the

book of Judith Nebuchodonosor; Saosduchinus, by Chynaladanus; Chynaladanus, by Nabopolassar; who, being governor of Babylon, and joining his forces with Astyages, the son of Cyaxares, slew Chynaladanus, and destroyed Nineveh, and translated the empire to Babylon. Nabopolassar was succeeded by his son Nebuchadnezzar the Great, who took Jerusalem; Nebuchadnezzar the Great, by his son Evilmerodach, Evilmerodach, by Belshazzar, in whom the empire of the Assyrians and Babylonians terminated, by Darius the Mede taking possession of the empire. Hitherto we have the authority of Scripture, which clearly points out Nebuchadnezzar, Evilmerodach, Belshazzar, and Darius the Mede. Some account of these princes may be seen under their several names.

But profane authors relate the series of Evilmerodach's successors in a different manner; Megasthenes says, that Evilmerodach was put to death by Neriglissor, his brother-in-law, who reigned four years; he was succeeded by Labassoaraschus, who was killed through a conspiracy; that Nabonidas, one of the conspirators, succeeded to the crown, in whose time Cyrus made himself master of the Chaldean empire, uniting the empires of Assyria, Chaldea, and Persia.

ASTAROTH, As'ta-roth, or Ash'ta-roth, the plural of Astarte, a goddess of the Sidonians, 1 Kings xi. 33. Astaroth, in the Syrian language, signifies *sheep*, particularly *ewes*, whose teats are full of *milk*. From the fecundity of these animals, which in Syria continue to breed long, the Sidonians formed the notion of a deity which they called Astaroth, or Astarte, as in the following article.

ASTARTE, As-tar'te, the singular of Astaroth, a goddess worshipped by the Phœnicians, Philistines, 1 Sam. xxxi. 10, and the Sidonians, 1 Kings xi. 5, and often by the apostate Israelites. The word is generally joined with Baal or Baalim, as Judg. ii. 13, x. 6, 1 Sam. vii. 3, 4. And as Baal denoted the *sun*, that is, the solar fire or orb, so it is probable that Astarte signified the second of the most resplendent lights of heaven, namely, the moon or lunar orb, so called from its moving round the earth. This deity is, in Scripture, called the queen of heaven, Jer. xliv. 17, 25. Solomon, who had married many foreign wives, introduced the worship of Astarte in Israel: but it was Jezebel principally, daughter to the king of Tyre, and wife of Ahab, who first brought the worship of this deity into Palestine.

Astarte had many priests attending on her rites. Jezebel had no less than 400 of them in her service, 1 Kings xviii. 7. She was served with much form and pomp, and the women were employed in weaving hangings or tabernacles for her, 2 Kings xxiii. 7. When she was adored as queen of heaven, they offered up cakes to her; the children gathered the wood, and the fathers kindled the fire, and the women kneaded the dough, to make cakes for the queen of heaven. The Africans, who were descended from the Phœnicians, maintained Astarte to be Juno, as we learn from St. Austin. But Lucian, who wrote particularly concerning this goddess, says expressly that she is the moon. Astarte is not always represented alike; sometimes she is in a long, at other times in a short habit; sometimes holding a long stick with a cross at the top of it; some medals represent her with a crown of rays; Cicero calls her the fourth Venus of the Syrians, and hence she is represented in the form of a woman, and, it is said, with the head and horns of a bull: for Sanchoniathon says, according to the Phœnician theology, that Astarte, who he had informed us before was the daughter of Ουρανος, or *Heaven*, put upon her head the head of a bull, as an ensign of royalty. And we meet with a place in Canaan called קרנים עשתרת, *Ashtaroth with horns*, or *the horned*, so early as Abraham's time, Gen. xiv. 5, which place was most likely denominated as usual from the idol there worshipped. So Orpheus, in his hymn to the moon, styles her the *bull-horned moon*. Thus Horace calls the moon, *siderum regina bicornis*, the two-horned queen of the stars.

Perhaps the German idol *Eostre*, or *Easter*, was related to the Oriental *Astarte*. To this goddess our *Saxon* ancestors sacrificed in April, which was therefore styled by them, *Eostur Monath*, and thence our word *Easter*, which the *Saxons* retained after their conversion to Christianity, and gave to the solemn festival observed at the same time of the year, in commemoration of our Saviour's resurrection. See *Bochart*.

ASTATH, As'tath, one who returned from captivity, 1 Esd. viii. 38.

ASTROLOGERS, such as by observation of the stars and sky, and calculations relative thereto, pretend to foretel future events; they were famous among the heathens, especially at Babylon, Isai. xlvii. 13, Dan i. 20. Astrology, divination, and the interpretation of dreams, were fashionable studies with men of rank. They in general carried with them, wherever they went, pocket astronomical tables, which they consulted, as well as astrologers, on every affair of moment.

ASTYAGES, As-ty'a-ges, *a leader; a governor of the city; a duke:* otherwise Cyaxares, king of the Medes, and successor to Phraortes. He reigned forty years, and died A. M. 3409. He was father to Astyages, otherwise called Darius the Mede. He had two daughters, Mandane and Amyit: Mandane married Cambyses, the Persian, and was the mother of Cyrus; Amyit married Nebuchadnezzar, the son of Nebopolassar, and was the mother of Evilmerodach.

Astyages, otherwise called Ahasuerus in the Greek, Dan. ix. 1, or Cyaxares in Xenophon, or Apandus in Ctesias, was appointed by his father Cyaxares governor of

Media, and sent with Nabopolassar, king of Babylon, against Saracus, otherwise called Chynaladanus, king of Assyria. These two princes besieged Saracus in Nineveh, took the city, and dismembered the Assyrian empire. Astyages was with Cyrus at the conquest of Babylon, and succeeded Belshazzar, king of the Chaldeans, as is expressly mentioned in Daniel v. 30, 31, A. M. 3447. After his death Cyrus succeeded him, A. M. 3456.

ASUPPIM, As-up'pim, *gatherings*. The treasury place of the temple of Jerusalem, 1 Chron. xxvi. 15.

ASYNCRITUS, A-syn'cri-tus, *incomparable*. Mentioned by St. Paul, Rom. xvi. 14. He is supposed by the Greek church, to have been bishop of Hyrcania; but we have no account that can be depended on relating to this saint.

ATAD, A'tad, *a thorn*: the *threshing-floor*, the place where the sons of Jacob, and the Egyptians who accompanied them, mourned for that patriarch, and which was afterward called Abel-mizraim, Gen. l. 10, 11. St. Jerom fixes this place between Jordan and Jericho, two miles from the river, and three from Jericho, the place where Beth-agla was afterward built.

ATARAH, At'a-rah, *a crown*. One of the wives of Jerameel, of the posterity of Judah; the mother of Onam, 1 Chron. ii. 26.

ATARGATIS, A-tar'ga-tis, a goddess of the Syrians, 2 Mac. xii. 36.

ATAROTH, At'a-roth, *crowns*. The name of two cities mentioned in the Scripture, one of which was in the tribe of Gad, beyond Jordan, Numb. xxxii. 3, 34, thought to be the same with Ataroth-Shophan, which was given to the tribe of Gad, ver. 35; and another on the frontiers of Ephraim; between Janohah and Jericho, Josh. xvi. 7, thought to be the same with Ataroth-Addar, mentioned Joshua xvi. 5, xviii. 13.

ATER, A'ter, *the left-hand; shut*. Whose descendants, to the number of 98, returned from Babylon, Ezra ii. 16.

ATEREZIAS, At-er-ez'i-as. One whose family returned from the Babylonish captivity, 1 Esd. v. 15.

ATHACH, A'thach, *thy hour, thy time*. A city in the tribe of Judah, 1 Sam. xxx. 30.

ATHAIAH, Ath-a-i'ah, *the hour or time of the Lord*. A son of Uzziah, the son of Zechariah, of the tribe of Judah, Neh. xi. 4.

ATHALIAH, Ath-al-i'ah, *the hour or time of the Lord*. The daughter of Omri, king of Samaria, and wife to Jehoram, king of Judah. This princess being informed that Jehu had slain her own son Ahaziah, resolved to take the government upon herself, 2 Kings xi. which, that she might effect without opposition, she destroyed all the children that Jehoram had by other wives, and all their offspring. But Jehosheba, the sister of Ahaziah, by the father's side only, was at this time married to Jehoiada, the high-priest; and while Athaliah's executioners were murdering the rest, she conveyed Joash, the son of Ahaziah, away, and kept him and his nurse concealed in an apartment of the temple, during six years. In the seventh year, his uncle Jehoiadah being determined to place him on the throne of his ancestors, and procure the destruction of Athaliah, he engaged the priests and Levites, and the leading men in all the parts of the kingdom, in his interest, and in a public assembly produced him, and made them take an oath of secrecy and fidelity to him. Then putting him in a proper posture of defence, he distributed arms among the people, whom he divided into three bodies, one to guard the person of the king, and the other two to secure the gates of the temple. After this he brought out the young prince, set the crown on his head, put the law-book into his hand, and with the sound of the trumpet proclaimed him, which was seconded with the joyful shouts and acclamations of the people. Athaliah, hearing the noise, made all the haste she could to the temple; but when, to her great astonishment, she saw the young king seated on a throne, she rent her clothes and cried out "treason." But Jehoiada soon silenced her, for, at his command, the guards seized and carried her out of the temple, putting all to the sword who offered to rescue or assist her; and then taking her out of the sacred ground, brought her, without any opposition, to the stable gate belonging to the palace, and there put her to death, A. M. 3126.

ATHANASIANS, those who profess the sentiments held in the Athanasian Creed. See Creed.

ATHARIAS, Ath-a-ri'as, one whose family returned from the Babylonish captivity, 1 Esd. v. 40.

ATHENOBIUS, Ath-en-ob'i-us, *the love of Minerva*. The son of Demetrius. He was sent by Antiochus Sidetes, king of Syria, to Simon Maccabæus, to command him to surrender the cities of Joppa, Gazara, and the fortress of Jerusalem, 1 Mac. xv. 28.

ATHENS, Ath'ens, *without increase; of Minerva*. Mentioned Acts xvii. 16. Its latitude is 38 degrees 5 minutes north, longitude 23 degrees 57 minutes east. This capital city of ancient Greece was first called *Actica*, from *Acteus*; then *Cecropia*, from *Cecrops*, its first king, A. M. 2422. The twelve provinces were formed into one community, and the republican government was first instituted by *Theseus*, A. M. 2745. But the monarchical still remained, for *Theseus* is styled, in all ancient histories, king of Athens: and they had a succession of kings till A. M. 2934, when *archons* were chosen.

Anarchy prevailed from A. M. 3317 to 3320, at which time the *archons*, who had been before elected for life, were rendered annual. Pisistratus, having usurped the government, became tyrannical; his son *Hipparchus* succeeded him, but was slain by *Harmodius* and *Aristogiton*, A. M. 3488. The

*Peloponnesian* war between the *Athenians* and *Lacedemonians*, which commenced A. M. 3573, ended in the ruin of the *Athenian* republic, A. M. 3601. After this it was governed by thirty tyrants. It fell into the hands of the *Romans*, A. M. 3917. The *Venetians* got possession of it A. D. 1204, and the *Turks*, A. D. 1687. Athens was one of the most renowned cities in the world, situated on the gulph of the Ægean Sea, which comes up to the isthmus of the Peloponnesus, or the Morea, in that district of Greece, properly so called, which was named *Attica*, and was the parent of that dialect which is esteemed the purest and finest Greek. The city itself was the great seat of arts and sciences, and, as Cicero will have it, the fountain whence politeness, learning, religion, and laws were derived to all other nations: so universally resorted to by those who had the least regard for the muses and good manners, that, he who had not seen Athens was accounted a *block;* he, who having seen it, was not enamoured with it, *a dull stupid ass;* and he who, after having seen it, could willingly leave it, fit for nothing but to be a pack-horse. This city could boast a Solon, Socrates, Aristides, and other great philosophers: Miltiades, Cimon, Themistocles, Alcibiades, Phocion, and other illustrious generals. St. Paul visited this place, A. D. 52, and found the inhabitants deeply plunged in idolatry, and much divided in their opinions concerning the true religion and chief happiness of mankind. The apostle, therefore, having taken an opportunity of preaching Jesus Christ there, was carried before the judges of the Areopagus, as we have already related, under the article AREOPAGUS. There he converted Dionysius, the Areopagite, who was ordained the first bishop of Athens, and who, it is believed, ended his days there by an honourable martyrdom, Acts xvii. 16—34, 1 Thess. iii. 1.

ATHEIST, one who denies the existence of God: this is called speculative atheism. Professing to believe in God, and yet acting contrary to this belief, is called practical atheism. Absurd and irrational as atheism is, it has had its votaries and martyrs. In the 17th century, Spinosa, a foreigner, was its noted defender. Lucilio Vanini, a native of Naples, also publicly taught atheism in France; and, being convicted of it at Thoulouse, was condemned and executed, A. D. 1619. It has been questioned, however, whether any man ever seriously adopted such a principle. The pretensions to it being generally founded in pride or affectation. The open avowal of atheism by several leading members of the French convention, seems to have been an extraordinary moral phenomenon. This, however, as we have seen, was too vague and uncomfortable a principle to last long. Archbishop Tillotson justly observes, that speculative atheism is unreasonable upon five accounts. 1. Because it gives no tolerable account of the existence of the world. 2. It does not give any reasonable account of the universal consent of mankind in this apprehension, that there is a God. 3. It requires more evidence for things than they are capable of giving. 4. The atheist pretends to know that which no man can know. 5. Atheism contradicts itself. Under the first of these he thus argues: I appeal to any man of reason whether any thing can be more unreasonable than obstinately to impute an effect to chance, which carries in the very face of it all the arguments and characters of a wise design and contrivance. Was ever any considerable work, in which there was required a great variety of parts and a regular and orderly disposition of these parts done by chance? Will chance fit means to ends, and that in ten thousand instances, and not fail in any one? How often might a man, after he had jumbled a set of letters in a bag, cast them out upon the ground before they would fall into an exact poem: yea, or so much as make a good discourse in prose? And may not a little book be as easily made by chance as the great volume of the world? How long might a man be in sprinkling colours upon canvass with a careless hand, before they would happen to make an exact picture of a man? And is a man more easily made by chance than his picture? How long might twenty thousand blind men, which should be sent out from several remote parts of England, wander up and down before they would all meet upon Salisbury plain, and fall into rank and file in the exact order of an army? And yet this is much more easy to be imagined than how the innumerable blind parts of matter should marshal themselves into a world. A man who sees Henry the Seventh's chapel at Westminster, might with as good reason maintain, that it was never contrived or built by any means, but that the stones did by chance grow into those curious figures, into which they seem to have been cut and carved; and that upon a time, as tales usually begin, the materials of that building, the stone, the mortar, timber, iron, lead, and glass, happily met together, and very fortunately ranged themselves into that delicate order, in which we see them now so closely compacted, that it must be a very great chance that parts them again. What would the world think of a man who should advance such an opinion, and even write a book in its defence?

ATHLAI, ATH'LAI, or *lay, my hour, my time.* The son of Bebai; one who, among many others, divorced his wife, because she was not an Israelite, Ezra x. 28.

ATONEMENT: To make atonement for sin is so to satisfy the demands of Divine justice for it, that it may be pardoned by Divine mercy, in a way consistent with that justice, to the truly penitent, on certain terms. This has been effected by Jesus Christ's dying as a sacrifice for sin, or giving himself a ransom

for us; undergoing the penalty due to our sins, and thereby releasing us from that punishment which God might justly inflict upon us, Rom. iii. 24, 25, v. 11. The Hebrew word, rendered atonement, signifies *covering*; a proper atonement covering sin and the sinner from the avenging justice of God. In order fully to understand the *manner* wherein Christ becomes an atonement, we should consider the following propositions: 1. The great God, having made man, judged it proper to govern him by a wise and righteous law; according to which, glory and honour, life and immortality, are the designed rewards of perfect obedience; but tribulation and wrath, pain and death, are the appointed recompense to those who violate this law, Gen. iii. Rom. i. 32, ii. 6, 16. 2. All mankind have broken this law, Rom. iii. 23, v. 12. 3. God, in his infinite wisdom, did not think fit to pardon sinful man, without some compensation being made for the violation of his law. For, 1. If the great Ruler of the world had pardoned the sins of men without any satisfaction made for them, his laws might have seemed not worth the vindicating. 2. Men would have been tempted to persist in their rebellion, and to repeat their old offences. 3. His forms of government among his creatures might have appeared as matters of small importance. 4. God was determined to make a very illustrious display both of his justice and of his grace among mankind; on these accounts he would not pardon sin without an atonement being made for it. 5. Man, sinful man, is not able to make any satisfaction to Divine justice for his sins, neither by his labours nor by his sufferings, Eph. ii. 1, 8, 9. 6. Though man be incapable to satisfy for his violation of the Divine law, yet God would not suffer all mankind to perish. 7. Because God intended to make a full display of the terrors of his justice, and his Divine resentment for the violation of his law, therefore he appointed his own Son to satisfy for the breach of it, by becoming a proper sacrifice of expiation or atonement, Gal. iii. 10, 13. 8. The Son of God being immortal, could not sustain all these penalties of the law, which man had incurred, without taking the mortal nature of man upon him, without assuming flesh and blood, Heb. ii. 13, 14. 9. God, having received such ample satisfaction for sin by the sufferings of his own Son, can honourably forgive his creature, man, who was the transgressor, Rom. iii. 25, 26.

*Now, that this doctrine is true, will appear, if we consider*, 1. That an atonement for sin, or an effectual method to answer the demands of offended justice, is the first great blessing guilty man stood in need of, Mic. vi. 6, 7. 2. The very first discoveries of grace which were made to man after his fall, intimated the necessity of an atonement for sin, and pointed to the propitiation Christ has now made, Gen. iii. 15. 3. The train of ceremonies which were appointed by God in the Jewish church, are plain significations that such an atonement is requisite, 2 Cor. iii. Col. ii. 7, 8, 9, Heb. x. 4. Some of the prophecies confirm and explain the first promise, and show that Christ was to die as an atoning sacrifice for the sins of men, Dan. ix. 24—26, Isai. liii. 5. Our Saviour himself taught us the doctrine of the atonement for sin by his death, Matt. xx. 28, John vi. 51, Luke xxii. 19. 6. The terrors of soul, the consternation and inward agonies which our blessed Lord sustained a little before his death, were a sufficient proof that he endured sufferings in his soul, which were intended to show what great punishment was due to sin. See Mark xiv. 33, Heb. v. 7. 7. This doctrine is declared, confirmed, and explained at large, by the apostles in their writings: see 1 Cor. xv. 3, Eph. i. 7. 1 John ii. 2, &c. 8. This was the doctrine that was attested to the world by the amazing gifts of the Holy Ghost, which attended the Gospel. *The inferences and uses to be derived from this doctrine are these*: We learn hereby, 1. How vain all the labours and pretences of mankind are to seek or hope for any better religion than that which is contained in the Gospel of Christ. It is here alone that we can find the solid and rational principles of reconciliation to an offended God, Heb. iv. 14. 2. How strange and unreasonable is the doctrine of the Popish church, who, while they profess to receive the religion of Christ, yet introduce many other methods of atoning for sin, besides that by the sufferings and death of the Son of God. 3. Here is a solid foundation, on which the greatest of sinners may hope for acceptance with God, 1 Tim. i. 15. 4. This doctrine should be used as a powerful motive to bring men to repentance, Acts v. 31. 5. We should rely on this atonement of Christ alone for acceptance with God, in all our approaches to God in prayer and praise, and every act of worship, Heb. x. 19—22. 6. Also as a defence against sin, Rom. vi. 1, 2, 1 Pet. i. 15—19. 7. As an encouragement to expect the blessings we ask in prayer, Rom. viii. 32. 8. As a motive of love to God and Christ, 1 John iv. 10. 9. As a strong persuasive to that love and pity which we should show on all occasions to our fellow-creatures, 1 John iv. 11. 10. It should excite patience and holy joy under afflictions and earthly sorrows, Rom. v. 1—3. 11. And, lastly, As a most effectual defence against the fear of death, and a sure ground of a blessed resurrection and eternal life, 1 Cor. xv. 56.

ATROTH, At'roth, the name of a city, Num. xxxii. 35.

ATTAI, At'tai, a grandson of Sheshan, 1 Chron. ii. 35.

Attai, one who resorted to David at Ziklag, 1 Chron. xii. 11.

Attai, a son of king Rehoboam, 2 Chron. xi. 20.

ATTALIA, At-ta-li'a, *increasing, nourishing*. A city of Pamphylia in Asia, situa-

ted on a fair bay, whither St. Paul and Barnabas went to preach the Gospel, A. D. 45, Acts xiv. 25.

ATTALUS, At'ta-lus, *increased, nourished.* The name of several kings of Pergamos. The Attalus mentioned in Maccabees xv. 22, to whom the Romans wrote in favour of the Jews, is that Attalus named Philadelphus, who governed the kingdom in the room of his nephew, Attalus III. Philometer, son of Eumenes, king of Pergamus. This last Attalus was the person who left the people of Rome heirs to all his riches; which, as they pretended, was to be understood as including his kingdom too.

ATTHARATES, At-thar'a-tes, one whose family returned from the Babylonish captivity, 1 Esdr. ix. 49.

ATTRIBUTES OF GOD are the several perfections of the Divine nature. Some distinguish them into negative and positive, or affirmative. The negative are such as remove from him whatever is imperfect in creatures; such are infinity, immutability, immortality, &c. The positive are such as assert some perfection in God which is in and of himself, and which, as existing in the creatures, in any measure, is from him. This distinction is now mostly discarded. Some distinguish them into absolute and relative: absolute ones are such as agree with the essence of God; as Jehovah, Jah, &c.: relative ones are such as agree with him in time, with some respect to his creatures, as Creator, Governor, Preserver, Redeemer, &c. But the more commonly received distinction of the attributes of God, is into *communicable* and *incommunicable* ones. The communicable ones are those of which there is some resemblance in men; as goodness, holiness, wisdom, &c.: the incommunicable ones, are, such as there is no appearance or shadow of in men; as independence, immutability, immensity, and eternity.

ATTRITION. The casuists of the church of Rome have made a distinction between a perfect and imperfect *contrition.* The latter they call *attrition*, which is the lowest degree of repentance, or a sorrow for sin, arising from a sense of shame, or any temporal inconvenience attending the commission of it, merely from the fear of the punishment due to it, without any resolution to forsake it. In consequence of which doctrine, they teach that, after a wicked and flagitious course of life, a man may be reconciled to God, and his sins forgiven on his death-bed, by confessing them to a priest with this imperfect degree of sorrow and repentance. This distinction was settled by the council of Trent. It might, however, be easily shown that the mere sorrow for sin because of its consequences, and not on account of its evil nature, is no more acceptable to God than hypocrisy itself can be.

AVA, A'va, the name of a city, 2 Kings xvii. 24.

AVARAN, Av'a-ran, a son of Mattathias, the high priest, 1 Mac. ii. 5.

AVEN, A'ven, *iniquity, sorrow, riches.* A city of Egypt, afterward called Heliopolis, and On, Ezek. xxx. 17. Herodotus informs us, that in this city there was an annual assembly in honour of the sun, and a temple dedicated to him. It appears, however, highly probable, that in the days of Joseph, this title among the Egyptians, denoted rather the *Sun of Righteousness*, than the *material light;* for by the behaviour of Pharaoh, to Joseph and Jacob, and especially by Joseph's care to preserve the land to the priests, Gen. xlvii. 22, 26, it seems evident that the true religion prevailed in Egypt in his time; and it is incredible that Joseph should have married the daughter of the priest of On, had that name among the Egyptians denoted *only* the *material light;* which, however, no doubt, they, like all the rest of the world, idolized in after times, and to which we find a temple dedicated among the Canaanites, under this name, Josh. vii. 2.

2. Aven, a plain in Syria, which seems to be the same with Baal-beck, or the valley of Baal, where was a magnificent temple dedicated to the sun, and is called the *valley* of Lebanon, Josh. xi. 17: see also Amos i. 5. It is between Lebanon and Antilibanus, and is a part or the whole of Cœlo-Syria, one of the most pleasant and fertile parts of the earth. About thirty miles north of Damascus, stands Baal-beck, the ruins of whose temple is to this day the wonder of all beholders.

3. Bethel is called Aven, or Beth-aven, because of the wickedness committed there, Hos. x. 8, v. 8.

AVENGE, to punish an affront, or injury, Lev. xix. 18. God has a sovereign, and magistrates a subordinate power and right to avenge injuries, Psa. xciv. 1. He who prosecuted the man-slayer under the law, was called *the avenger of blood*, and had a right to slay the person, if he found him without the city of refuge.

AUGIA, Au'gi-a, one who returned from captivity, 1 Esdr. v. 38.

AUGUSTUS, Au-gus'tus, *lucky, royal, consecrated; of great magnificence.* The emperor of Rome, and successor to Julius Cæsar. The battle of Actium, which he fought with Mark Antony, and which made him master of the empire, happened fifteen years before the birth of Christ. This is the emperor who appointed the enrolment, mentioned Luke ii. 1, which obliged Joseph and the Virgin Mary to go to Bethlehem, the place where Jesus Christ was born. Augustus procured the crown of Judea for Herod, from the Roman senate. After the defeat of Mark Antony, Herod adhered to Augustus, and was always very faithful to him. Augustus loaded him with honours and riches; and when this monarch undertook to subjugate Arabia to the Roman empire, Herod gave Ælius Gallus, who had the charge of

this expedition, five hundred of his guards. Augustus was pleased to undertake the care of the education of Herod's two sons, Alexander and Aristobulus; and when Herod fell out with his sons, the emperor was kind enough to examine into the grounds of the quarrel, and once effected a reconciliation between them. He afterward very much disapproved of the rigorous method Herod had taken, by putting Alexander and Aristobulus, and last of all Antipater, to death. Upon this occasion, the emperor jocosely observed, That to be Herod's hog was greatly preferable to the being his child.

Augustus, towards the conclusion of his reign, met with great afflictions from his own family, and especially from his daughter Julia; who, by her adulteries and nocturnal revels, had made her life infamous; at which her father was so provoked, that he once resolved to put her to death; but, upon further consideration, banished her; as he afterward did her daughter, who was convicted of the like crimes; and in the space of a few years after, young Agrippa, his only surviving grandson, by his daughter Julia, whom he had lately adopted for his own son, by his scandalous life, became so odious to the emperor, that he banished him likewise: afterward, when any mention was made of these undutiful children, whom he usually denominated his three biles, or imposthumes, he would often, deeply sighing, say, Would to heaven I had lived without a wife, or died without children! This depravation of his own family, it is presumed, was one reason for his making such strict laws against all lewdness and adultery, and concerning marriages and divorces: and to encourage matrimony, abstinence, and virtue.

Augustus, after the death of Lepidus, assumed the high priesthood among the Romans. This dignity gave him an inspection over ceremonies and matters relating to religion. One of his first concerns was, to order an examination into the books of the Sybilline prophecies: those that were genuine he reposited in the capitol; but the spurious he condemned to the flames: and it is generally supposed, that upon his perusal of these prophecies, foretelling the appearance of a greater prince, to whom all the world should pay adoration, he utterly refused the title of Lord, which the people unanimously offered him. And it is observed, that this, by the by, gave some sanction to the story mentioned by Suidas, that Augustus, sending to the Pythian oracle to inquire who should succeed him, was answered by that demon, that "a Hebrew child, Lord of the gods, had commanded him to return to hell, and that no further answer was to be expected." Whereupon Augustus erected an altar in the capitol, *Primogenito Dei*, To the first-born of God.

Augustus, now grown old, being near Capua, and finding himself dangerously ill, sent to Tiberius, whom he had appointed his successor, and his most intimate friends, and recommended many wise and useful things to them. But, being inclined to leave the world with the triumphs of a pagan philosopher, he ordered himself to be dressed very gayly, and then, as if he had been an actor upon the stage, asked his friends whether he had played his part well? And on their answering that he had, he cried, *Plaudite*, and so expired, in the arms of his beloved wife, Livia, in the 75th year of his age, and the 41st of his reign, to the inexpressible grief of all his subjects.

AVIM, A'VIM, *wicked, perverse.* A city in the tribe of Benjamin, Josh. xviii. 23.

AVIMS, A'VIMS, *wicked men.* A people descended from Heveus, the son of Canaan. This people dwelt at first in the country which was afterward possessed by the Caphtorims, or Philistines. The Scripture says expressly, that the Caphtorims drove out the Avims, who dwelt in Hazerim, even unto Azzah, Deut. ii. 23. There were also Avims, or Hivites, at Shechem, or Gibeon, Josh. xi. 19; for the inhabitants of Shechem were Hivites. Lastly, there were some of them beyond Jordan, at the foot of Mount Hermon. Bochart thinks, that Cadmus, who conducted a colony of the Phœnicians into Greece, was an Hivite. His name, Cadmus, comes from the Hebrew, Kedem, the east; because he came from the eastern parts of the land of Canaan. The name of his wife Hermione was taken from Mount Hermon, at the foot whereof the Hivites dwelt. The metamorphosis of the companions of Cadmus into serpents is founded upon the signification of the name of Hivites, which in the Phœnician language signifies serpents.

AVITH, A'VITH, *wicked, perverse.* The capitol of Hadad, king of Edom, Gen. xxxvi. 35.

AURANUS, AU-RAN'US, a leader of a mob, 2 Mac. iv. 40.

AUTEUS, AU-TE'AS, one who returned from captivity, 1 Esdr. ix. 48.

AUTHORITY, RULE or POWER, Prov. xxix. 2. 2. Majesty and influence, tending to awaken, persuade, and captivate the heart, Matt. vii. 29. 3. A warrant, order, or permission from a superior, Matt. xxi. 23, Acts ix. 14.

AWAKE, to come out of natural sleep, Gen. xxviii. 16. 2. To awake from spiritual sleep, or death in sin, Eph. v. 14. 3. To rise from the dead, when spoken of saints, John xi. 11. Like other human actions, it is sometimes applied to God, though improperly; for the ever-watchful eyes of God are never closed.

AZAELUS, AZ-A-E'LUS, one who returned from captivity, 1 Esdr. ix. 34.

AZALIAH, AZ-A-LI'AH, *departure of God.* Father of Shaphan, 2 Kings xxii. 3.

AZANIAH, AZ-A-NI'AH, *hearkening the Lord, the weapons of the Lord.* The father of Joshua, a Levite, Neh. x. 9.

AZAPHION, Az-a'phi-on, one who returned from captivity, 1 Esdr. v. 33.

AZARA, Az'a-ra, one whose sons served in the temple, 1 Esdr. v. 31.

AZAREEL, Az'a-reel, *the help of God.* One of king David's worthies, who resorted to him at Ziklag, 1 Chron. xii. 6.

2. Azareel, one who returned from the Babylonish captivity, Ezra x. 41.

AZARIAH, Az-a-ri'ah, *the help of the Lord.* The name of several high priests among the Jews, and of some others.

1. Azariah, the high priest, succeeded Ahimaaz, 1 Chron. vi. 9, and was himself succeeded by Johanan. It is conjectured that this Azariah was the same person that is called Amariah, 2 Chron. xix. 11, and lived under Jehoshaphat, king of Judah, A. M. 3092.

2. Azariah, the son of Johanan, high priest of the Jews, 1 Chron. vi. 10. It is thought he may have been the same with Zechariah, the son of Jehoiada, killed A. M. 3164.

3. Azariah, high priest of the Jews in the reign of Azariah, otherwise called Uzziah, king of Judah.

4. Azariah, high priest of the Jews in the reign of Hezekiah, 2 Chron. xxxi. 10. He was the father of Hilkiah.

5. Azariah, who lived under the last kings of Judah; he was the father of Seraiah, the last high priest of the Jews before the captivity, 2 Chron. xxxvi. 14.

6. Azariah, the son of the high priest Zadok, 1 Kings iv. 2; but we do not read that he succeeded his father. This was also the name of several laymen among the Jews; as,

1. Azariah, or Uzziah, king of Judah, son of Amaziah. He began to reign at the age of sixteen years, and reigned fifty-two years in Jerusalem; his mother's name being Jecholiah, 2 Kings xv. Azariah did that which was right in the sight of the Lord; nevertheless he did not destroy the high-places; and the people, against the express prohibition of God, continued to sacrifice there. This prince is called Uzziah, in the Chronicles. 2 Chron. xxvi. having taken upon him to offer incense in the temple, which office belonged entirely to the priests, he was struck with a leprosy, A. M. 3221, and continued without the city, separated from other men, until the day of his death. Josephus says, that, upon this occasion, a great earthquake happened; and that the temple opening at the top, a ray of light darted upon the king's forehead, the very moment he took the censer into his hand, and he instantly became a leper; nay, that the earthquake was so very violent, that it tore in sunder a mountain west of Jerusalem, and rolled one half of it over and over to the distance of four furlongs, till at length it was stopped by another mountain, which stood over against it; but choked up the highway, and covered the king's gardens with dust. This is what Josephus adds to the history related in the Chronicles; but the truth of it may be justly suspected. We know, indeed, that there was a very great earthquake in the reign of Uzziah; for, Amos, ch. i. 1, and Zach. ch. xiv. 5, make mention of it: however, it is not certain that it happened at the very time that Uzziah took upon him to offer incense.

During the time that Uzziah was a leper, his son Jotham, as his father's viceroy, took the public administration upon himself, and succeeded him after his death, which happened in the 52d year of his reign, A. M. 3246. He was not buried in the royal sepulchre, but in the same field, at some distance, on account of his leprosy.

The first part of Uzziah's reign was very successful; he obtained great advantages over the Philistines, Ammonites, and Arabians. He made additions to the fortifications at Jerusalem, and always kept an army on foot of 307,000 men, and upwards, 2 Chron. xxvi.; and he had great magazines, very well stored with all sorts of arms, as well offensive as defensive; and he was a great lover of agriculture, and had a vast number of husbandmen in his plains, vine-dressers in the mountains, and shepherds in the vallies.

2. Azariah, the son of Nathan, captain of Solomon's guards, 1 Kings iv. 5.

3. Azariah, a prophet, the son of Oded, who went, by God's appointment, to meet and deliver a message to Asa, king of Judah, 2 Chron. xv. 1—7, which words inspired Asa, and he began to destroy all the remaining idols in his dominions. This is all we know of this prophet.

4. Azariah, the son of Obed; one of those to whom the high priest Jehoiada, discovered that the young prince, Joash, was living, whom he likewise sent through all the land, to gather the Levites together, in order to place this young prince upon the throne of his ancestors, 2 Chron. xxiii. 1, 2, &c.

5. Azariah, the name of two sons of Jehoshaphat, the king, 2 Chron. xxi. 2.

6. Azariah, the son of Hoshaiah, accused the prophet Jeremiah of deceiving the people, Jer. xliii. 2, because he advised the Jews that remained behind, after the captivity, against going into Egypt. Azariah, supported by Johanan, the son of Kariah, and some others, carried away Jeremiah and Baruch into Egypt, with the rest of the people.

AZARIAS, a person left by Judas Maccabæus, with another captain, whose name was Joseph, to guard Jerusalem. When these men heard how successful Judas had been, they had a mind to distinguish themselves by engaging the enemy. They marched, therefore, with this design, but were defeated by Georgias, near Jamnia, and lost 2000 men, 1 Mac. v. 60.

AZAZ, A'zaz, the father of Bela, 1 Chron. v. 8.

AZAZIAH, Az-a-zi'ah, a Levite zealous for the law, 2 Chron. xxxi. 13.

AZBUK, Az'buk, the father of Nehemiah, Neh. iii. 16.

AZEKAH, Az-e'kah, *strength of walls.* A city of Judah, Josh. x. 10, xv. 35. Jer. xxxiv. 7. The Philistines, in whose army was Goliah, were encamped at Shocoh and Azekah, 1 Sam. xvii. 1, which lay to the south of Jerusalem, and the east of Bethlehem, about four leagues from the former, and five from the latter.

AZEL, A'zel, *he departed.* A descendant from king Saul, 1 Chron. viii. 38.

AZEM, A'zem, a city in the tribe of Simeon, Josh. xix. 3.

AZEPHURITH, Az-e-phu'rith, one who returned from captivity, 1 Esdr. v. 16.

AZETAS, Az-e'tas, one who returned from captivity, 1 Esdr. v. 15.

AZGAD, Az'gad, *a strong army, strength of felicity; a gang of robbers; a troop of soldiers.* One who returned from captivity, Ezra. ii. 12.

AZIA, Az'i-a, one who returned from captivity, Esdr. v. 31.

AZIEL, Az'i-el, *strength of the Lord.* A musician, 1 Chron. xv. 20.

AZIZA, A-zi'za, *strength;* one who returned from captivity, Ezra. x. 27.

AZMAVETH, or Beth-azamaveth, Neh. vii. 28, xii. 29, a city thought to be in the tribe of Judah, near Jerusalem and Anathoth.

2. Azmaveth, the son of Beroni, one of the thirty gallant men belonging to David's army, 2 Sam. xxiii. 31.

3. Azmaveth, the son of Jehoadah, of the tribe of Benjamin, and family of King Saul, 1 Chron. viii. 36.

4. Azmaveth, the son of Adiel, 1 Chron. xi. 33.

AZMON, Az'mon, *bone of a bone; our strength.* A city which was on the southern borders of Canaan, Num. xxxiv. 4.

AZNOTH-TABOR, Az'noth-Tabor, *the ears of election or of purity*, Josh. xix. 34; or simply, Azanoth, or Aznoth, a city which Eusebius places in the plain not far from Diocesarea.

AZOR, Az'or, *a helper; entry; a court; converted.* The son of Eliakim. His name is found in the genealogy of Christ, Matt. i. 13.

AZOTH, Az'oth, Azotus, or Ashdod, Acts viii. 40.

AZRIEL, Az'ri-el, *the help of God.* One of king David's worthies, of the tribe of Manasseh, 1 Chron. v. 24. This is the name of two other men among the Jews, of whom nothing particular is known, except their names.

AZRIKAM, Az'ri-kam, *help; rising up; revenging; void; strength.* A person who was massacred by Zichri, 2 Chron. xxviii. 7.

2. Azrikam, one of Ezra's assistants in reading the law, Neh. xi. 15.

3. Azrikam, a descendant of king David, 1 Chron. iii. 23.

4. Azrikam, a descendant of king Saul, 1 Chron. ix. 44.

AZUBAH, Az'u-bah, *forsaken.* The wife of Caleb, 1 Chron. ii. 18.

2. Azubah, wife of Asa, king of Judah, and mother of Jehoshaphat, 1 Kings xxii. 42.

AZUR, Az'ur, father of the false prophet Hananiah, Jer. xxviii. 1.

2. Azur, the father of Jaazaniah, prince of the people, Ezek. xi. 1.

AZURAN, Az'u-ran, one who returned from captivity, 1 Esdr. v. 15.

AZZAH, Az'zah, *strong.* A country of the Avims, Deut. ii. 23.

AZZAN, Az'zan, *the strength.* The father of Paltiel, prince of the tribe of the children of Issachar, Num. xxxiv. 26.

AZZUR, Az'zur, *holpen*, or *helper.* One who sealed the covenant with Nehemiah, the governor, Neh. x. 17.

# B

BAAL, Ba'al, or Bel, *master, lord*, or *husband.* Baal, in the Hebrew tongue, signifies *Lord;* and, as Seldon observes, was anciently the name of the true God, until the world grew wicked, and applied it to the sun; in process of time to the stars; and, lastly, to the kings whose memory was dear to them. It is further observed, that the Phœnician Belus, or Baal, was the same with the European Jupiter; and, as Sidon was situated on the sea-coast, their Baal was called by the Greeks, the Jupiter of the sea. The word certainly denotes a *ruler;* and by this name, when singular, the idolaters of several nations worshipped the *sun*, or *solar fire*, as the great independent ruler of nature.

The truth is, the name of Baal is used in a generical sense for the great god of the Phœnicians, Chaldeans, Moabites, &c. Josephus will have it that the Chaldeans worshipped Mars under this name. Some learned men think that the Baal of the Phœnicians is the Saturn of the Greeks; which is probable enough, from the human sacrifices offered to Saturn, and those which the Scriptures tell us were offered to Baal. Others are of opinion that Baal was the Phœnician, or Tyrian Hercules, a god of great antiquity in Phœnicia. However this may be, it would appear more probable from Scripture, that the Phœnicians worshipped the sun, under the name of Baal, as already observed; for Josiah, willing to make some amends for the wickedness of Manasseh, in worshipping Baal, and all the host of heaven, put to death the idolatrous priests that burnt incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. He likewise took away the horses that the kings of Judah had given to the sun, and burnt the chariots of the sun

with fire, 2 Kings xxiii. 5, 11. Here the worship of the sun is particularly described; and the sun itself is often called by the name of *Baal*. This great luminary was adored over all the east, and was the most ancient deity, the worship whereof is acknowledged among the heathens. The Indians of the west, or South America, pay Divine honours to the sun. "They wait there," says a certain writer, "barefooted, till the sun rises, being turned attentively to the east; and as soon as it appears, they fall on their knees to pay divine adorations, and frequently kiss their hands.——The first sacrifice which they offer to the sun is a black lamb," &c.

The Hebrews often imitated the idolatry of the Canaanites in adoring Baal. They offered human sacrifices to him, in groves, upon high-places, and upon the terraces of houses. Baal had priests and prophets consecrated to his service. All sorts of infamous and immodest actions were committed in the festivals of Baal and Astarte. See Jer. xxxii. 35, 2 Kings xvii. 16, xxiii. 4, 5, 12, 1 Kings xviii. 22, 2 Kings x. 19, 1 Kings xiv. 24, xv. 12, 2 Kings xxiii. 7, Hosea iv. 14.

The temples consecrated to this god are called in Scripture, חמנים, *chammanim*, which signifies places inclosed with walls, in which was kept a perpetual fire. Maundrel, in his journey from Aleppo to Jerusalem, observed some footsteps of these inclosures in Syria. In most of them there were no statues, in others there were some, but of no uniform figure. For the manner of worship observed by the priests of Baal, their odd gesticulations, &c. see the article Elijah.

This false deity is frequently mentioned in Scripture in the plural number, Baalim, which may intimate that either the name Baal was given to several different deities, or that there were many statues bearing different appellations, consecrated to this idol. Arnobius tells us, that Baal was of an uncertain sex, and that his votaries, when they called upon him, invoked him thus: Hear us, whether thou art a god or goddess.

Several critics have thought the Belus of the Chaldeans and Babylonians to be no other than Nimrod, their first king; whereas others have taken him for Belus, the Assyrian, father of Ninus; and others again for one of the sons of Semiramis. It is indeed very probable that the Belus of the Chaldeans and Babylonians was one of their first kings; but among the Phœnicians and Canaanites, *Baal* was certainly worshipped for the sun, or solar fire. See article Bel.

There were many cities in Palestine, whose names were compounded of Baal and some other word: whether it was that the god Baal was adored in them, or that these places were looked upon as the capital cities of their respective provinces, is uncertain.

BAALAH, Ba'al-ah, *her idol*, or *her spouse*. The city called Kirjathjearim, Josh. xv. 9, 1 Chron. xiii. 6. See Kirjathjearim.

BAALATH, Ba'al-ath, *proud lord*. A city in the tribe of Dan, Josh. xix. 44, 1 Kings ix. 18. This is also the name of a city built by Solomon, supposed to be the celebrated *Balbek*, 2 Chron. viii. 6.

BAAL-ATHBEER, a city lying to the south of the tribe of Simeon, Josh. xix. 8; perhaps the same as Ramoth, 1 Chron. iv. 33, 1 Sam. xxx. 27.

BAAL-BERITH, the god of the Shechemites, Judg. viii. 33, ix. 4, 46. For there was a temple at Shechem consecrated to this god, where his worshippers laid up that money which they gave afterward to Abimelech, the son of Gideon. Bochart conjectures, that Berith is the same as Beroe, the daughter of Venus and Adonis, who was given in marriage to Bacchus; and that she gave her name to the city of Berith, in Phœnicia, and afterward became the goddess of it. But the word *Baal-Berith* properly signifies, *lord of the covenant*, and may be taken for the god thought to preside over alliances and oaths; in like manner as the Greeks had their Ζευς ορκιος, and the Romans their *Deus Fidius*, or *Jupiter Pistius*.

Baal-Gad, a city situated at the foot of Mount Hermon, Josh. xi. 17, xii. 7, which lies on the south of Libanus and Damascus.

Baal-Hanan, the son of Achbor, who succeeded Saul in the kingdom of Edom, and was the seventh king thereof, Gen. xxxvi. 38, 1 Chron. i. 49.

Baal-Hazor, a city in the tribe of Ephraim, where Absalom kept his flocks, 2 Sam. xiii. 23. It seems to have been so called by the Canaanites in honour of their god Baal, or the sun. It is commonly thought to be the same as Hazor-Hadattah, in the lot of Judah, Josh. xv. 25; but if so its situation should be placed more to the south.

Baal-Hermon is generally placed northward of the tribe of Issachar and the great plain, 1 Chron. v. 23.

BAALE, from whence David fetched the ark, 2 Sam. vi. 2.

BAALIM, the plural number of Baal, signifying *lords*, in general.

Baalis, king of the Ammonites, who sent Ishmael, the son of Nethaniah, to kill Gedaliah, who had been set over the remnant of the Jews, who were not sent captive to Babylon, Jer. xl. 14.

Baal-Meon, a city in the tribe of Reuben, Num. xxxii. 38, 1 Chron. v. 8. The Moabites took Baal-Meon from the Reubenites, and they were masters of it in the time of Ezekiel, xxv. 9.

Baal-Peor, or Baal-Phegor, an idol of the Moabites and Midianites. We are told, Num. xxv. 3, that Israel joined himself to Baal-Peor. What this Baal-Peor was is a question that has been much disputed. The ancient Jews suppose him to have been no

other than Priapus, or the idol of turpitude, and that the worship of him consisted in the most obscene practices.

Some have thought, that as *Baal* is a general name signifying *lord*, *Peor* may be the name of some great prince deified after his death; and others have imagined that Peor being the name of a mountain in the country of Moab, on which the temple of Baal was built, Baal-Peor may be only another name of that deity taken from the situation of his temple, as Jupiter is styled Olympius, because he was worshipped in a temple built on Mount Olympus. Selden, who with good reason is of this last opinion, conjectures likewise, that Baal-Peor is the same with Pluto, and this he grounds on these words of the Psalmist, *They joined themselves to Baal-Peor, and ate the offerings of the dead*, Psal. cvi. 28. But Vossius observes, that by the sacrifices or offerings of the dead, in this passage, may be meant no more than sacrifices or offerings made to idols or false gods, who are very properly called *the dead*, in contradistinction to the true God, who in Scripture is styled the living God.

Baal-Perazim, the place where David put to flight the Philistines, 2 Sam. v. 20, about three miles south-west of Jerusalem, in the valley of Rephaim.

Baal-Shalisha, a place which, according to St. Jerom and Eusebius, is situated at the distance of fifteen miles north of Diaspolis, 2 Kings iv. 42.

Baal-Tamar, the place where the children of Israel engaged those of the tribe of Benjamin, which, according to Eusebius, was near Gibeah, Judg. xx. 33. This name was undoubtedly in honour of *Baal* or the *sun*, whose image or idol was probably there, accompanied by the *palm-tree*, signified by the word *tamar*. See article Palm-tree.

Baal-Zebub, Beelzebub, or Belzebub, *the lord of flies*. An idol or deity of the Ekronites. How this idol came to obtain this name is difficult to discover. Some commentators will have it, that this god was called Baal-Shamaim, or the Lord of heaven; but that the Jews, by way of contempt, gave him the name of Baalzebub: others, with greater reason, believe that he was styled the god of flies by his votaries, because he defended people from the flies, a troublesome and destructive insect in some hot countries, in like manner as the Eleans worshipped Hercules under the appellation of the *fly chaser*. And Pliny is of opinion, that the name of Achor, the god invoked at Cyrene against flies, came from Accaron or Ekron, the city where Baalzebub was worshipped, and where he had a famous temple and oracle. However, from what is related in 2 Kings i. 2, 3, 6, 16, he appears to have been one of their medical gods. The epithet *Zebub*, makes it probable that a *fly* was part of the imagery of the Baal at Ekron, or that a fly accompanied some other image of him, as we see in many instances produced by Montfaucon: especially since the LXX, who certainly knew much better than we, at this distance of time, can pretend to do, what were the emblematic representations of the heathen gods, have constantly rendered *Baalzebub*, *Baal the fly*. And however strange the worship of such a deity may appear to us; yet there is a most remarkable instance of a similar idolatry practised among the Hottentots to this day. For these people adore as a benign deity, a certain insect, peculiar, it is said, to the Hottentot countries. This animal is of the dimensions of a child's little finger, the back is green, and the belly speckled with white and red. It is provided with two wings, and on its head with two horns. To this little winged deity, whenever they set their eyes upon it, they render the highest tokens of veneration; and, if it honour a *kraal*, (a village,) with a visit, the inhabitants assemble around it in transports of adoration, as if the Lord of the Universe was come among them. They sing and dance round it while it continues, troop after troop, throwing to it the powder of Bacha, with which they cover at the same time the area of the kraal, the tops of their cottages, and every thing without doors. They kill two fat sheep as a thank-offering for this high honour.

In Scripture this deity is called the prince of devils, Matt. xii. 24, Luke xi. 15, for which reason Patrick and Le Clerc think, that he is the same deity with Pluto, whom the heathens made the god of hell. Ahaziah, king of Israel, having fallen from the terrace of his house into a lower room, and being dangerously hurt, sent to consult this deity, to know if he should be cured of his wounds.

The worship of this false deity must have prevailed in our Saviour's time, since the Jews accused him of driving out devils in the name of Beelzebub, their prince. Under what form this deity was represented, is uncertain, some place him on a throne, in the attire of a king; and Procopius Gazeus paints him under the figure of a fly.

Baal-Zephon is supposed by the Jewish rabbins, and after them by Grotius, to have been an idol set up to guard the confines of Egypt, Zephon signifying to contemplate or observe: but others take it to be the name of a town, on account that the Hebrews having left Egypt three days march, are said to have come to Baal-Zephon, Exod. xiv. 2, 9. If this be the name of a town it seems to have been wholly unknown to the ancient geographers.

BAANA, Ba'a-na, *in affliction; answering*. The son of Ahihud, governor of Taanach, Megiddo, and Bethshean, 1 Kings iv. 12.

BAANAH, Ba'a-nah, *in affliction*. An officer belonging to Ishbosheth, the son of Saul, who, with Rechab, another of that prince's officers, secretly entered his house, while he

was sleeping at noonday, according to oriental custom, and, cutting off his head, carried it to David. This prince, instead of rewarding them as they expected, gave orders for cutting off their heads and feet, and hung them over the pool of Hebron for so base an action, 2 Sam. iv.

2. BAANAH, one of king Solomon's purveyors of provisions, 1 Kings iv. 16.

BAANIAS, BA'AN-I-AS, one who returned from captivity, 1 Esdr. ix. 26.

BAARA, BA'A-RA, *a flame, or purging.* A wife of Shaharaim, 1 Chron. viii. 8.

BAASHA, BA'A-SHA, *in the work, or he who lays waste.* The son of Ahijah, commander in chief of the armies belonging to Nadab, the son of Jeroboam, king of Israel. Baasha killed his master treacherously at the siege of Gibbethon, a city of the Philistines, A. M. 3051, and usurped the crown, which he possessed twenty-four years, 1 Kings xv. 27, &c. And, to secure himself in his usurpation, he massacred all the relatives of his predecessor; which was a very barbarous action: though it proved the accomplishment of the prophecy denounced against the house of Jeroboam, by Ahijah, the prophet, 1 Kings xiv. 1, &c. Here it may not be improper to point out the difficulty in this prophecy respecting Baasha; which is, how Baasha's exaltation to the kingdom of Israel can be ascribed to God, seeing he got possession by his own cruelty. The translation of the crown was according to the Divine decree: but the cruel manner of executing the deed was from Baasha himself; he being an instrument sufficiently depraved to form a scourge and execute the divine purpose on the wicked house of Jeroboam. The expedition of this prince against Asa, king of Judah, with a view of building Ramah, has already been noticed. See the article Asa, and 2 Chron. xvi. Baasha died and was buried in Tirza, which was then the capital of the ten tribes, and was succeeded by his son Elah.

BAASIAH, BA-A-SI'AH, *in making or pressing together.* One of the ancestors of Asaph, a singer in the temple of Jerusalem, 1 Chron. vi. 40.

BABE, a young infant, Luke ii. 12. 2. Novices in knowledge and grace, Luke x. 21, 1 Cor. i. 26, 1 Pet. ii. 2.

BABEL, BA'BEL, *confusion or mixture*, Gen. xi. 9. It is incompatible with the nature and design of this work to enter at large into the various opinions of authors respecting the person or persons who projected this tower; the number of men engaged in the work; the length of time employed in the labour; the height to which it was carried; or even the motives that induced them to undertake the building. Indeed little satisfactory knowledge can be obtained from the heaps of conjectures of authors on this distant and dark subject. It may, however, not be improper to notice on the last of these inquiries, what Bochart has advanced. *We will make us a name,* said they, words, which he thinks plainly signifies that they erected their prodigious fabric that they might gain an immortal name with posterity. And to confirm this interpretation he cites 2 Sam. viii. 13, Isa. lxiii. 14, Jer. xxxii. 20. Dan. ix. 15. And it is granted that in these passages the same phrase עשה שם means to make or gain a name. But it has been asked, "How could the builders of Babel's gaining an immortal name with posterity, hinder their immediate dispersion, as the text in Genesis expresses?" In answer to this it may be observed that the words פֶּן נָמוּץ, rendered *lest we be dispersed*, are translated by the LXX *προ τυ διασπαϱηναι ημας, before we be dispersed*, a translation with which the Vulgate exactly agrees, reading "antequam dividamur in universas terras," *before we be divided into all lands:* that is, let us build us a tower and gain a name before we be dispersed. Many have thought that the tower of Belus, mentioned by Herodotus, and which was in his time to be seen in Babylon, was the tower of Babel, or at least was built upon the old foundation thereof. The learned Bochart is of this opinion, and thinks that whatever we read of the tower included in the temple of Belus, may very properly be applied to the tower of Babel. This tower, says Herodotus, was composed of eight towers placed one upon another, decreasing gradually in their size from the first to the last. Above the eighth was the temple of Belus, the passage to which, continues our author, was a vermicular path, carried round the exterior of the building. This path was so spacious, that it afforded room for carts and horses to pass and repass each other. And each tower in this vast structure was 75 feet high. It must be acknowledged, however, that our author's text in this particular is not very clear; *σταδιου και το μηκος και το ευϱος*, where the latin version makes the lowest of these towers a furlong thick, and a furlong high: from whence some authors, giving each of the towers the same height, will have the whole edifice a mile high: but it is plain that Herodotus meant no such thing, but only that this lower tower was a complete cube of a furlong, at least in length and breadth; and in this sense Strabo understood him. Belus, king of Babylon, by whose directions the building of the tower mentioned by Herodotus, is said to have been undertaken, lived long after Moses: whether by this Belus be meant Belus, the father of Ninus, or Belus the son of Semiramis; for the father of Ninus is, by Primate Usher, made contemporary with Shamgar, judge of Israel, A. M. 2682. Some modern travellers pretend to have found out the true ruins of this renowned structure; but they differ much in their accounts concerning the situation. Some place them nine miles north-west of Bagdad; others thirty-six miles south-west of that city, on the river Euphrates; whilst others look for them lower down that river. It is probable their existence has long been swept away.

BABI, Ba'bi, one who returned from captivity, 1 Esdr. viii. 37.

BABYLON, Bab'y-lon, 2 Kings xxiv. 1. The capital of Chaldea, built by Nimrod, Gen. x. 10, in the place where the tower of Babel was begun, according to the most general notion. Babylon being the capital of Nimrod's empire, its antiquity is not to be questioned; and indeed profane authors themselves, who knew nothing of the Scriptures, make the son of Belus, whom they will have to be the founder of Babylon, to have lived two thousand years before Semiramis. Others ascribe the foundation of it to Belus, the Assyrian, father of Ninus; and others to Semiramis. Marsham brings down the foundation of this city so late as the time of Nabonassar. But the opinion most generally followed, and the best grounded, is, that Nimrod founded it, Belus enlarged it, and Semiramis added so many great works to it, that she might not improperly be called the foundress of it: but Nebuchadnezzar was the person who put the finishing hand to it, and made it one of the greatest wonders of the world. The Scripture speaks of Babylon in many places, particularly after the reign of Hezekiah, who, upon his recovery from his indisposition, was visited by the ambassadors of Berodach-baladan, king of Babylon, 2 Kings xx. 12. Isaiah, who lived at the same time, speaks often of the calamities which the Babylonians should bring upon Palestine; of the captivity of the Jews; of their return from Babylon; of the fall of this great city, and the taking of it by the Medes and Persians. The prophets who lived after the time of Isaiah, as Jeremiah, Ezekiel, and Daniel, who were living in the reign of Nebuchadnezzar, and saw the great misfortunes of Jerusalem, and the dissolution of the kingdom of Judah, are still more taken up with the grandeur of Babylon, and its cruelty, and the evils with which God would finally overwhelm it. The sacred authors speak of it as one of the greatest and most powerful cities in the world. See Dan. iv. 30. Berosus, Megasthenes, and Abydenes, ascribe to this prince the walls of Babylon, and almost all the other prodigious works in it, which some ascribe to Semiramis. But Herodotus tells us, that the bridge, the river-banks, and the lakes, were the works of Nitocris, Nebuchadnezzar's daughter-in-law.

Though the Babylonish empire was, perhaps, the most ancient in the world, especially if we suppose Nimrod began his reign at Babylon; nevertheless we do not see either in Scripture or profane authors, that this empire was of any great consequence in the world till long after the days of Nimrod. In Abraham's time we observe there was a king of Shinar, Gen. xiv. Babylon was in the land of Shinar, but it may be doubted whether the king of Shinar was king of Babylon; and supposing he was, the figure he made in Chedorlaomer's army, where he was only as an auxiliary, does not give us any great idea of him. Julius Africanus says, Evechoüs, who is probably the same with Jupiter Belus, began to reign over the Chaldeans 224 years before the Arabians, or about A. M. 2242, about the time of the patriarch Isaac. The Arabians having declared war against Chinizitus, king of Babylon, deprived him of his crown, and Mardountius reigned there in his stead, about A. M. 2466, and the 40th year of Moses, and the 216th year before Belus, the Assyrian. This last prince began to reign in Babylon, A. M. 2682, in the time of Shamgar, judge of Israel. He was succeeded by Ninus, Semiramis, Ninyas, and others, whose names are not transmitted to us by historians, down to Sardanapalus, the last of the Assyrian kings, during the space of 526 years, from the time Ninus began to reign, most part whereof the city and province of Babylon were under a governor, appointed by the king of Assyria. And of these princes, how many soever they might be, there is no notice taken of any in Scripture, at least under the title of king of Babylon. And indeed of all the great number of Assyrian monarchs who reigned at Nineveh, the Scriptures speak only of Pul and Tiglath-Pileser, the former of whom some take to be the father of Sardanapalus, the last of the Assyrian kings who were successors to Ninus.

Under the article Assyria, we have shown how Arbaces and Belesis, having conspired against Sardanapalus, and reduced him to such distress that he destroyed himself, divided the Assyrian monarchy between them; and Belesis got the kingdom of Babylon for his share of the Assyrian empire. This is the Nabonassar from whose reign began the famous astronomical epocha at Babylon, called from him the æra of Nabonassar. In the sacred writings this prince is called Baladan, and his son, who succeeded him, Berodach-baladan. This is the prince who sent ambassadors to Hezekiah, to congratulate him on the recovery of his health, 2 Kings xx. 12. After him there reigned several other kings at Babylon, of whose history we are perfectly ignorant: however, we know that in the reign of Esarhaddon, king of Assyria, the royal family of Babylon became extinct, an interregnum of eight years, full of troubles, and commotions, ensued: whereof that prince taking the advantage, made himself master of Babylon, and united the two kingdoms of Nineveh and Babylon. He and his successors, of whom we have no authentic history, possessed the united kingdoms of Babylon and Assyria, till Nabopolassar, governor of Babylon, and Astyages, the son of Cyaxares, king of Media, took arms against Chynaladanus, killed him, divided his dominions, and utterly destroyed the Assyrian empire, A. M. 3378, from which time Babylon became the only capital of the Assyrian monarchy, Nineveh being destroyed. Nabopolassar was father to the great Nebuchadnezzar, the destroyer of Jerusalem, and the

most magnificent king of Babylon that we read of. Evil-merodach succeeded Nebuchadnezzar, and Belshazzar Evil-merodach.

The following is a description of Babylon in its greatest splendor, chiefly collected from Herodotus, who was upon the spot, and is the oldest and most reputable author that has treated of this subject. The whole city, which stood on a large plain, consisted properly of two parts, which were divided by the river Euphrates. The walls were every way prodigious: they were in thickness 87 feet, in height 350, and in compass 480 furlongs, or sixty miles: these walls were drawn round the city in form of an exact square: they were surrounded on the outside by a vast ditch full of water, and lined with bricks on both sides. On every side of the great square were twenty-five gates, that is, one hundred in the whole, which were made of solid brass; between every two gates there were three towers, and four more at the four corners, and three between each of these corners and the next gate on every side: every one of these towers was ten feet higher than the walls. From these twenty-five gates, on each side of this great square, went twenty-five streets in straight lines to the gates which were directly over against them in the opposite side; so that the whole number of streets were fifty, each fifteen miles long, whereof twenty-five went one way, and twenty-five on the other, directly crossing each other at right angles; and besides these there were also four half streets, which had houses only on one side, and the wall on the other: these went round the four sides of the city next the walls, and were each of them 200 feet broad, and the rest about 150. By these streets, thus crossing each other, the whole city was cut into 676 squares, each of which was four furlongs and a half on one side. Round these squares on every side towards the streets stood houses. The space within, in the middle of each square was all void ground, employed for yards, gardens, and other uses. A branch of the river Euphrates ran across the city, from the north to the south side; on each side of the river was a quay, and a high wall of the same thickness with those of the city. In these walls over against every street that led to the river were gates of brass, and from them descents by steps to the river.

The bridge was not inferior to any of the other buildings, either in beauty or magnificence; and before the building of the bridge, they diverted the course of the river Euphrates, and laid its channel dry, as well for the purpose of laying the foundation more conveniently, as to raise artificial banks on both sides of the river, to secure the country from those annual inundations whereby it overflows its banks, in a manner similar to the river Nile in Egypt. The river being turned out of its course to facilitate these works, was received into a prodigious artificial lake, dug for this purpose, to the west of Babylon; this lake was 52 miles square, and 35 feet deep, according to Herodotus, and 75 according to Megasthenes. Into this lake was the whole river turned by an artificial canal, till all the work was finished: then it was made to flow into its former channel. But that the Euphrates, in the time of its increase, might not overflow the city through the gates on its sides, this lake with the canal from the river was still preserved. The water received into the lake, at the time of these overflowings, was kept there all the year, as in a common reservoir, for the benefit of the country, to be let out by sluices at all convenient times, for the watering the lands below it. At the two ends of the bridge were two palaces, which had a communication with each other by a vault under the channel of the river: the old palace, which stood on the east side of the river, was thirty furlongs in circumference; and the new palace, which stood on the other side of the river, was sixty furlongs in circumference. It was surrounded with three walls, one within another, with some considerable spaces between them. These walls, as also those of the other palace, were embellished with an infinite variety of sculptures, representing all kinds of animals to the life. In this last palace were the hanging gardens, so much celebrated in history; these were of a square form, every side of which was 400 feet long: they were carried up into the air in the manner of several large terraces, one above another, till the height equalled the walls of the city. The ascent was from terrace to terrace by stairs ten feet wide, and the whole pile was sustained by vast arches raised upon other arches one above another, and strengthened by a wall surrounding it on every side 22 feet thick. On the top of these arches were laid large flat stones 16 feet long, and 4 feet broad: these were lined with bricks closely cemented together with plaster; and that covered with sheets of lead, upon which lay the mould of the garden.

Another of the great works of Babylon was the temple of Belus, mentioned already in the preceding article, and supposed to be the tower of Babel, built there at the confusion of languages. The riches of this temple in statues, tables, censers, cups, and other sacred vessels, all of massy gold, were immense: among other images there was one of forty feet high, which weighed a thousand Babylonish talents of gold.

Such were the chief works which rendered Babylon so famous, most of which are ascribed by profane authors to Semiramis. From the Assyrians, as has been already observed, this great and noble city came into the hands of the Persians, and from them into the hands of the Macedonians; and here it was that Alexander the Great died. But not long after his death this magnificent city began to decline apace, by the building of Seleucia,

about forty miles above it, by Seleucus Nicanor, who is said to have erected this new city in hatred to the Babylonians, and to have drawn out of Babylon 500,000 persons to people it: so that ancient city was, in the time of Curtius the historian, lessened one fourth part; in the time of Pliny reduced to desolation; in the days of St. Jerom turned into a park, wherein the kings of Persia were accustomed to hunt; and, according to the relation of some late travellers, is now reduced to one tower only, called the tower of Daniel, from whence may be seen all the ruins of this once vast and splendid city. So perish the vain labours of mankind!

Mr. Rawolff, who passed through the place in 1574, where this once famous city stood, speaks of its ruins in the following manner; "The village of Elugo," says he, "is now situate on a place where once Babylon of Chaldea stood. The harbour, where people land to pursue their journey to Bagdad, is a quarter of a league distant from it. The soil is so dry and barren, that they cannot till it, and so naked, that I could never have believed that this powerful city, once the most magnificent and renowned in the whole world, and situated in the fruitful country of Shinar could have stood there, had I not seen, by the situation of the place, by many antiquities of great beauty, and which are to be seen round about, and especially by the old bridge over the Euphrates, whereof some piles and arches of incredible strength are still remaining, that it certainly did stand there. The whole front of the village Elugo is the hill upon which the castle stood, and the ruins of its fortifications are still visible. Behind, and some little way beyond, is the tower of Babylon, which is half a league in diameter, but so ruinous, low, and full of venomous creatures, which lodge in the holes formed in the rubbish, that no one durst approach nearer to it that within half a league, except during two months in the winter, when these animals never stir out of their holes."

Now the reader may compare Isaiah's description of the condition to which Babylon should be reduced after its fall, with the account given of its present state by this traveller. "And Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah, it shall not be inhabited, neither shall the Arabian pitch his tent there, neither shall the shepherds make their folds there. But wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures, and the owl shall dwell there, and the satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces," Isa. xiii. 19, &c.

BABYLONIA, Ba-by-lo'ni-a, a province of Chaldea or Assyria, of which Babylon was the capital.

BABYLONIANS, the inhabitants of the kingdom of Babylon, Ezra iv. 9. The Babylonians are represented as being very rich, Isa. xiv. 4, Jer. l. 37: much given to merchandize, Ezek. xvii. 4, Isa. xlvii. 15: they are represented as covetous, a consequence of trade, Jer. li. 13: they were greatly given to luxury and softness, Isa. xlvii. 1, 8: they were extremely cruel, Jer. li. 25, Psalm cxxxvii. 8, 9; and hence God denounced judgments against them, Isa. xlvii. 1, &c. Jer. li. 8. The Babylonians were proud and haughty, Jer. l. 31, 32: they boasted much of their superiority in wisdom, Isa. xlvii. 7, 8; they were greatly addicted to astrology, augury, and necromancy, Isa. xlvii. 9, 12, 13, Dan. i. 20, ii. 2, iv. 6, 7, v. 7: they were given to uncleanness of the vilest kind, according to the primitive fathers of the Christian church: they tolerated polygamy, and practised sodomy, Dan. v. 2, 3, 23.

Viewing ancient Babylon and her children from all these points, many of the reformers were fully persuaded that modern Rome bore a strong resemblance to her, and that the papal hierarchy may be denominated the modern Babylon, Rev. xiv. 8, xvii. xviii.

BACA, Ba'ca, *mulberry-tree*. A village near Galilee, Psa. lxxxiv. 6.

BACCHIDES, Bac'chi-des, *a drunkard*. A governor of Mesopotamia, 1 Mac. vii. 8, and general of the troops belonging to Demetrius Soter, king of Syria. He was sent by Demetrius, together with the high priest Alcimus, to examine into the depredations which Judas Maccabæus was accused of committing in the country. He came, therefore, with a great army to Jerusalem, and sent a deputation of some persons to Judas Maccabæus and his brothers, with fraudulent propositions of peace, to which neither Judas nor his brethren gave any credit. After this, Bacchides left Jerusalem, and encamping at Bezeth, he gave directions to apprehend some of those who had deserted the party of the Syrians, and having murdered them, threw them into a well. This done, he put the whole province into the hands of Alcimus, whom he left with troops for its defence, and so returned to Antioch, where the king was. Some time after, towards the end of the same year, Bacchides returned into Judea with some of the king's choicest troops, to put a stop to the progress which Judas was making, who had obtained a signal victory over Nicanor. Bacchides went directly to Jerusalem, thinking to find Judas there, but he had retreated to Laisa, or Lesen, whither Bacchides went in search of him, 1 Mac. ix. The army of Judas consisted of only 3,000 men, whereas in that of Bacchides there were 20,000 foot and 2,000 horse. The forces of Judas being intimidated by the great superiority of the number in their enemy's army, deserted in great numbers, so that not more than 800 men were left. With these, however, he encountered Bac-

chides, broke his right wing, and pursued him as far as Mount Azotus: but the left wing of the army of Bacchides, having hemmed in Judas and his little troop, this hero was borne down by weight of numbers, and fell on the spot, A. M. 3843.

The whole country after this submitted to Bacchides, and he gave the government of it to a set of wicked men, who exercised their cruelty on the friends of Judas Maccabæus. But all the people having chosen Jonathan to succeed his brother Judas, Bacchides used his utmost endeavour to seize him, and put him to death; which Jonathan being informed of, retired to Thekoe, near Jerusalem, and from thence passed the river Jordan. Bacchides pursued him, and enclosed him in a place where he had Jordan in his rear, and woods on each hand, so that he was reduced to the alternative of conquest or death. He and his troops fought long with great bravery, but, being overpowered with numbers, he threw himself into the river, and with his men swam across. Bacchides lost a thousand men in that battle, and afterward returned to Jerusalem. He fortified several places in the country, took the children of the chief men in Israel for hostages, secured them in the fortress of Jerusalem, and, Alcimus dying soon after, he left Judea and returned to Antioch. Two years after, Bacchides, being recalled by a wicked party of the Jews, came with an army, and solicited those in his interest to seize Jonathan: but he avoided the ambuscades they had laid for him, and retired to Bethbasi, which he fortified, and abode there with his brother Simon. Bacchides, upon notice of this, besieged him: but Jonathan, after defending himself for a long time, left his brother Simon in the place, and himself took the field at the head of some troops. Simon, in the mean time, on his part, made several successful sallies on the enemy, burnt their machines, and compelled them to raise the siege. In short, Jonathan, having sent to demand peace, it was granted him, the prisoners were restored, and Bacchides returned to Antioch, from whence he made no more expeditions into Judea. This is all we know concerning the history of Bacchides.

BACHRITES, Bach'rites, descendants of Becher, Num. xxvi. 35.

BACCHURAS, Bac-chu'ras. A singer in the temple, who returned from the Babylonish captivity, 1 Esdr. ix. 24.

BACCHUS, Bac'chus. The god of wine among the heathens, the son of Jupiter and Semele, perhaps the Noah of the Bible, he lived A. M. 1900. Also the name of a martyr who suffered in the reign of the Emperor Dioclesian.

BACHUTH-ALLON, Bac'huth-Allon, *the oak of weeping.* Under which the nurse of Rebecca was buried, Gen. xxxv. 8.

BACKSLIDE, Αποστασια, a departure, falling off, or defection in matters of religion; an apostasy, Acts xxi. 21, 2 Thess. ii. 3, 1 Tim. iv. 1. It may be either partial, or complete. Partial, when it is in the heart, as Prov. xiv. 14. Complete, as in Heb. iii. 12, x. 25. Yet there are gracious promises left on record even for backsliders, see Jer. iii. 22, Hos. xiv. 4. St. Chrysostom observes, that when a house has a strong foundation, suppose an arch fall, some of the beams break, or a wall decline, while the foundation is good, these breaches may be repaired; so in religion, whilst a person maintains the true doctrines, and remains on the firm rock, though he fall, true repentance may restore him to the favour and image of God: but as in a house, when the foundation is bad, nothing can save the building from ruin: so when heretical doctrines are admitted for a foundation, nothing can save the professor from destruction; no sorrow for sin can be a substitute for this rock.

BADGER, a four-footed animal that burrows in the earth. So our translators have rendered תחש, and the plural תחשים, Exod. xxv. 5, Num. iv. 6, Ezek. xvi. 10. The word, according to the rabbins and some modern translators, denotes some kind of *animal*, a *badger*, or the like; but not so the ancient versions; which all agree that it means, not an animal but a colour: so the *Septuagint* throughout, υακινθος and υακινθινος, and the Vulgate, hyacinthus and hyacinthinus, *azure, sky-blue; Aquila, Symmachus*, and *Theodocian*, in Exod. xxv. 5, ιανθινα, *violet-coloured;* so *Bochart*, and Ezek. xvi. 10. An outermost covering for the tabernacle of *azure* or *sky-blue*, was very proper to represent the sky, or azure boundary of this system.

BAG, *purse or pouch*, Deut. xxv. 53, 1 Sam. xvii. 40, Luke xii. 33, Job xiv. 17. The money that was collected in the treasuries of eastern princes was told up in certain equal sums, *put into bags and sealed.* These are, in some parts of the Levant, what are called *purses*, where they reckon great expenses by so many purses. The money collected in the temple in the time of Joash, for its reparation, seems, in like manner, to have been told up in bags of equal value to each other, and probably delivered sealed to those who paid the workmen, 2 Kings xii. 10. In the east, in the present day, a bag of money passes, for some time at least, currently from hand to hand, under the authority of a banker's seal, without any examination of its contents. See Tobit ix. 5, xi. 16.

BAGO, Ba'go, one who returned from captivity, 1 Esdr. viii. 40.

BAGOAS, Ba-go'as, *the inwards; most secret; advanced; lifted up; bodily.* An eunuch of Holofernes, Judith xii. 11.

BAGOI, Ba'go-i, one whose family returned from captivity, 1 Esdr. v. 14.

BAHURIM, Ba-hu'rim, *warlike or valiant.* A city of Palestine in the tribe of Benjamin, two or three miles north-east of Jerusalem. 2 Sam. iii. 16, xvi. 5, xvii. 18.

BAHURUMITE, Ba-hu'rum ite, an inhabitant of Bahurim, 1 Chron. xi. 33.

BAJITH, Ba'jith, *a house.* The name of a heathen temple, Isai. xv. 2.

BAKBAKKER, Bak-bak'ker, the name of a Levite employed in building the temple at Jerusalem, 1 Chron. ix. 15.

BAKBUK, Bak'buk, *a narrow-mouthed bottle.* One whose children were of the lowest order in the service of the temple, Ezra ii. 51.

BAKBUKIAH, Bak-buk-i'ah, one who officiated in the worship of God in the temple at Jerusalem, Neh. xi. 17.

BAKE bread, see Ezek. iv. 12, Gen. xviii. 6, 1 Kings xvii. 13, xix. 6. *Rauwolff* observes that travellers frequently bake bread in the deserts of Arabia, on the ground heated for that purpose by fire, covering their cakes of bread with ashes and coals, and turning them several times till they are baked enough. See Hos. vii. 8. *Busequius* mentions the baking of bread under the coals by the women of *Bulgaria*, in *Turkey*, as an usual practice in his time. So *Niebuhr* says in his description of Arabia. The Arabs of the desert sometimes put a ball of paste upon coals of lighted wood, or upon camels' dung dried; they cover it carefully with fire, that it may be well baked; they afterward take it off the ashes and eat it hot.

BALAAM, a prophet and diviner of the city of Pethor, or Bosor, upon the Euphrates, whose practices with Balak, king of the Moabites, are recorded at large by Moses, Num. xxii. xxiii. xxiv. It is a question much debated among divines, whether Balaam was a true prophet of God, or no more than a magician, soothsayer, or enchanter, whose ability to foretel some future events, which he seems to have possessed, proceeded from Satan. It cannot be denied, however, that the Scripture expressly calls him a prophet, 2 Pet. ii. 15, and therefore many late writers have supposed that he had once been a good man and a true prophet, till, loving the wages of unrighteousness, and prostituting the honour of his office to covetousness, he apostatized from God, and, betaking himself to idolatrous practices, fell under the delusion of the devil, of whom he learned all his magical enchantments; though at this juncture, when the preservation of his people was concerned, it might be consistent with God's wisdom, to appear to him and grant him revelations. As to what passed between him and his ass, when that animal was miraculously enabled to speak to its master, commentators are divided in their opinions concerning it; whether it really and literally happened as Moses relates it, or whether it be an allegory only, or the mere imagination or vision of Balaam. But St. Peter, 2 Pet. ii. 16, evidently mentions it as a fact literally and certainly done, and so most interpreters explain it. St. Augustin, who understands it exactly according to the letter, finds nothing in the whole account more surprising than the stupidity of Balaam, who heard his ass speak to him, and answered as if he talked with a reasonable person. He is of opinion that this diviner was accustomed to prodigies like this, or that he was so strangely blinded by his avarice, as not to be stopped by an event of so extraordinary a nature. Le Clerc thinks, that Balaam might probably have imbibed the doctrine of transmigration of souls, which was certainly very common in the east, and from thence might be the less astonished at hearing a brute speak. And Dr. Patrick thinks, that Balaam was in such a rage and fury at the supposed perverseness of his beast crushing his foot, that, for the present, he could think of nothing else. But the conciseness of Moses's relation, who must be presumed to have omitted many circumstances, which, if rightly known, would dispel this and many more difficulties, that may be imagined in this transaction, does certainly furnish us with a better and more satisfactory answer.

We must own, says Calmet, that this is a miraculous fact related by an inspired writer, whose authority we are not allowed to call in question in the least particular: but we must study such ways of explaining it as are most conformable to reason, and most proper to solve the difficulties of it, without attacking the truth of the history. Now it is very possible for God to make an ass to speak articulately; it is indeed miraculous, and above the ordinary faculty of this animal, but not against the laws of nature.

Moses informs us that Balak being enraged to hear Balaam, whom he had sent for to curse the children of Israel, bless them three successive times, could no longer contain himself: but smiting his hands together, he bade him haste and begone, since by his foolish adherence to God's suggestions, he had both abused him, and defrauded himself. Balaam answered, Spake I not also to thy messengers which came to me, saying, if Balak would give me his house full of gold and silver, I cannot go beyond the commandment of the Lord to do either good or bad of my own mind. Nevertheless before I return, I will advise thee what to do, and will inform thee what this people shall do unto thine. Then resuming his prophetic style, he continued his discourse in the following manner, Num. xxiv. 15—25.

After these predictions, Balaam returned into his own country; but before he left the land of Moab, as if vexed at his own disappointment, in missing the promised reward, and with a purpose of revenging himself on the Israelites, as the cause of it, he instructed the Moabites and Midianites in a wicked scheme, which was to send their daughters into the camp of the Israelites, in order to draw them first into lewdness, and then into idolatry, the certain means of depriving them of the help of that God who protected them, this artifice succeeded; for as the Israelites

lay encamped at Shittim, many of them were deluded by these strange women, not only to commit whoredom with them, but to assist at their sacrifices, and worship their god Baal-Peor, Num. xxv. 1—3, xxxi. 16, Mic. vi. 5, 2 Pet. ii. 15, Jude 11, Rev. ii. 14, Deut. xxiii. 4, 5, Josh. xxiv. 9, 10, Neh. xiii. 2. God commanded Moses to avenge this crime. He therefore declared war against the Midianites, killed five of their princes, and a great number of other persons, without distinction of age or sex, and Balaam himself was involved in this misfortune, Num. xxxi. 8. And this is all we know of Balaam.

BALADAN, Ba'la-dan, *without rule or judgment.* The Scripture name for a king of Babylon, Isa. xxxix. 1, 2 Kings xx. 12, called by profane writers *Belesus*, or *Belesis*, *Nabonassar*, or *Nanybrus*. Baladan at first was only the governor of Babylon; but entering into a confederacy with Arbaces, governor of Media, and rebelling against Sardanapalus, king of Assyria, these two generals marched against him with an army of 400,000 men, and were beaten in three different battles. But the Bactrians deserting the king, and coming over to Baladan and Arbaces, the rebels attacked the enemy in the night, and made themselves masters of his camp. After this misfortune, Sardanapalus retreated to Nineveh, leaving the command of his army to his brother-in-law Salamenes. The conspirators attacked Salamenes, and defeated him in two great battles, after which they laid siege to Nineveh. Sardanapalus sustained the siege for three years; but the Tigris in the third year overflowing its banks, beat down twenty furlongs, or two miles and a half of the walls; whereupon the conspirators entered the city, and took possession of it, after Sardanapalus had burnt himself, and all his most valuable effects, upon a funeral pile erected for that purpose in his palace. Baladan was acknowledged king of Babylon, and Arbaces the king of Media. Berodach-Baladan, who sent ambassadors to Hezekiah, was the son of Baladan, 2 Kings xx. 1.

BALAH, Ba'lah, *old, worn.* A city in the tribe of Simeon, Josh. xix. 3.

BALANCE, in mechanics, one of the simple powers by which the difference or equality of weight in bodies is discovered. Unequal ones in trade are an abomination to God, Prov. xi. 1. Men are tried by the word of God, as bodies in the balance, Job xxxi. 6, Psa. lxii. 9, Dan. v. 27.

BALAK, Ba'lak, *who lays waste or destroys.* The son of Zippor, king of the Moabites, mentioned Num. xxii. 1, &c. Josh. xxiv. 9, Judg. xi. 25, Mic. vi. 5, Rev. ii. 14. We know nothing concerning the death of Balak, as God did not permit the Israelites to attack the Moabites, because Lot their father was nephew to Abraham.

BALAMO, Ba'la-mo, a city of Palestine.

BALANUS, Ba'la-nus, one who returned from captivity.

BALASAMUS, Ba-las'a-mus, one whose family returned from the Babylonish captivity, 1 Esdr. ix. 43.

BALD, want of hair, Lev. xiii. 40. Among the Jews it seems to have been a mark of deformity, and an object of ridicule, 2 Kings ii. 23. It was a mark of sorrow to the nations, Isai. xv. 2. The Jews were forbidden to make themselves bald for the dead, xiv. 1, 2.

BALM, צרה, צרא, or צרי, which signifies to flow as a vein or wound with blood. A gum or resin issuing from a tree. The Seventy constantly render it by Ῥητίνη, and the Vulgate by Resina. See Gen. xxxvii. 25, xliii. 11, Jer. viii. 22, xlvi. 11, li. 8. It has been supposed to be the same as the famous *Opobalsamum*, or *Balsam of Mecca*, vulgarly called, perhaps from Jer. viii. 22, xlvi. 11, the *Balm of Gilead.* But the tree, or rather shrub, producing this precious balsam, is a native of *Arabia Felix*, not of *Judea.* In different parts of the former country there are many of them growing at this day; but none of them are now found in Judea; nor is there any reason to think this shrub was even known there in the days of Jacob. But it is more probable that, as Josephus relates, Judea was indebted for it to the queen of *Sheba*, who presented it to King Solomon; and that it was thence propagated in the gardens near Jericho, on the west of the river Jordan; for it does not appear that it grew any where else in Judea, and therefore not in the land of Gilead, which lay on the east of that river. On the whole צרי, seems a general name for gums and resins issuing from shrubs and trees.

BALNUUS, Bal-nu'us, one whose sons returned from the Babylonish captivity, 1 Esdr. ix. 31.

BALTHASAR, Bal-tha'sar, a king of Babylon, Bar. i. 11.

BAMAH, Ba'mah, *an eminence, or high place.* One of the altars of the heathens, so called, Ezek. xx. 29.

BAMOTH, Ba-moth, *the high places.* Moses informs us that the Hebrews went from Nahaliel to Bamoth, and from Bamoth to the valley which lies in the country of Moab, Numb. xxi. 19, 20. Eusebius says Bamoth is a city of Moab, upon the river Arnon.

Bamoth-Baal, *the high places of Baal.* A city beyond Jordan, which was given to the tribe of Reuben, Josh. xiii. 17. Eusebius says it is situated in the plain where the river Arnon runs.

BAN, one whose sons returned from the Babylonish captivity, 1 Esdr. v. 37.

BANDS, material chains, Luke viii. 29, Acts xvi. 26. 2. A company of soldiers consisting of about 1,000 men, Acts x. 1, xxi. 31,

xxvii. 1. 3. Faith and love, Hos. xi. 1. 4. Revelation, or the Bible and conscience, Psa. ii. 1.

BANI, Ba'ni, one of King David's worthies, 2 Sam. xxiii. 36.

2. Bani, a Levite who returned from Babylon, Neh. iii. 17, 1 Chron. vi. 46.

3. Bani, a person who assisted in reading the law, Neh. viii. 7. Either he, or a person of the same name sealed the covenant, x. 13, 14.

4. Bani, one who returned from captivity, Ezra ii. 10.

BANID, Ba'nid, one who returned from captivity, 1 Esdr. viii. 36.

BANAIA, Ba-na-i'a, one who returned from captivity, 1 Esdr. ix. 33.

BANNER, Ensign, Standard, for armies, or caravans on their journeys in the eastern countries. The original דגל, is rendered by lexicons and translators under this word, as a noun, (in which form it often occurs,) *a standard, banner;* as a verb once, Psa. xx. 5, *to set up a banner;* as a participle pahul, *Vexillatus*, one distinguished by a banner, the chiefest; as a participle niphal, bannered, or with banners. The meaning of the root is illustrated by the very ingenious and sensible author of *Observations on divers passages of Scripture*, who shows, from *Pitts* and *Pococke*, that, as in *Arabia* and the neighbouring countries, on account of the intense heat of the sun by day, people generally choose to travel in the night; so, to prevent confusion in their large caravans, particularly in the annual one to Mecca, each company, of which the caravan consists, has its distinct portable *beacon*, which is carried on the top of a pole, and consists of several *lights*, which are somewhat like iron *stoves*, into which they put short dry wood, with which some of the camels are loaded. Every company has one of these poles belonging to it; some of which have ten, some twelve, of these lights on their tops, more or less; and they are likewise of different figures, as well as numbers; one, perhaps, in an *oval* shape, like a gate; another *triangular*, or in the form of an M, or N, &c. so that by these every one knows his respective company. They are carried in the front, and set up in the place where the caravan is to pitch, before that comes up, at some distance from one another. As travelling then *in the night* must be, generally speaking, more agreeable to a great multitude in that desert, we may believe a compassionate God, for the most part, directed Israel to move *in the night*. And in consequence, must we not rather suppose the *standards* of the tribes were *moveable beacons*, like those of the Mecca pilgrims, than flags, or any thing of that kind? From these particulars, compared with the word in the book of Canticles, it seems probable that the root, דגל, signifies *to enlighten, dazzle, glister;* and in confirmation of this, the word in Arabic signifies *to burn*, also to cover with gold or silver. It will signify then, as a noun, *a luminous standard* or *portable beacon*, resembling those above described. The four tribes of Judah, Reuben, Ephraim, and Dan, who encamped on the east, south, west, and north of the tabernacle respectively, probably had each of them one of these *luminous standards*, Numb. ii. 1—34.

BANNUS, Ban'nus, one who returned from captivity, 1 Esdr. ix. 34.

BANUAS, Ban'u-as, a Levite whose family returned from captivity, 1 Esdr. v. 26.

BAPTISM, the ceremony of washing, dipping, or plunging, reckoned among the rites of the Jewish religion. We read that Aaron and his sons were initiated in the priesthood by baptism, Exod. xxix. 4; and Spencer proves that, long before our Saviour's time, the Jews received proselytes into their church by baptizing them. Some, indeed, reckon this ceremony of initiation into the Jewish religion among the inventions of the Talmudists; but when it is considered that the Jews always held the practices of the Christians in abhorrence, it will appear highly probable that the rite was derived to them from the usage of their ancestors, before the coming of Christ. Some think the Jews adopted it by way of distinguishing themselves as orthodox, after the *Samaritan* schism. It is farther probable that, as the other sacrament of the Christian church, the Lord's supper, has a plain reference to the Jewish passover, the twin sacrament of baptism had its origin likewise in the rites of the Jewish religion.

Grotius is of opinion that the rite of baptism had its original from the time of the deluge; immediately after which, he thinks, it was instituted in memory of the world's having been purged by water. Spencer, who is fond of deriving the rites of the Jewish religion from the ceremonies of the Pagan, lays it down as a probable supposition, that the Jews received the baptism of proselytes from the neighbouring nations, who were wont to prepare candidates for the more sacred functions of their religion, by a solemn ablution; that by this affinity of sacred rites, they might draw the Gentiles to embrace their religion, and that the proselytes, in gaining of whom they were extremely diligent, Matt. xxiii. 15, might the more easily be won over from Gentilism to Judaism. In confirmation of this opinion he observes, first, That there is no Divine precept for the baptism of proselytes; God having only enjoined the rite of circumcision for the admission of strangers into the Jewish church, Exod. xii. 48. Secondly, That, among foreign nations, the Egyptians, Persians, Greeks, Romans, and others, it was customary that those who were to be initiated into their mysteries or sacred rites, should first be purified by dipping their whole body in water. That learned writer adds, as a

confirmation of his opinion, that the cup of blessing, Matt. xxvi. 27, likewise added to the paschal supper, seems plainly to have been derived from a pagan original; for the Greeks at their feasts, had one cup called ποτηριον αγαθου δαιμονος, *the cup of the good demon, or deity*, which they drank at the conclusion of their entertainment, when the table was removed. Since then a rite of Gentile original was added to one of the Jewish sacraments, viz. the passover, there can be no absurdity in supposing that baptism, which was added to the other sacrament, namely, circumcision, might be derived from the same source. In the last place, he observes, that Christ, in the institutions of his sacraments, paid a particular regard to those rites which were borrowed from the Gentiles; for, rejecting circumcision and the paschal supper, he adopted into his religion the sacred cup, thus preparing the way to the conversion and reception of the Gentiles into his church. Selden observes, a person was not to be baptized till the wound of his circumcision was perfectly healed; that then the ceremony was performed by plunging him into some large natural receptacle of water; and that baptism was never after repeated in the same person, or in any of his posterity, who derived their legal purity from the baptism of their ancestor.

When John the Baptist began to preach repentance, he instituted a sort of baptism, which he administered at or in the water of Jordan. He did not attribute the virtue to it of procuring the forgiveness of sins, but made use of it as a preparation only for the reception of Christ and his Gospel, Mark i. 4, Matt. iii. 2; and remission of sins by penitential acts, wherewith he required this ceremony to be attended. He exacted also not only sorrow for sin, but a change of life, and such practices as might evidence the sincerity of that sorrow. The form of John's baptism was more perfect than that of the Jews, but less perfect than that of Jesus Christ. It was, says St. Chrysostom, as it were, a bridge which, from the baptism of the Jews, made a way to that of our Saviour, and was more exalted than the first, but inferior to the second. That of John promised what that of Jesus Christ executed. After the baptism of John, that of Jesus Christ was still necessary, says St. Austin, in order to men's receiving the forgiveness of sins, and the grace of sanctification. Notwithstanding that John did not enjoin his disciples to continue the baptism which was of his institution, after his death, because, after the manifestation of the Messiah, and the communication of the Holy Ghost, it became of no use; yet there were many of his followers, who still administered it; and several years after the death and resurrection of Jesus Christ, did not even know that there was any other baptism than that of John. Of this number was Apollos, a learned and zealous man, who was of Alexandria, and came to Ephesus twenty years after the resurrection of our Saviour, Acts xviii. 25. And when St. Paul came after Apollos to the same city, ch. xix. 1, there were still some pious Ephesians, who had received no other baptism, and were not informed that the Holy Ghost was received by the baptism of Jesus Christ. As to this last baptism, our Saviour, sending his apostles to preach the Gospel throughout all the world, said, "Go, teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost."

The word baptism is frequently taken for sufferings, Mark x. 38, Luke xii. 50, Matt. xx. 22, 23. Of expressions like these, we find some traces in the Old Testament also, where waters often denote tribulations, Psa. lxix. 1, 15, cxxiv. 4, 5, and where to be swallowed up by the waters, and to pass through the great waters, signify to be overwhelmed with miseries and calamities.

The words of John the Baptist, Matt. iii. 11, intimating that he baptized only with water, but that the person who was to come after him would baptize with the Holy Ghost and with fire, have given occasion to a great variety of expositions upon the subject of Christ's baptism; but surely with very little reason; for the meaning of the words evidently is, that the influence of that Spirit, wherewith Christ would baptize his followers, would resemble, in several respects, the influence of fire, enlightening their minds in the knowledge of the truth, quickening their souls with spiritual and divine life, inflaming their affections with desire after God, gratitude and love to him, and zeal for his glory; consuming their lusts and sinful passions, refining and purifying their spirits from all the dross of vanity and sin, and transforming them into the Divine image and nature, as fire communicates its light, and heat, and whole nature to the fuel cast into it. The Baptist might also allude to the tongues of fire, which he foresaw the Lord Jesus would cause to rest on the heads of his apostles, on the day of Pentecost, as an emblem of the gift of tongues then conferred upon them, and of the zeal, power, and irresistible energy with which they should bear witness to the resurrection of Christ, and testify the Gospel of the grace of God.

Some difficulties have arisen with some interpreters, from what is said Acts ii. 38, and viii. 16, and much disputation, whether baptism ever was administered in the name of Jesus Christ only, without making express mention of the other persons in the Trinity. And whether such baptism is valid or lawful. Many of the fathers, and some councils, believed that the apostles had baptized in the name of Jesus Christ only; and herein, says St. Hilary, we are not to charge them with prevarication, nor condemn the Scriptures, as if they were self-contradicting, because they enjoin baptism to be performed in the name of the Father, Son, and Holy Ghost, and nevertheless inform us, that the apostles bap-

tized in the name of Jesus only. For, as St. Ambrose asserts, though one Person only of the Trinity be expressed, the baptism is perfect, because that whoever names one Person of the Trinity, includes the whole. Several others of the fathers, many councils, and eminent schoolmen believed, that the apostles baptized in the name of Jesus Christ only; and that, nevertheless, this baptism was good and lawful. But Calmet thinks, that it is not at all improbable that the fathers and doctors, and even the particular councils that have declared for this opinion, might be mistaken, first as to the fact and explanation of the texts of Acts ii. and viii. and afterward as to the consequences which they drew from it. Besides, it is certain, that the Latin authors and councils here produced, rested principally on the authority of St. Ambrose, who to them seemed decisive for the validity of this baptism; and our author has shown, 1. That the texts in the Acts of the Apostles are not any way clear for this opinion. 2. That it is very dubious whether the disciples ever baptized in the name of Jesus Christ only: and, 3. That even St. Ambrose is not favourable to this opinion.

St. Paul, 1 Cor. xv. 29, endeavouring to prove the resurrection of the dead, among several other reasons in support of the doctrine, says, "If the dead rise not at all, what shall they do who are baptized for the dead?" What will become of them? What shall they do to repair their loss, who are exposed to great sufferings in consequence of being *baptized for the dead?* a phrase of which various interpretations are given; three of which shall only be here mentioned. It means, say some, "In token of their embracing the Christian faith, *in the room of the dead* just fallen in the cause of Christ, but are yet supported by a succession of new converts, who immediately offer themselves to fill up their places, as ranks of soldiers who advance to combat in the room of their companions, who have just been slain in their sight." Others think it signifies "In hope of blessings to be received after they are numbered with the dead." But Dr. Macknight, whose interpretation seems most probable, supplies the words της αναστασεως, and reads the clause, *who are baptized for the resurrection of the dead;* or in consequence of their believing in the doctrine of the resurrection of the dead; on account of which faith, and their profession of it, they are exposed to great sufferings, for which they can have no recompense, if there be no resurrection of the dead, nor any future life at all.—*As to the proper subjects* of baptism, the ANTIPÆDOBAPTISTS hold that believing adults only are proper subjects, because the commission of Christ to baptize appears to them to restrict this ordinance to such only as are taught, or made disciples; and that consequently infants, who cannot be thus taught, ought to be excluded. It does not appear, say they, that the apostles, in executing the commission of Christ, ever baptized any but those who were first instructed in the Christian faith, and professed their belief of it. They contend that infants can receive no benefit from it, and are not capable of faith and repentance, which are to be considered as pre-requisites. *As to the mode:* They observe, that the meaning of the word Βαπτιζω signifies immerse, or dip, and that only; that John baptized in Jordan; that he chose a place where there was *much* water; that Jesus *came up out of the water;* that Philip and the eunuch went *down* both *into the water.* That the terms *washing, purifying, burying in baptism,* so often mentioned in the Scriptures, allude to this mode; that immersion *only* was the practice of the apostles, and the first Christians; and that it was only laid aside from the love of novelty, and the coldness of our climate. These positions, they think, are so clear from Scripture, and the history of the church, that they stand in need of but little argument for their support. Farther, they also insist that all positive institutions depend entirely upon the will and declaration of the institutor; and that, therefore, reasoning by analogy, from previously abrogated rites, is to be rejected; and the express command of Christ respecting baptism, ought to be our rule.

The Pædobaptists, however, are of a different opinion. As to the *subjects,* they believe that qualified adults, who have not been baptized before, are certainly proper subjects; but then, they think also, that infants ought not to be excluded. They believe that, as the Abrahamic and Christian covenants are the same, Gen. xvii. 7, Heb. viii. 12—that as children were admitted under the former—and that as baptism is now a sign, seal, or confirmation of this covenant—infants have as great a right to it as the children of the Israelites had to the seal of circumcision under the law, Acts ii. 39, Rom. iv. 11. That if children are not to be baptized because there is no positive command for it, for the same reason, women should not come to the Lord's supper; nor ought we to keep holy the first day of the week; none of these things being expressly commanded: that if the baptizing infants had been a human invention, how could such a practice have been so universal in the first three hundred years, and yet no record have remained when it was introduced, nor any dispute or controversy about it have taken place. Some reduce the question to a narrower compass, urging, 1. That God constituted in his church the membership of infants, and admitted them to that privilege by a religious ordinance, Gen. xvii. Gal. iii. 14, 17. 2. That this right of infants to church membership was never taken away. This being the case, they argue, infants must be received, because God has appointed it; and, since they must be received, it must be either with baptism or without it; but none must be received without baptism, therefore, infants

must of necessity be baptized. Hence it is clear that, under the Gospel, infants are still continued exactly in the same relation to God and his church, in which they were originally placed under the former dispensation. That infants are to be received into the church, and as such baptized, is also inferred from the following passages of Scripture: Gen. xvii. Isai. xliv. 3, Matt. xix. 13, Luke ix. 47, 48, Acts ii. 38, 39, Rom. xi. 17, 21, 1 Cor. vii. 14.

Though there are no express examples in the New Testament of Christ and his apostles baptizing infants, yet there is no proof that they were excluded. Jesus Christ actually blessed little children; and it would be hard to believe that such received his blessing, and yet were not to be members of the Gospel church. If Christ received them, and would have us receive them, how can it be reconciled to keep them out of the visible church? Besides, if children were not to be baptized, it would have been expressly forbidden. As whole households were baptized, it is probable there were children among them. From the year 400 to 1150, no society of men, in all that period of 750 years, ever pretended to say it was unlawful to baptize infants: and still nearer the time of our Saviour, there appears to have been scarcely any one who advised the delay of infant baptism. Irenæus, who lived in the second century, and was well acquainted with Polycarp, who was John's disciple, declares expressly, that the church learned from the apostles to baptize children. Origen, in the third century, affirms, that the custom of baptizing infants was received from Christ and his apostles. Cyprian, and a council of ministers, held about the year 254, no less than sixty-six in number, unanimously agreed that children might be baptized as soon as they were born. Ambrose, who wrote about 274 years from the apostles, declares, that the baptism of infants had been practised by the apostles themselves and the church, down to that season. The catholic church every where declares, says Chrysostom, in the fifth century, that infants should be baptized; and Augustin affirmed, that he never heard or read of any Christian, catholic or sectarian, but who always held that infants were to be baptized. They farther believe that there needed no mention in the New Testament of receiving infants into the church, as it had been once appointed, and never repealed. The dictates of nature also in parental feelings; the verdict of reason in favour of privileges; the evidence of children being sharers of the seals of grace, in common with their parents, for the space of 4000 years; and especially the language of prophecy, in reference to the children of the Gospel church, make it very probable that they were not to be rejected. So far from confining it to adults, it must be remembered that there is not a single instance recorded in the New Testament in which the descendants of Christian parents were baptized in adult years. That infants are not proper subjects for baptism, because they cannot profess faith and repentance, they deny. This objection falls with as much weight upon the institution of circumcision as infant baptism; since they are as capable or are as fit subjects for the one as the other. It is generally acknowledged, that if infants die, and a great part of the human race die in their infancy, they are saved: if this be the case, then why refuse them the sign in infancy, if they be capable of enjoying the thing signified?

*As to the mode:* They believe that the word Βαπτω signifies to dip, or plunge; but that the term Βαπτιζω, which is only a derivative of Βαπτω, and consequently must be something less in its signification, should be invariably used in the New Testament to express plunging, is not so clear. It is therefore doubted whether dipping be the *only* meaning, and whether Christ absolutely enjoined immersion; and that it is his positive will that no other should be used. As the word Βαπτιζω, is used for the various ablutions among the Jews, such as sprinkling, pouring, &c. Heb. ix. 10, for the custom of washing before meals, and the washing of household furniture, pots, &c. it is evident from hence that it does not express the manner of doing a thing, whether by immersion or effusion, but only the thing done; that is, washing; or the application of water in some form or other. It no where signifies to *dip*, but in denoting a mode of, and in order to washing or cleansing; and the mode or use is only the ceremonial part of a positive institute; just as in the Lord's supper, the time of day, the number and posture of the communicants, the quantity and quality of bread and wine, are circumstances not accounted essential by any part of Christians. If in baptism there be an expressive emblem of the descending influence of the Spirit, pouring must be the mode of administration: for that is the Scriptural term most commonly and properly used for the communication of Divine influences, Matt. iii. 11, Mark i. 8, 10, Luke iii. 16—22, John i. 33, Acts i. 5, ii. 38, 39, viii. 12, 17, xi. 15, 16. The term *sprinkling*, also, is made use of in reference to the act of purification, Isai. lii. 15, Ezek. xxxvi. 25, Heb. ix. 13, 14, and therefore cannot be inapplicable to baptismal purification. But it is observed, that John baptized *in Jordan:* to this it is replied, to infer always a plunging of the whole body in water, from this word, would, in many instances, be false and absurd. The same Greek preposition, εν, is used when it is said they should be baptized with fire, but few will assert that they should be plunged into it. The apostle, speaking of Christ, says, He came not, εν, by water only, but, εν, by water and blood. There the same word, εν, is translated *by*, and with justice and propriety, for we know no good sense in which we could say he came *in* water. It has been remarked that εν, is more than a hundred times, in the New Testament, rendered *at;* and in a hundred and fifty

others it is translated *with*. If it be rendered so here, John baptized at Jordan, or with the water of Jordan, there is no proof that he plunged his disciples in it.

Jesus, it is said, came up *out of* the water; but this is said to be no proof that he was immersed, as the Greek term ἀπὸ, often signifies *from;* for instance, Who hath warned you to flee *from*, not *out of*, the wrath to come; with many others that might be mentioned.

Again, it is said that Philip and the eunuch went down both into the water. To this it is answered, that here is no proof of *immersion;* for if the expression of their going down *into* the water necessarily includes dipping, then Philip was dipped as well as the eunuch. The preposition εἰς, translated *into*, often signifies no more than to, or unto: see Matt. xv. 24, Rom. x. 10, Acts xxviii. 14, Matt. iii. 11, xvii. 27. So that from none of these circumstances can it be proved that there was one person of all the baptized, who went into the water ankle deep. As to the apostle's expression, buried with him in baptism, they think it has no force; and that it does not allude to any custom of dipping any more than our baptismal crucifixion and death has any such reference. It is not the sign, but the thing signified, that is here alluded to. As Christ was buried and rose again to a heavenly life, so we, by baptism, signify that we are cut off from the life of sin, that we may rise again to a new life of faith and love.

To conclude this article, it is observed, against the mode of immersion, that, as it carries with it too much of the appearance of a burdensome rite for the Gospel dispensation; that it is too indecent for so solemn an ordinance; as it has a tendency to agitate the spirits, often rendering the subject unfit for the exercise of proper thoughts and affections, and indeed utterly incapable of them; as in many cases, the immersion of the body would, in all probability, be instant death; as in other situations it would be impracticable for want of water,—it cannot be considered as necessary to the ordinance of baptism.

BARABBAS, Bar-ab'bas, *the son of confusion*, or *shame*. A notorious robber, guilty also of sedition and murder, who was preferred to Jesus Christ by the Jews, when Pilate asked them at the feast of the passover, which of the two they would have delivered to them, Jesus or Barabbas, John xviii. 40.

BARACHEL, Bar'a-chel, *who blesses God*. The father of Elihu, Job xxxii. 2.

BARACHIAS, Bar-a-chi'as, *who blesses God*. The father of Zacharias, mentioned Matt. xxiii. 35, slain between the temple and the altar. There is a great diversity of opinions concerning the person of this Zacharias, the son of Barachias. Some think him to be Zacharias, the son of Jehoiada, who was killed by the orders of Joash, between the temple and the altar, 2 Chron. xxiv. 21. They pretend that Jehoiada had two names, Barachias and Jehoiada; and in the Gospel of the Nazarenes, quoted by St. Jerom, instead of Zacharias the son of Barachias, was put Zacharias, the son of Jehoiada. Others are of opinion that this Barachias was the father of Zecharias, the last of the twelve minor prophets, Zech. i. 1; but we have no proof of this Zecharias having died a violent death; nor that he was killed in the temple, between the altar of burnt-offering and the porch of the temple.

BARAK, Ba'rak, *thunder*. The son of Abinoam, who having been chosen of God to deliver the Hebrews out of that state of bondage under which they had been held by Jabin, king of the Canaanites, refused to obey the Lord's orders, which were signified to him by Deborah the prophetess, except upon the condition that she would accompany him, Judg. iv. 4—24. This happened A. M. 2719, and the land had rest during forty years, viz. till 2759.

BARBARIAN, a name given by the ancient Greeks to all those who were not of their own country, or who did not speak their own language, in which sense the word signified no more with them than a foreigner. This word is to be met with but once in the Greek or Latin translations of the Sacred Books, written in Hebrew, as in Psalm cxiv. 1, *In exitu Israel de Egypto, domus Jacob de populo barbaro*. The word לֹעֵז, which is rendered barbarian, in the Hebrew sense of it, signifies a stranger, who knows neither the holy language, nor the law of God; and answers to the notion the Greeks had of it; who, as has been already observed, applied it to all those who did not speak the Greek language, or were not governed by laws like those of the Greeks; thus the Persians, Egyptians, Hebrews, Arabians, Gauls, Germans, and even Latins, were in this sense barbarians. St. Paul comprehends all mankind under the names of Greeks and barbarians, Rom. i. 14. St. Luke calls the inhabitants of Malta barbarians, Acts xxviii. 2, 4. St. Paul uses the words Barbarian and Scythian as if they were synonymous, Col. iii. 11. And in 1 Cor. xiv. 11, for one who speaks a different language.

BARHUMITES, Bar-hu'mites: inhabitants of Bahurim, 2 Sam. iii. 16.

BARIAH, Ba-ri'ah, one of the posterity of King David, 1 Chron. iii. 22.

BARJESUS, Bar-je'sus, a Jewish sorcerer of the isle of Crete, Acts xiii. 6.

BARJONA, Bar-jo'na, *the son of a dove, or of Jonas*, Matt. xvi. 17.

BARKOS, Bar'kos, one whose children were Nethinims, Ezra ii. 52.

BARLEY, in botany, a genus of the triandria digynia class and order.

In Palestine barley was sown in autumn, and reaped in spring, that is, at the feast of the passover. The rabbins sometimes call barley the food of beasts, because it was used for feeding cattle, 1 Kings iv. 28. The Hebrews frequently used barley-bread, 2 Sam.

xvii. 26, 2 Chron. ii. 15. In the Gospel, Jesus Christ and his apostles had no other provision but five barley-loaves, John vi. 9: Elijah had a present of twenty barley-loaves, 2 Kings iv. 42. Moses remarks, that when the hail fell in Egypt, the flax and the barley were bruised and destroyed; because the flax was at its full growth, and the barley began to form its green ears, Exod. ix. 31, but the wheat and later grain was not damaged, because they were only in the blade. This happened some days before the Israelites departed from Egypt, and before the Passover. Barley is sometimes put to signify some low or mean thing, Ezek. xiii. 19. The prophet Hosea bought his wife for sixteen pieces of silver and an omer and a half of barley, Hos. iii. 2.

BARNABAS, Bar'na-bas, *the son of consolation.* A disciple of Jesus Christ, and companion of St. Paul in his apostolical labours. St. Barnabas was born at Cyprus, and descended from the tribe of Levi, whose Jewish ancestors are thought to have retired thither to secure themselves from violence during the troublesome times in Judea. His proper name was Joses, to which, after his conversion to Christianity, the apostles added that of Barnabas, signifying either the son of prophecy, or the son of consolation; the first respecting his eminent prophetical gifts; the other, his great charity in selling his estates, for the comfort and relief of the poor Christians, Acts iv. 36, 37. He was educated at Jerusalem, under the great Jewish doctor Gamaliel, which might probably lay the foundation of that intimate friendship which was afterward contracted between him and St. Paul. The time of his conversion is uncertain: but he is generally esteemed one of the seventy disciples chosen by our Saviour himself.

St. Barnabas was the person who introduced St. Paul to the Christians at Jerusalem, and assured them of the reality of his conversion, Acts ix. 26, 27. He was sent to Antioch to settle the new Christian church planted in that city, Acts xi. 22, where finding the work too great for a single hand, he went to Tarsus, and engaged St. Paul to assist him. Here the disciples were first called Christians, Acts xi. 26. He was employed with St. Paul in carrying a charitable contribution from Antioch to Judea, Acts xi. 29, 30. He was set apart with St. Paul, by a particular designation of the Holy Ghost, for the conversion of the Gentile world, Acts xiii. 2, &c. in consequence of which, he, with his fellow apostle, preached in Cyprus, his native country, where, at Paphos, a city much devoted to Venus, they converted the governor Sergius Paulus. Departing from thence, after an absence of three years, they returned to Antioch. At Lystra, a city of Lycaonia, the people took Barnabas for Jupiter, probably from the comeliness and gravity of his person, Acts xiv. At Antioch St. Paul and Barnabas had a dispute, which ended in their separation, Acts xv. 37, and what followed with respect to Barnabas is not related.

BARASA, Bar'a-sa, a city of Palestine.

BARODIS, Bar-o'dis, one whose family returned from Babylon, 1 Esdr. v. 34.

BARRENNESS: This was looked upon as reproachful among the Greeks and Romans, but particularly so among the Jews. Several reasons may be assigned for annexing the idea of disgrace to sterility in the Jewish women; but the principal are these; 1. They considered the command of God, *Be fruitful and multiply*, as obligatory upon them, and thought they had not done their duty, till it was literally fulfilled. 2. The disgrace of barrenness operated as a strong encouragement to matrimony, and answered both a political and moral purpose, in promoting population, and connecting in the bonds of marriage a people, who, from constitution and climate, were prone to fornication and acts of wanton indulgence. 3. The expectation of the *Messiah* strongly prevailed, and every woman entertained a hope that she might be the mother of the promised seed; a strong desire to have children consequently was excited among them, and the reproach of sterility would be in proportion to their wishes, after the wishes had become general. For a Jewish prophet to write a man *childless*, was looked upon as the greatest curse that could be denounced against him.

BARSABAS, Bar'sa-bas, *son of return*, or *rest.* Joseph Barsabas, surnamed Justus, was, according to Eusebius, one of the first disciples of Jesus Christ, and probably one of the seventy. After the ascension of our Saviour, while the apostles were together, expecting the descent of the Holy Ghost, according to their master's promise, St. Peter proposed to the assembly to fill the place of Judas the traitor, by choosing one of those disciples who had been all along eye-witnesses of our Saviour's actions, from the time of his beginning to preach, Acts i. 21. And this person was nominated along with Matthias; but was not chosen, the lot falling on Matthias, who was therefore numbered with the eleven apostles. We know nothing farther of the life of this Barsabas.

2. Barsabas was also the surname of Judas, one of the principal disciples mentioned Acts xv. 22, &c. Barsabas and some others were sent by the apostles, with Paul and Barnabas, to Antioch, and carried a letter with them from the apostles, signifying what the council at Jerusalem had decreed. After the reading of the letter to the brethren, which was received with joy, Barsabas and Silas continued here some time longer, instructing and confirming the brethren, after which Silas and Barsabas returned to Jerusalem. This is all we know of Barsabas.

BARTHOLOMEW, Bar-thol'o-mew; one of the twelve apostles, Matt. x. 3, and thought to be the same with Nathanael, one of the first disciples that came to Christ. The

reason of this opinion is, because as St. John never mentions Bartholomew in the number of the apostles, so the other evangelists never mention Nathanael; and as in John i. 45, Philip and Nathanael are joined together in their coming to Christ, so in the rest of the evangelists, Philip and Bartholomew are constantly put together. What renders this more probable is, that Nathanael is particularly mentioned among the apostles to whom the Lord appeared at the sea of Tiberias, after his resurrection, where were present Simon Peter, Thomas, and Nathanael of Cana in Galilee, the two sons of Zebedee, and two other of the disciples, who were probably Andrew and Philip, John xxi. 2. As St. Peter was called Bar-jona, i. e. the son of Jona, so Nathanael might be styled Bartholomew, or Bar-tolmai, i. e. the son of Tolmai; whence some have taken occasion to derive his pedigree from the Ptolemies of Egypt; but upon no better a foundation than a similitude of names. Our Saviour himself has drawn his character in that fine eulogium, "Behold an Israelite indeed, in whom there is no guile," John i. 47. It is thought this apostle travelled as far as India, to propagate the Gospel: for Eusebius relates, that a famous philosopher and Christian, named Pantænus, desiring to imitate the apostolical zeal, in propagating the faith, and travelling for that purpose as far as India, found there among those who yet retained the knowledge of Christ, the Gospel of St. Matthew, written in Hebrew, left there, as tradition asserts, by St. Bartholomew, one of the twelve apostles, when he preached the Gospel in that country. From thence he returned to the more northern and western parts of Asia, and preached to the people of Hierapolis, then in Lycaonia, and lastly in Albania, a city on the Caspian Sea, where his endeavours to reclaim the people from idolatry were crowned with martyrdom: he being, according to some writers, flayed alive, and crucified with his head downward. His festival is celebrated in the church on the 24th of August.

BARTIMEUS, Bar-ti-me'us, *blind son*, or *son of blindness*. The son of Timeus, a blind man of Jericho, who sat near the public road when our Saviour passed that way on his journey to Jerusalem, Mark x. 46—52. But St. Matthew, relating the same story, mentions two blind men, Matt. xx. 30—34. St. Mark thought proper to notice Bartimeus only, because he was more known, or expressed more faith and zeal, or who in speaking to Jesus on this occasion, might render himself more conspicuous. St. Luke, xviii. 35—43, mentions the cure of a blind man, which happened as Jesus entered Jericho.

BARUCH, Ba'ruch, *who is blessed*. The son of Neriah, and grandson of Maaseiah. He was of an illustrious birth, a descendant of Judah. Seraiah, his brother, had a considerable employment in the court of King Zedekiah; but he himself closely attended Jeremiah the prophet, and was his most faithful disciple, though his adherence to his master drew upon him several persecutions, and much bad treatment. He served him as long as he lived, in the capacity of secretary, and continued with him till his death. In the reign of Jehoiakim, king of Judah, A. M. 3398, while Jeremiah was in prison, Jer. xxxvi. 1, &c. this prophet received orders from the Lord to write down all the prophephecies which he had published down to that time. Baruch was employed in recording them. The king, on hearing these read, cut them in pieces and burned them. Baruch wrote a second copy with additions. In the fourth year of Zedekiah, Baruch went to Babylon with his brother Seraiah, and carried a long letter from Jeremiah, wherein the prophet foretold the misfortunes which should befall Babylon, and promised the captives that they should one day be set at liberty. Baruch executed the prophet's orders, read Jeremiah's letter to king Jehoiakim and other captives; after which he threw it into the Euphrates, as the prophet had ordered him. After his return to Jerusalem, he still continued his constant attendance on Jeremiah, and when Jerusalem was besieged by Nebuchadnezzar, and Jeremiah was thrown into prison, Baruch was confined there also: but after the surrender of the city, Nabuzaradan showed him great tokens of favour; and setting him at liberty, permitted him to go with Jeremiah wherever he pleased.

The remains of the people who had been left in the country, under the conduct of Gedaliah, having taken a resolution of going into Egypt, finding that Jeremiah opposed this journey, blamed Baruch; pretending that he induced the prophet to declare against it. At last, Jeremiah and Baruch, being obliged to follow the people into Egypt, Jeremiah died there, whereupon Baruch retired to Babylon, where the Rabbins say he died, in the 12th year of his captivity. But of what authority the book is which goes under his name, or by whom it was written, and whether any thing related therein be historically true, or the whole of it be a fiction, is quite uncertain.

2. Baruch, the son of Zabbai, a person who built part of the walls of Jerusalem after the Babylonish captivity, Neh. iii. 20.

3. Baruch; one who signed the covenant, Neh. x. 6.

4. Baruch, one of the rulers chosen by lot to dwell in Jerusalem, Neh. xi. 5.

BARZILLAI, Bar-zil'la-i, *the son of contempt*. A native of Rogelim, in the land of Gilead, and an old friend of David, who assisted him in his troubles when he was forced from Jerusalem by his son Absalom, 2 Sam. xvii. 27—29, xix. 31—40, 1 Kings ii. 7.

2. Barzillai, a native of Meholath, in the tribe of Simeon, 2 Sam. xxi. 8.

3. Barzillai, a person mentioned Neh. vii. 63.

BASCAMA, Bas'ca-ma, a city in the land of Gilead, 1 Mac. xiii. 23.

BASALOTH, Bas'a-loth, a city in Palestine, 1 Esdr. v. 31.

BASHAN, or Ba'san, *in the chance*, or *in the sleep*. One of the most fertile cantons of Canaan, which was bounded on the west by the river Jordan, on the east by the mountains of Gilead, on the south by the brook of Jabbok, and on the north by the land of Geshur. The whole kingdom took its name from the hill of Bashan, which is situated in the middle of it, and has since been called Batanæa; it had no less than sixty walled towns in it, besides villages. It afforded an excellent breed of cattle, and stately oaks, and was, in short, a plentiful and populous country. Og, king of the Amorites, possessed this country when Moses made the conquest thereof.

BASHAN-HAVOTH-JAIR, the country of Argob, settled by Jair, Deut. iii. 14, Num. xxxii. 41, 1 Chron. ii. 22.

BASHEMATH, Ba'she-math, *perfumed*, or *confusion of death*. A daughter of Elon the Hittite, whom Esau married against the consent of his parents, Gen. xxvi. 34. She was the mother of Reuel, Gen. xxxvi. 10.

BASILIAN MONKS, religious of the order of St. Basil, in the fourth century, who, having retired into a desert in the province of Pontus, founded a monastery, and drew up rules, to the amount of some hundreds, for his disciples. This new society soon spread all over the east, nor was it long before it passed into the west. Some pretend that St. Basil saw himself the spiritual father of more than 90,000 monks in the east only; but this order, which flourished for more than three centuries, was considerably diminished by heresy, schism, and change of empire. The historians of this order say, that it produced 14 popes, 1805 bishops, 3010 abbots, and 11,085 martyrs, besides an infinite number of confessors and virgins. This order likewise boasts of several emperors, kings, and princes, who embraced its order.

BASKET, a light vessel, too well known to need a description here, Exod. xxix. 23. The Greek word, κοφινος, signifies a wicker-basket of certain measure and capacity, Matt. xiv. 20. It seems probable that each of our Lord's disciples carried his *basket* with him. The Jews in other countries made great use of their *baskets*, as appears from Juvenal, who mentions them as a kind of a badge of that people.

> Judæis, *quorum* cophinus *fœnumque* supellex.
> Sat. iii. l. 14.
> The *Jews* equipt with *baskets* and with hay.

On which Grotius observes, that the Jews went to their *Proseuchæ* or *Oratories*, which were in the Aricinian wood, at ten miles distant from the city, furnished with their *baskets*, and with hay, not to serve them for beds, but rather, it may be supposed, to enable them to pack their bread, &c. more closely in these baskets.

BASLITH, Bas'lith, one whose children were Nethinims, Ezra ii. 52.

BASMATH, Bas'math, a daughter of Solomon, 1 Kings iv. 15.

BASTARD, one born out of wedlock, consequently illegitimate. The incapacity of a bastard consists in this, that he cannot be heir to any one, nor can he have heirs but of his own body. Perhaps the bastards excluded from rule in the congregation in Israel, were such as had Canaanites for their fathers or mothers, Deut. xxiii. 2. Jephtha, a bastard of extraordinary character, was the deliverer and judge of Israel, Judg. xi.

BASSA, Bas'sa, one who returned from captivity, 1 Esdr. v. 16.

BASTAI, Bas'ta-i, one who returned from captivity, 1 Esdr. v. 31.

BAT, *vespertilio*, a genus of mammalia, of the order of primates. The generic character is, teeth erect, sharp-pointed, approximated; hands palmated, with a membrane surrounding the body, and giving the animal the power of flight. There are 26 species. The common bat is about the size of a mouse, and much resembles that creature in shape and colour. Some speak of bats in Golconda larger than hens; and in Brasil, travellers speak of a large species, which, if men fall asleep with their legs naked, will make a wound in them so gently, as not to wake them: but so deep, that they will suck the blood at it, and leave the person in danger of bleeding to death. The bat which the law of Moses classes among the birds, is declared an unclean animal, Lev. xi. 19, Deut. xiv. 18.

BATH, a measure of capacity for things liquid, being the same with the ephah, Ezek. xlv. 11, and containing ten homers, or seven gallons and four pints. Some have imagined, without any reason, that there was a sacred measure of this name, different from the common one; the first they say contained a bath and a half of the other, which they endeavour to prove by what is said in 1 Kings vii. 26, of Solomon's molten-sea, that it contained 2000 baths, compared with what is said, 2 Chron. iv. 5, that it held 3,000 baths; but the difference is easily reconciled by saying, that the brazen sea contained 2000 baths only, as is mentioned in Kings; but that the foot of this vessel was hollow, and contained 1000 more, according to Chronicles.

BATH-KOL, or Bath-col, *the daughter of a voice*. So the Jews call one of their oracles, which is frequently mentioned in their books, especially the Talmud; being a fantastical way of divination invented by themselves, though called by them a revelation from God, and named *Bath-col*, the daughter of a voice; because it succeeded, as they thought, the oracular voice delivered from the mercy-seat when they consulted God by Urim and Thummim. They pretended that it was a voice from heaven, and some tell us, that it was at-

tended with a clap of thunder. To give an instance out of the Talmud of this kind of oracle, Rabbi Jochanan and Rabbi Simeon Ben Lachish, desiring to see the face of Rabbi Samuel, a Babylonish doctor, said, Let us follow the hearing of *Bath-col*. Travelling, therefore, near a school, they heard the voice of a boy reading these words out of 1 Sam. xxv. 1, *And Samuel died*. From hence they inferred, that Samuel was dead; and accordingly so it happened, for Samuel of Babylon just then died. It was, in fact, a method of divination similar to the *Sortes Virgilianæ* of the heathens. The Christians were not free from this superstition, making the same use of the Scriptures as the pagans did of the works of Virgil. It was practised by Heraclius, emperor of the east, in the beginning of the seventh century: for, being at war with Chosroes, king of Persia, and in doubt, after a successful campaign, where to take up his winter quarters, he consulted the book of the Scriptures in this way of divination, and was determined thereby. In France it was the practice for several ages to use this kind of divination at the consecration of a bishop, in order to discover his life, manners, and future behaviour. This usage came into England with the Norman conquest; for we are told, that at the consecration of William, the second Norman bishop of the diocese of Norwich, the words which first occurred in dipping into the Bible were, *Not this man, but Barabbas:* soon after which William died, and Herbert de Lozinga, chief simony broker to king William Rufus, succeeded him; at whose consecration, the words at which the Bible opened were the same which Jesus spake to Judas the traitor, *Friend, wherefore art thou come?* This circumstance so affected Herbert, that it brought him to a thorough repentance of his crime; in expiation of which, he built the cathedral of Norwich, the first stone of which he laid A. D. 1096.

BATH-RABBIM, the name of a tower, Cant. vii. 4.

BATHSHEBA, BATH'SHE-BA, *seventh daughter, or the daughter of an oath*. The daughter of Eliam or Ammiel, the wife of Uriah, the Hittite. King David, rising one evening from his bed, where he had been sleeping during the heat of the day, as is customary in warm countries, went up to the top of his palace to take the fresh air; and from thence, in the garden of a neighbouring house in which Bathsheba lived, saw her bathing herself, and having obtained information who she was, sent for her and lay with her, 2 Sam. xi. 2—27. After this the Lord sent Nathan the prophet to David, to reprove him for his crime; who, by an appropriate and striking parable, represented to the king the great evil of what he had done, and made him pronounce sentence against himself; 2 Sam. xii. 1—25.

The first child that Bathsheba bore soon died; but in due season she had another son, who was named Solomon, and who succeeded to the throne. Towards the close of David's life and reign, Adonijah, having formed a party, presumed upon the privilege of his age, and pretended that he ought to reign in preference to Solomon, who was much his younger. Nathan gave notice of this to Bathsheba, and advised her to speak of it to the king, promising that he would come himself and second her application, 1 Kings i.

From this time we have no more mention of Bathsheba. In 1 Chron. iii. 5, 2 Sam. v. 14, mention is made of other sons which she bore to David, viz. Shammuah, Shobab, and Nathan. Some interpreters are of opinion, that these three were the sons of Uriah: but the generality maintain that they were the sons of David. The text in 2 Sam. is very clear for this opinion; and St. Luke gives us the genealogy of Nathan, the son of David, as one of the Messiah's ancestors. The passage in Prov. iv. 3, where Solomon says, that he was the beloved of his father, and the only son of his mother, prove no more than the very tender regard which David and Bathsheba had for him, on account of the promises of God, and the favour he vouchsafed him.

The 31st chapter of Proverbs is commonly believed to be Bathsheba's instruction to her son Solomon; to consecrate the memory whereof, this prince determined to place it in the collection of his Proverbs, or maxims of morality. There are some who go so far as to affirm, that Bathsheba was inspired, as she intimates in these words; "The prophecy that his mother taught him:" and if it be acknowledged that this chapter as it stands in the book of Proverbs, was written by her, it must necessarily be allowed to be of Divine inspiration. But it is very possible that Solomon, to do honour to his mother, might have reduced the instructions which he received from her into this form, and published them as if she herself had either written or dictated them.

BATH-SHUA, the same as Bathsheba, 1 Chron. iii. 5.

BATHZACHARIAS, a place situated in the neighbourhood of Bethsura, celebrated for the battle fought between Antiochus Eupator and Judas Maccabeus, 1 Mac. vi. 32, 33.

BATTLE, too common in the present day to need a description here: and we know little of the tactics of war among the ancient Hebrews. The Jews, Greeks, and Romans were very superstitious with respect to their days of fighting. The Jews would not fight, even in their own defence, on the Sabbath-day, and Pompey, taking advantage of this circumstance, took Jerusalem in an attack on that day.

BAVAI, BA'VAI, the son of Henadad, one of those who, when the Jews returned from captivity, contributed to the rebuilding of Jerusalem. Neh. iii. 18.

BAXTERIANS, so called from the learned and pious Richard Baxter, who was born A. D. 1615. His design was to reconcile Calvin and Arminius; for this purpose he formed a middle scheme between their systems. He taught that God had elected some, whom he determined to save, without any foresight of their good works; and that others, to whom the Gospel is preached, have common grace, which if they improve, they shall obtain saving grace, according to the doctrine of Arminius. This denomination own, with Calvin, that the merits of Christ's death are to be applied to believers only, but they also assert that all men are in a salvable state.

In order to prove that the death of Christ has put all into a salvable state, the following arguments are alleged by this learned author. 1. It was the nature of all mankind which Christ assumed at his incarnation, and the sins of all mankind were the occasion of his suffering. 2. It was to Adam, as the common father of lapsed mankind, that God made the promise, Gen. iii. 15. The conditional new covenant does equally give Christ, pardon, and life to all mankind, on condition of acceptance. The conditional grant is universal: *Whosoever believeth shall be saved.* 3. It is not to the elect only, but to all mankind, that Christ has commanded his ministers to preach the Gospel, and offer the benefits which he has procured.

There are, Mr. Baxter allows, certain fruits of Christ's death, which are proper to the elect only: 1. Grace eventually worketh in them true faith, repentance, conversion, and union with Christ, as his living members. 2. The actual forgiveness of sin as to spiritual and eternal punishment. 3. Reconciliation with God, adoption, and a right to the heavenly inheritance. 4. The Spirit of Christ to dwell in them, and sanctify them by a habit of divine love, Rom. viii. 9, 13, Gal. v. 6. 5. Employment in holy acceptable service, and access in prayer, with a promise of being heard through Christ, John xiv. 13. 6. A well-grounded hope of salvation, peace of conscience, and spiritual communion with the church mystical in heaven and earth, Rom. v. 11, Heb. xii. 22. 7. A special interest in Christ's intercession with the Father, Rom. viii. 32—34. 8. Resurrection unto life, and justification in judgment; glorification of the soul at death, and of the body at the resurrection, Phil. iii, 20, 21, 2 Cor. v. 1—3.

Christ, he teaches, hath made a conditional deed of gift of these benefits to all mankind; but the elect only accept and possess them. Hence he infers, that, though Christ never absolutely intended or decreed that his death should eventually put all men in possession of of these benefits, yet he did intend and decree that all men should have a conditional gift of them by his death.

Baxter is said to have written 120 books, and to have had 60 written against him. 20,000 of his Call to the Unconverted were sold in one year. He told a friend, that six brothers were converted by reading that Call. The eminent Mr. Elliott, of New England, translated this tract into the Indian tongue. A young Indian prince was so taken with it, that he read it with tears, and died with it in his hand.

BAY-TREE, *Laurus*, a genus of the enneandria monogynia class and order of plants, and in the natural method ranking under the 12th order, holoraceæ. There is no calyx: the corolla is calycine, or serving in place of the calyx, and sexpartite; the nectarium with three glandules, each terminated by two bristles, surrounding the germen; the interior filaments furnished with glandules at the base: the fruit a monospermous plum.

LAURUS *nobilis*, common sweet bay. It grows from 20 to 30 feet in height; it has large ever-green leaves, of a firm texture, of an agreeable smell, an aromatic bitterish taste; flowers diœcius, or male and female, on different trees, of an herbaceous colour; corollas four-petalled in the male flowers; stamens from eight to twelve; berry superior, of a dark purple colour, almost black; it is a native of the northern parts of Europe and of Asia. It is very probable that it is to this kind that the wicked are compared by the royal prophet, Psa. xxxvii. 35, 36.

LAURUS *cinnamomum*, or cinnamon-tree, is a native of Ceylon. It has a large root, and divides into several branches, covered with a bark, which on the outer side is of a greyish brown, and on the inside has a reddish cast. The wood of the root is hard, white, and has no smell. The body of the tree, which grows to the height of 20 or 30 feet, is covered, as well as its numerous branches, with a bark, which at first is green and afterward red. The leaf is longer and narrower than the common bay-tree; and it is three nerved, the nerves vanishing towards the top. The The flowers are small and white, and grow in large bunches at the extremity of the branches; they have an agreeable smell: the fruit is shaped like an acorn, but not so large.

BAZLUTH, or BAZLITH, Neh. vii. 54. A person whose descendants returned from the Babylonish captivity, Ezra ii. 52.

BDELLIUM, BDEL'LI-UM, a resinous gum, resembling myrrh, produced in the Levant. Its colour is dusky, and the taste bitter. It burns readily, and is soluble in alcohol and water. It was formerly regarded as a stimulant, but is now disused. Gen. ii. 12, Moses says that there was bdellium in the country through which the river Pison runs, and that the manna of the Israelites was of the colour of bdellium, Num. xi. 7.

BEALIAH, BE-AL-I'AH, *the god of an idol*, or *in an assembly*: One of the thirty brave men in David's army, 1 Chron. xii. 5.

BEALOTH, Be'a-loth, a city of Palestine, Josh. xv. 24.

BEAN, Be'an. In 1 Mac. v. 4, it is said, that the people of Bean had been a snare and an offence unto the people of Israel; they having laid wait for them in the way. Who these children of Bean were is very difficult to determine. Some say that Bean was an ancient king, whose descendants lived in a state of hostility with the Israelites; but others, with more probability, think it to be the name of a place; and probably there was a city of this name on the borders of the Dead Sea.

BEAR, *Ursus*, a genus of quadrupeds, of the order of feræ: the generic character is, front teeth six, both above and below; the two lateral ones of the lower jaw longer than the rest, and lobated with smaller or secondary teeth at their internal bases; canine teeth solitary; grinders five or six on each side, the first approximated to the canine teeth; tongue smooth; snout prominent; eyes furnished with a nictating membrane: there are ten species of them. Soon after Michaelmas the bear takes his den, which forms his winter quarters; this he finds under some mountain, where the rock hangs over, or in some natural cavern. Here he makes himself a large and soft bed of moss, leaves, and the like. He hides the opening with branches of trees, and lets it be snowed up; so that he is not easily found, but by those that are taught, or have thoroughly learned his customs. In his den he shall be so taken, sometimes for a week, with heavy sleep, that by shooting at him, and even wounding him, he will hardly awake; and what is still more surprising, he will lie there the whole winter without eating or drinking: and yet, according to all accounts, when he goes out in the spring of the year, he is found to be fatter than at any other time. The bear is a native of America, and many of the northern parts of Europe; towards the pole it is very large and white; in other places it is smaller, and of a black rusty brown.

This animal was very common in Palestine, 1 Sam. xvii. 34, 36. David says that he had often fought with bears and lions. The prophet Elisha, having cursed some of the children of Bethel, forty of them perished by two bears, 2 Kings ii. 23, 24. The sacred writers, to aggravate the transports of a man in passion, compare him to a bear robbed of her whelps, 2 Sam. xvii. 8, Prov. xvii. 12, Hosea xiii. 8. Isaiah, describing the peace and harmony which shall prevail during the Messiah's reign, says, that then the cow and the bear will be seen feeding together, xi. 7, that is, men of the most discordant and hostile dispositions shall be united in love and Christian fellowship.

BEARD. Nothing has been more fluctuating in the different ages of the world and countries than the fashion of wearing the beard. Some have cultivated one part, and some another; some have endeavoured to extirpate it entirely, whilst others have almost idolized it; the revolutions of countries have scarcely been more famous than the revolutions of beards. The Jews wear a beard on their chin, but not on their upper lip or cheeks. Moses forbids them to cut off entirely the angle or extremity of their beards; that is to manage it after the Egyptian fashion, who left only a little tuft of beard at the extremity of their chin; whereas the Jews to this day suffer a little fillet of hair to grow from the lower lappet of each ear to their chins, Lev. xix. 29.

The Romans did not begin to shave till they were 20 or 21 years of age; and the day of shaving was a day of rejoicing. The hair of their beards was put into a gold or silver box, and dedicated to their guardian god. The Greeks wore their beards till the time of Alexander the Great; but that prince ordered the Macedonians to be shaved, for fear of giving a handle to their enemies. The Romans did not begin to shave till the year of Rome 454. The Chinese are very fond of long beards; but nature having been very sparing to them, they look upon the Europeans as very great men, on account of this advantage.

When Peter the Great attempted to civilize the Russians, and introduced the manners and fashions of the more refined parts of Europe, nothing met with more opposition than the cutting off of their beards, and many of those who were obliged to comply with this command, testified such great veneration for their beards, as to order them to be buried with them.

It is a great mark of infamy among the Arabs to cut off the beard. Many people would prefer death to this kind of treatment. As they would think it a grievous punishment to lose it, they carry things so far as to beg for the sake of it: *By your beard, by the life of your beard: God preserve your blessed beard.* When they would express their value for any thing, they say, *It is worth more than a man's beard.* And hence we may easily learn the magnitude of the offence mentioned 2 Sam. x. 4. And also the force of the emblem used Ezek. v. 1—5, where the inhabitants of Jerusalem are compared to the hair of his head and beard. Irwin says, in his voyage up the Red Sea, that in signing a treaty of peace with the vizier of Yambo, they swore by their beards, the most solemn oath they could take.

BEAST, in a general sense, is an appellation given to all fourfooted animals, fit either for food, labour, or sport, in which sense it is distinguished from birds, fishes, insects, and mankind. But Calmet and others choose to define the word "an animal destitute of reason, appointed for the service of men, and the ornament of the universe;" in which sense it

is the same with brute, and may be understood as comprehending the whole animal creation.

God in the beginning created the fishes of the sea, and the fowls of the air, on the fifth day of the world; and he afterward created the beasts and man upon the sixth day, Gen. i. 21—31, lastly, he brought the fowls of the air and the animals of the earth to Adam, that he might give them their particular names, and thereby begin the exercise of that dominion which God had granted him over all creatures, Gen. ii. 19. The Lord blessed man, the fowls, fishes, and beasts of the earth; commanded them to multiply, and gave them all the fruits and herbs of the earth for their food, Gen. i. 28, 29. It was not till after the deluge that animals were granted to mankind for meat; and even then he forbad the eating of blood; threatening to punish the effusion of it with a penalty answerable; and to chastise even beasts which should shed human blood, Gen. ix. 3, 5. Accordingly it was enjoined in the law of Moses, that every beast, which killed a man or woman, should be put to death, Exod. xxi. 28, 29, Lev. xx. 15, 16. Cities guilty of apostasy are devoted to the fire, with their inhabitants and cattle, Deut. xiii. 15. When Noah went out of the ark with his children, and the animals which he had preserved, God said that he had made a covenant with Noah, with his family and descendants, and with all the several creatures which came out of the ark, engaging himself never to send such a deluge again upon the earth, Gen. ix. 10. When enjoining the rest of the sabbath, he declares it to be his pleasure, that cattle, as well as servants, should enjoy that rest, Exod. xx. 10. And when he smote in Egypt the first-born of man and beast, as a memorial of his having spared the Hebrews, he commanded the first-born of men and beasts to be consecrated to him, Exod. xiii. 1, xxii. 29. Moses observes, that the serpent was more subtle than any beast of the field; and our Saviour enjoins us to have the prudence of the serpent, and the simplicity of the dove, Matt. x. 16. The wise man refers the idle person to the ant, Prov. vi. 6, and describes these creatures as composing a little commonwealth, in which abundance of activity and providence is visible, Prov. xxx. 25.

But with regard to the faculties of brutes, M. Buffon observes, that the common opinion of the untaught and unprejudiced part of mankind seems to be, that brutes have sense, imagination, memory, and passion; but that they are void of understanding and reason; that is, they have the inferior faculties of the soul, but not the superior. Nor will the distinction appear groundless to those who attend to the difference between the objects of the mind and its acts about those objects; as also to the difference between the confused and the distinct comprehension of any thing. Upon the whole, how great the difference is between brutes and even a child, that can speak, reckon, and perform the operations of arithmetic! Some philosophers gravely tell us, that brutes want speech to express themselves, and assign this as a cause of their seeming want of understanding. But will not a parrot, brought up in a nursery with children, learn to pronounce words sooner than they? but will he, therefore, learn to express his thoughts, reckon, &c. Ought we not therefore to say, that brutes cannot speak or make use of signs, which is implied in speech, because they want understanding, instead of saying, they seem to be without understanding, because they cannot speak? It is true, beasts do many things from some principle incomprehensible to us, although there are instances of a like principle in man; but does it follow that this principle is understanding and reason? A bee does not make honey, nor does an infant suck, from reason. The like may be said of many other actions of brutes, as building their nests, &c. What the true principles of such actions are, may perhaps be beyond the power of human faculties to comprehend. But whatever it be, it is far from putting brutes on a level with man. The difference is immense; and those who in other respects admit of insensible gradations from one order of beings to another, must own there is a vast chasm between man and the most perfect of brutes.

An article in the French Encyclopedia pretends to prove, perhaps from Chevalier Ramsay, that beasts are inhabited by devils, who render them mischievous. If they were thus possessed by demons from the beginning, how came God to bless them? If not from the beginning, at what period did those fallen spirits obtain leave to enter them?

In what period the distinction of *clean* and *unclean* animals was introduced, and whether it was from the beginning, or in some subsequent period, cannot now be known: we find it mentioned previous to the deluge, Gen. vii. 2. See article CLEAN.

We have but a very imperfect knowledge of the Hebrew names of many animals mentioned in the Scriptures, though doubtless the ancient Jews understood them much better than we do; and from the little we do know, the wisdom of Adam sufficiently appears. No commentator has handled this subject with such sagacity and learning as the great Bochart has manifested in his Hierozoicon, and yet it would not be safe to trust implicitly to this incomparable guide.

צִיִּים, rendered *wild beasts of the desert*, Bochart thinks were *wild cats;* but by the company with which they are joined, Isa. xxxiv. 14, Jer. l. 39, it may be seen that the word rather denotes the *ravenous birds* haunting the wilderness. And in this sense it may be taken Isa. xiii. 21, and Psa. lxxiv. 14. Homer often mentions the οἰωνοί, or birds, as preying on the carcases of the dead. St. Paul, 1 Cor.

xv. 32, speaks of fighting with *beasts*, &c. on which Theophylact says: he calls his contest with the Jews, and with Demetrius the silversmith, and his associates, fighting with wild beasts; for how did these differ from wild beasts? And this sense of the words is deemed sufficiently clear from what is said by *Ignatius* in his epistle to the Romans: "From Syria even unto Rome *I fight with wild beasts*, both by sea and land, both night and day, being bound to ten *leopards*;" that is, to such a band of *soldiers*. So Lucian, in like manner, says: for I am not to *fight with* ordinary *wild beasts*, but with *men*, insolent and hard to be convinced.

In Revelations iv. v. vi. much mention is made of *four beasts*, or rather, as the word ζῶα properly signifies, *living creatures*, as in Ezekiel i. Men, in general, are called *beasts* for their carnality, earthliness, ignorance, unteachableness, contention, hurtfulness to one another, Eccl. iii. 18. And the mild animals, as oxen, cows, calves, sheep, lambs, doves, are emblems of the saints; while lions, bears, wolves, serpents, are made emblems of the outrageously wicked, Isa. xi. 6, 7, 8; the most powerful animals, as eagles, lions, bullocks, he-goats, rams, leviathan, &c. are made emblems of kings, and other powerful and wealthy persons.

BEAUTY, when applied to the human body, includes an elegant form, a due proportion in all the members, and a fine complexion. The following persons are commended for their beauty, viz. Naamah, Gen. iv. 22; Sarah, Gen. xii. 11, 14; Rebekah, xxiv. 16; Rachel, xxix. 17; Joseph, xxxix. 6; Moses, Exod. ii. 2; Acts vii. 20; Naomi means beautiful, Ruth i. 20; Saul, 1 Sam. ix. 2, x. 24; David, xvi. 12, 18, xvii. 42; Abigail, xxv. 3; Jonathan, 2 Sam. i. 26; Bathsheba, xi. 2; Tamar, xiii. 1; Absalom, xiv. 25; Abishag, 1 Kings i. 4; and others.

The BEAUTY *of holiness*, חדרת קדש, 1 Chron. xvi. 29, Psa. xxix. 2, xcvi. 9, seems chiefly to denote the glorious sanctuary of the tabernacle, or temple of God, with the splendid ornaments of the things and persons belonging to it, all of which typified the more glorious things of the Gospel dispensation, and of the church of Christ on earth and in heaven.

BEBAI, BE'BA-I, *void or empty*. A person whose descendants returned from Babylon, to the number of 623, Ezra ii. 11.

BECHER, *the first-begotten or first-fruits*. The son of Ephraim, chief of the family of Bachrites, Num. xxvi. 35.

2. BECHER, a son of Benjamin, and father of Zimira and others, Gen. xlvi. 21, 1 Chron. vii. 6, 7.

BECHORATH, BECH-O'RATH, *first-fruits*. The great grandfather of Kish, the father of King Saul, 1 Sam. ix. 1.

BECHLETT, a place in Assyria, three days' journey from Nineveh, Judith ii. 21.

BED. Mattresses, or something of that kind, were used for sleeping upon. The Israelites formerly lay on carpets, Amos ii. 8. Russell says, the beds consist of mattresses laid on the floor, and over this a sheet; in winter, a carpet, or some such woollen covering. A divan cushion often serves for a pillow and bolster. They do not keep their beds made; the mattresses are rolled up, carried away, and placed in a cup-board till they are wanted at night. And hence the propriety of our Lord's address to the paralytic, Arise take up thy bed and walk, Matt. ix. 6. The Greek word κραββατος, denotes a *couch*, or a *mean kind of bed*, such as the ancients used to repose on at noon.

Shaw, in his travels, observes, that at one end of each chamber there is a little gallery raised three, four, or five feet above the floor, a balustrade being in the front of it, with a few steps leading up to it. Here they placed their beds. Hence the phrase of coming down from the bed frequently used in Scripture.

The beds on which the Greeks and Romans reclined at meat, were of the same nature with those on which they slept, and distinguished from them only by their name, the first being called *lecti tricliniorum*, or *triclinares*, and the second *lecti cubiculares*.

BEDAD, BE'DAD, *alone, or solitary*. A king of Moab, Gen. xxxvi. 35.

BEDAN, BE'DAN, *door; bar; or alone*. It is said, 1 Sam. xii. 11, that the Lord sent several deliverers for the preservation of Israel, such as Jerubbaal, Bedan, Jephthah, and Samuel. Jerubbaal and Gideon we know are different names for the same person; but we no where besides this place find the name of Bedan, among the judges of Israel. The Septuagint, instead of Bedan, read Barak; and some assert that Bedan is the same with Jair; of the tribe of Manasseh, who judged Israel twenty-two years, Judg. x. 3.

BEDEIAH, BE-DEI'AH, *the only Lord*. One who returned from the Babylonish captivity, and had married a heathen wife, Ezra x. 35.

BEELIADA, BE-EL-I'DA, *an open field*. One of David's sons, 1 Chron. xiv. 7.

BEELSARUS, BE-EL'SA-RUS, one who returned from Babylon, 1 Esdr. v. 8.

BEELTETHMUS, BE-EL-TETH'MUS, one of Artaxerxes' court, 1 Esdr. ii. 16.

BEELZEBUB, BE-EL'ZE-BUB. Matt. x. 25. See BAALZEBUB.

BEER, BE'ER, *a well*. The name of a city four leagues from Jerusalem, in the way to Shechem, to which place Jotham, the son of Gideon, retired to prevent his falling into the hands of his brother, Judg. ix. 21.

BEERA, BE-E'RA, the son of Zophah, a descendant of Asher, 1 Chron. vii. 37.

BEERAH, BE-E'RAH, a head of the tribe of Reuben, who was carried into captivity by Tiglath-Pileser, 1 Chron. v. 6.

BEER-ELIM, Be'er-e'lim, *the well of the princes.* Mentioned by Isa. ch. xv. 8, and thought to be the same with that mentioned Num. xxi. 18.

BEERI, Bee'ri, a Hittite, father-in-law to Esau, Gen. xxvi. 34.

2. Beeri, the father of the prophet Hosea, ch. i. 1.

BEER-LAHAI-ROI, Beer-la-hai roi, *the well of him who lives and sees me.* A well situated between Kadesh and Shur, Gen. xvi. 13.

BEEROTH, Be-e'roth, a city belonging to the Gibeonites, which was yielded afterward to the tribe of Benjamin, Josh. ix. 17, 2 Sam. iv. 2. Eusebius places it at seven miles distance from Jerusalem, in the way to Nicopolis.

2. Beeroth, of the children of Jaakan, a station whence the children of Israel marched to Mosera, Deut. x. 6, and which Eusebius places at the distance of ten miles from the city of Petra. This place in Num. xxxiii. 31, 32, is called Bene-Jaakan instead of Beeroth.

BEEROTHITES, Be-e'roth-ites, the inhabitants of Beeroth, 2 Sam. iv. 3.

BEERSHEBA, Be-er'sheba, *the well of an oath, or the well of seven.* So called because that Abraham made here an alliance with Abimelech, king of Gerar, and gave him seven ewe-lambs, to serve as a monument of that covenant which they had sworn to.

Beersheba was at first given by Joshua to the tribe of Judah, but afterward it was ceded to that of Simeon, Josh. xv. 28, xix. 2. It was situated twenty miles from Hebron towards the south. The limits of the land are often expressed, from Dan to Beersheba, 2 Sam. xvii. 11, &c. Dan was the northern and Beersheba the southern extremity of the land, the distance between the two being about 160 Roman miles. Here Abraham planted a grove for his retired devotion; here he and the patriarchs Isaac and Jacob dwelt; from hence Jacob took his journey into Egypt, Gen. xxi. 14—33, xxii. 19, xxviii. 10. xlvi. 1. Here a city was afterward built, which fell to the lot of the Simeonites, as already observed.

BEESHTERAH, Be-esh'te-rah, a city in the south of Palestine, Josh. xxi. 27.

BEETLE, a common name for all insects furnished with shelly wing cases: those which have them divided by a straight suture, are properly beetles, and belong to the coleoptera order. The scarabœi are beetles in the strictest sense of the word. Lev. xi. 22.

BEGGAR, one who begs alms. Men are exhorted to liberalty, Deut. xv. 4, 7, &c. We know that there always were poor people among the Jews, as there have been among others. Ver. 11, God says the poor shall never cease out of the land. And we learn in the Gospel history that there were several beggars in Jerusalem, as well as in other parts of the kingdom, Luke xvi. 20, John ix. 8, Mark x. 46. The true sense, therefore, in the above-cited passage of Moses must be, that God would so plentifully bless the land of the Hebrews in the sixth year, that though there would be no harvest in the sabbatical year, nevertheless there would be no poor among them, provided they faithfully observed his precepts; or it was his design to exercise charity or alms-giving to them in such a manner, that there should be no poor among them.

Some have been of opinion, that Jesus Christ and his apostles were reduced to such a degree of poverty as to beg; for example at Jericho, when our Saviour said to Zaccheus, Make haste and come down, for to-day I must abide at thy house, Luke xix. 5. But this passage does not in the least prove that Jesus Christ begged on this occasion. We know that our Lord had some persons who followed him, and supplied his wants: they ministered to him of their substance, Luke viii. 3. He had a common purse into which was put whatsoever was voluntarily offered to him: Judas had the bag, and bare what was put therein, John xii. 6. Lastly, Jesus Christ, before his preaching, was of a trade, and worked at the same with his reputed father Joseph. *Is not this the carpenter?* Mark vi. 3. The disciples had also trades, which they exercised even during their preaching. These hands, says St. Paul have ministered to my necessities, and to them that were with me, Acts xx. 34, 1 Cor. iv. 12, Eph. iv. 28, Acts xviii. 2, 3, &c.

BEGET, γενναω, *to get, or obtain.* 1. To get, beget, generate, Matt. i. 2, Acts xiii. 33, Heb. i. 5. 2. To beget spiritually, i. e. convert to the Christian faith, 1 Cor. iv. 15. And hence, *begotten, only-begotten,* &c.

Only-Begotten, μονογενης, denoting an only, or only-begotten child, Luke vii. 12, viii. 42, ix. 38, Heb. xi. 17. In which last passage Isaac is called Abraham's only-begotten son, in respect of his issue by Sarah, Gen. xxii. 2.

2. It is applied to Jesus Christ, the *only-begotten* Son of God. So *the Word* that *was in the beginning with God,* and *was God,* is termed John i. 14. See also John iii. 16, 18, 1 John iv. 9, Rom. i. 4, viii. 3, Heb. i. 2—13. According to John i. 18, though no one had seen God at any time, yet this only-begotten Son, who was and is in the bosom of the Father, i. e. not only the special object of the Father's love, but who is admitted to his most secret counsels, *he hath declared him.* His human nature is also termed the Son of God, Luke i. 35, as being miraculously conceived.

BEGINNING, αρχη, in order of time or entrance into being, or act, Matt. xix. 4, xxiv. 8, John i. 1, 2.

2. Christ is called αρχη, *the beginning or head,* Rev. i. 8, xxi. 6, xxii. 13, and iii. 14. αρχη της κτισεως, the beginning, head, or efficient cause of the creation; *because HE IS before all things, and all things were created by*

*him and for him*, John i. 1—3, Col. i. 16, 17, Heb. i. 10. Αρχη, in this application, answers to the Hebrew ראשית; which word, some think, is used, Prov. viii. 22, as the name of *Wisdom*, or the *Messiah*. Jehovah possessed me *the beginning, head, or principle of his way*, i. e. of his work of creation, as the context plainly shows. And in Col. i. 18, as the apostle is speaking of Christ, as the head of his body, the church, Macknight explains Αρχη, the first cause or beginning, in respect to the church which began immediately after the fall, in the view of Christ's coming into the world to perform that one great act of obedience, by which the evil consequences of Adam's one act of disobedience were to be remedied.

BEHEADING, Matt. xiv. 10. It was a punishment appointed among the Jews, only for murderers, and for persons who were fallen into idolatry. This the Jewish doctors say: however we find nothing like it to have been practised before the captivity, in a judicial way. It is true, indeed, that Abimelech caused seventy of his brethren to be beheaded upon one stone at Ophra, Jud. ix. 5, and that the men of Samaria sent the heads of Ahab's sons to the new king of Israel, 2 Kings x. 7—11. But it is plain neither of these cases happened in a judicial way.

BEHEMOTH, בהמות, an animal so called, the peculiarities whereof are described at large, Job xl. 15, &c. Bochart has been at great pains to prove that this was the hippopotamus or river horse. Sanctius is of opinion that by it was meant an ox. Schultens argues for the elephant. And it must be confessed that most of the characters given of the *behemoth* will correspond with the *elephant*.

BEHOLD, imports excitement, attention, wonder, joy, certainty, suddenness, Isai. vii. 14, John i. 29, Matt. xxi. 5, Rev. xvi. 15, Luke xxiv. 39.

BEKAH, Be'kah, a Jewish coin of half a shekel, value 1s. 1½d. Exod. xxxviii. 26.

BEL, or *Belus*. A name by which the heathen, and, particularly, the Babylonians, called their arch-idol. But whether under this appellation they worshipped Nimrod, their first Baal, or *lord*, or Pul, king of Assyria, or some other monarch, the sun, or all in one, is uncertain. It is, however, probable, it is the same as the Phœnician Baal. This god had a temple erected to him in the city of Babylon, on the very uppermost range of the famous tower of Babel, wherein were many statues of this pretended deity; and one, among the rest, of massy gold, forty feet high. The whole furniture of this magnificent temple was of the same metal, and valued at 800 talents of gold. This temple, with its riches, was in being till the time of Xerxes, who, returning from his unfortunate expedition into Greece, demolished it, and carried off the immense wealth which it contained. It was the statue of this god which Nebuchadnezzar, being returned to Babylon after the end of the Jewish war, set up and dedicated in the plain of Dura; the story of which is related at large Dan. iii.

*Bel and the Dragon*, an apocryphal and uncanonical book of Scripture. It was always rejected by the Jewish church, and is extant neither in the Hebrew, nor in the Chaldea languages; nor is there any proof that it ever was so. St. Jerom gives it no better title than *The Fable of Bel and the Dragon*. Selden thinks this little history ought rather to be considered as a poem, or fiction, than a true account: as to the Dragon, he observes, that serpents, *dracones*, made a part of the hidden mysteries of the pagan religion, as appears from Clemens Alexandrinus, Julius Firmicus, Justin Martyr, and others.

BELA, Be'la, *destroying*. The son of Beor, king of Dinhabah in the eastern part of Edom, Gen. xxxvi. 32.

BELAH, Be'lah, a son of the patriarch Benjamin, Gen. xlvi. 21.

BELAITES, Be'la-ites, descendants of Bela, Num. xxvi. 38.

BELEMUS, Be'lem-us, one of Artaxerxes' court, 1 Esdr. ii. 16.

BILGA, Bil'ga, a chief of the fifteenth band of priests, established by David, 1 Chron. xxiv. 14.

BILGAI, Bil'ga-i, one of the sacerdotal family, who was of those that signed the covenant with the Lord, when the Jews returned from Babylon, Neh. x. 8.

BELIAL, Be'li-al, *wicked, worthless*. This name was given to the inhabitants of Gibeah, who abused the Levite's wife, Judg. xix. 22. Hophni and Phineas, sons of Eli, are so called 1 Sam. ii. 12. Sometimes the name denotes the devil, 2 Cor. vi. 15. From hence we may learn, that in St. Paul's time the Jews understood the devil under the name of Belial, where found in the Bible.

BELLS. Moses commanded that the lower part of the blue tunic which the high-priest wore, when he performed religious ceremonies, should be adorned with pomegranates and gold bells, intermixed equally, and at equal distances. The number of these we know not; but their use is mentioned, Exod. xxviii. 33, 35. Zachariah speaks of holiness being written on the bells of the horses used in war, xiv. 20.

Bells in churches were first invented by Paulinus, bishop of Nola, in Campagnia, about A. D. 400; first known in France in 550; first used in the Greek church in 864; and were introduced into monasteries in the 7th or 8th century. Pope Stephen III. placed three bells in a tower of St. Peter's at Rome; the churches of Europe had them in A. D. 900; they were first introduced into Switzerland in 1020. The first tunable set in England were hung up in Croyland abbey, in Lincolnshire, A. D. 945.

BELLY, a word often put in Scripture for gluttony, Tit. i. 12, Phil. iii. 19, Rom. xvi. 18. 2. For the heart or secrets of the mind, Prov. xx. 27, 30, xxii. 18. 3. The *belly of hell;* i. e. the grave, or some imminent danger, or deep distress, Jonah ii. 2, Eccles. li. 5.

BELMAIM, BEL'MA-IM, a place in Palestine, Judith vii. 3.

BELMEN, BEL'MEN, a place in Palestine, Judith iv. 4.

BELSHAZZAR, BEL-SHAZ'ZAR, *a searcher of treasure.* The last king of Babylon, generally supposed to be the son of Evil-merodach, and grandson to the great Nebuchadnezzar.

During the time that Babylon was besieged by Cyrus, Belshazzar made an entertainment for a thousand of his most eminent courtiers, Dan. v. 1, &c. and being heated with wine, ordered that the vessels of gold and silver which his grandfather Nebuchadnezzar had taken out of the temple of Jerusalem, might be brought to the banqueting-house, that he and his princes, together with his wives and concubines, might drink out of them; which accordingly was done: and, to add to their profaneness, in the midst of their cups, they sang songs in praise of their several idols; but it was not long before the Lord put a damp on the king's mirth, by causing a hand to appear on the wall, which in three words wrote the sentence of his condemnation. The king saw the hand that wrote, and, being exceedingly alarmed at the sight, he commanded all his wise men, magicians, and astrologers, to be immediately called, that they might read the writing, and explain its meaning. When they came, the king promised, that whoever should expound this writing, should be clothed with scarlet, and wear a gold chain round his neck, and should be the third person in his kingdom in place and power. But the magi could comprehend nothing of the writing; which increased the disorder and uneasiness of the king's mind, as well as that of his court; whereupon, at the instance of the queen-mother, Daniel was sent for. As soon as he entered the royal presence, his majesty received him very courteously, and made him the same offer of honours and presents that he had done to his own magicians if he would explain the writing. Daniel modestly refused the offers he had made; but having undertaken to perform his request, he first reproved the king with great freedom for his ingratitude to God, who had advanced him to the rank of a sovereign, and for the profanation of the vessels, which were consecrated to his service, and then proceeded to the interpretation of the words, which were these, *Mene, Tekel Upharsin. Mene*, says he, which signifies *numbered*, intimates, that the days both of thy life and reign are numbered; or that thou hast but a short time to live. *Tekel*, which signifies *weighed*, intimates that thou hast been weighed in the balance of God's justice, and found too light. *Upharsin*, or *Peres*, (as Daniel has it, and which means the same thing,) signifies *divided*, and *Persian*, and intimates that thy kingdom shall be divided, and given to the Medes and Persians. Which accordingly came to pass; for that very night, in the midst of their feasting and revelling, the city was taken by stratagem, Belshazzar slain, and the kingdom translated to Cyaxares, whom the Scriptures call Darius, the Mede. Cyrus took Babylon, according to Xenophon, by the following stratagem: Having lain before the city, to little or no purpose, during the space of two years, he understood that a great annual feast was approaching, wherein the Babylonians, in honour of their idol Sheshach, were wont to spend the whole night in revelling and drunkenness, he thought this no improper time to attempt to surprise them: to this purpose he posted one part of the men at a place where the river ran into the city, and another where it came out, with orders to enter by way of the channel, as soon as they should find the river fordable. About the close of the evening he fell to work, broke down the dams, and turned aside the stream, so that by the middle of the night the river was so drained that the parties, according to orders, entered the channel, and finding the gates leading down the river open, by them ascended into the city, and made directly to the palace, where two deserters, Gadata and Gobryas, having assisted some of the Persian army to kill the guards, and seize upon the palace, they entered the room where the king was, whom they found standing in a posture of defence; but they soon despatched him, A. M. 3466, according to Usher, but according to some late chronologers, in 3449, after a reign of four years. There is, however, a great difference among historians who this Belshazzar was, although he is generally believed to be the same with Nebonnedus in Berosus, and Labynitus in Herodotus. Some will have him to have been of the royal blood of Nebuchadnezzar; and others, no way related to him. Some maintain that he was a Babylonian; and others affirm that he was a Mede; and of those who allow him to have been of the royal family of Nebuchadnezzar, some will have it that he was his son, and others that he was his grandson. Therefore, to clear this matter, Prideaux observes, 1st. That Belshazzar, be he who he might, was certainly of the seed of Nebuchadnezzar, because he is expressly called his son in several places of Dan. v. and in 2 Chron. xxxvi. 20, it is said, that Nebuchadnezzar and his children, or offspring, reigned in Babylon until the kingdom of Persia commenced. 2dly, That, according to the prophecy of Jeremiah xxvii. 7, the nations of the east were to serve Nebuchadnezzar, and his son, and his son's son, and therefore he must have had a son, and a son's son, as successors to him in the throne of Babylon. 3dly, That as Evil-merodach was the son of Nebuchadnezzar, of

all the kings that reigned after him in Babylon, none but Belshazzar could be his son's son: for Neriglissar was only his daughter's husband, and Laborosoarchod was Neriglissar's son; so that neither of them was either son or grandson to Nebuchadnezzar. 4thly, that, according to Herodotus, the last king of Babylon, who doubtless was Belshazzar, because immediately after his death the kingdom was given to the Medes and Persians, was son to the great queen Nitocris, Dan. v. 28—31. But now, Nitocris, to have a child that was grandson to Nebuchadnezzar, could be wife to no other than Evil-merodach; and therefore, putting all together, it appears that Belshazzar, the last king of Babylon, was the son of Evil-merodach, by Nitocris his queen, and consequently son's son to Nebuchadnezzar. Nor must it seem strange that we find him in Dan. v. called Nebuchadnezzar's son, and Nebuchadnezzar his father, because it is the usual style of Scripture to call an ancestor upward father, and an ancestor downward, son.

But what variety soever may be observed in the different historians, it is remarkable that the result of their account is always this, that the prophecies against Babylon were literally fulfilled at the death of Belshazzar. The city was besieged by an army composed of Medes, Elamites, and Armenians, according to the predictions of Isaiah, ch. xiii. 17, xxi. 2, xiv. 23, and of Jeremiah, ch. l. 11, 27—38, li. 36, 39, 57, who foretold, that the fords of the river should be seized; that confusion and disturbance should prevail throughout the city; and the bravest of the inhabitants should be in a consternation; that the river Euphrates should be made dry; and the city taken in a time of rejoicing; that its princes, sages, and captains, should be overwhelmed with drunkenness, and pass from a natural to an eternal sleep, out of which they should never awake; that the city, which was formerly so beautiful, powerful, and flourishing, should become a dwelling for bitterns, and ravenous birds.

BELTESHAZZAR, Bel-te-shaz'zar, the name given to Daniel at the court of Nebuchadnezzar, Dan. i. 7.

BEN, *a son.* One of the porters of the temple of Jerusalem, 1 Chron. xv. 18.

BENAIAH, Ben-ai'ah, *the son of the Lord.* The son of Jehoiada, one of king David's worthies, and captain of his guard, and who performed many acts of bravery, 2 Sam. viii. 18, xxiii. 20. He slew the two sons of Ariel of Moab, as the Septuagint have it; or two lion-like men of Moab, as our translators have rendered it. The Hebrew word אריאל *Ariel,* being compounded of *Ari, a lion,* and *Æl, God,* signifies *a lion of God,* that is, a great lion, which seems to have been the name, among the Moabites, for a very valiant man, or a man of singular courage and strength, the word *lion* of itself expressing this, and especially the compound word, *lion of God,* the additional word *God,* signifying peculiar fortitude and power, as *mountains of God,* and *cedars of God,* are phrases in the Scriptures for great mountains and great cedars. Benaiah also killed a lion that had fallen into a pit in the time of snow. He slew also an Egyptian, a goodly man, who had a spear in his hand, but Benaiah went down to him with a staff, plucked the spear out of his hand, and with it laid him dead at his feet. Benaiah adhered to Solomon's party against Adonijah, 1 Kings i. 36, and was sent by Solomon to slay Joab, after which he was made generalissimo in his place, ii. 29.

2. Benaiah, a son of Pahath-Moab, who after his return from Babylon, separated from his wife, whom he had married against the law, Ezra x. 30.

3. Benaiah, son of Bani, who acted as the last mentioned person in parting from his wife, ver. 25, 35.

BENAMMI, Ben-am'mi, *son of my people.* Father of the Ammonites, and grandson of Lot, Gen. xix. 38.

BENEBERAK, Ben-e'be-rak, *sons of lightning.* A place in Palestine, situated in the tribe of Dan, Josh. xix. 45.

BENEDICTINES, an order of monks who professed to follow the rules of St. Benedict. They were obliged to perform their devotions seven times in twenty-four hours. They were obliged always to go two and two together. Every day in Lent they fasted till six in the evening, and abated of their usual time of sleeping, eating, &c. Every monk had two coats, two cowls, a table-book, a knife, a needle, and a handkerchief; and the furniture of his bed was a mat, a blanket, a rug, and a pillow. The time when this order came into England is well known, for to it the English owe their conversion from idolatry. They founded the metropolitan church of Canterbury, and all the cathedrals that were afterward erected. The order has produced a vast number of eminent men. Their Alcuinus founded the university of Paris; their Dionysius Exiguus perfected the ecclesiastical computation; their Guido invented the scale of music; and their Sylvester the organ.

BENEFICENCE, *doing good; active goodness.* Next to justice, the most prominent virtue in the system of morality, is beneficence. Power makes us to be feared, riches to be flattered, learning to be admired; but *beneficence* renders us amiable and useful in the scale of society. Some qualifications are solitary, and centre mostly in ourselves; but this is social, diffusive, and kind. The objects of our beneficence are all those who are in the sphere of our influence and action, without respect to party or sect. Towards superiors beneficence expresses itself in respect, honour, submission, and service; towards inferiors, in liberality, condescension, protection, and support; towards equals, in

all the offices of love their cases require, and for which we have ability. It includes all kind exertions in behalf of the poor, the sick, the fatherless, the widow, the distressed, &c. and especially those who are of the household of faith, Gal. vi. 10. The *means* of beneficence are communications of temporal supplies, Gal. vi. 6; prayer, James v. 16; sympathy, Rom. xii. 15; appropriate advice and conversation, Col. iii. 16. *Obligations* to beneficence arise from the law of nature, Acts xvii. 26; the law of relation, Heb. xiii. 16; the relations we stand in to each other, Gal. vi. 1, 2; the example of Christ and illustrious characters, Acts x. 38; the resemblance we herein bear to the best of Beings, Acts xiv. 17; and the pleasure we give and receive in so noble an employ.

BENEVOLENCE, the love of mankind in general, accompanied with a desire to promote their happiness. It is distinguished from *beneficence*, that being the *practice*, and benevolence the *desire* of *doing good*. Benevolence must be universal, reaching to every man without exception, but beneficence cannot be so universal, for it is necessarily confined by several considerations; such as our knowledge of objects, and their different circumstances, as well as our own abilities and opportunities of exercising them. Benevolence, or good will to others, does not imply that we are to neglect our own interests. Our salvation, health, prosperity, and reputation, should all be objects of concern; nor will this clash with the affection we may bear to others; on the contrary, experiencing the importance of these blessings ourselves, we shall be anxious for others to possess them also. The *duties* of benevolence include those we owe to men purely on the ground of their being of the same species with ourselves; such as sympathy, relief, &c. those we owe to our country, desiring its honour, safety, prosperity; those we owe to the church of God, as love, zeal, &c. those we owe to families and individuals, as affection, care, provision, forbearance, &c. Benevolence manifests itself by being pleased with the share of good every creature enjoys; in a disposition to increase it; in feeling an uneasiness at their sufferings; and in the abhorrence of cruelty under every disguise and pretext. The desire of doing good, unconnected with any idea of advantage to ourselves, is called *disinterested* benevolence; though some doubt whether, strictly speaking, there be any such thing; because benevolence is always attended with a pleasure to ourselves, which forms a kind of mental interest. So far, however, as we are able to prefer the good of others to our own, and sacrifice our own comfort for the welfare of any about us, so far it may be said to be disinterested.

BENEJAAKAN, Ben-e-ja'a-kan, *the sons of sorrow.* A place in the wilderness through which the Israelites passed their twenty-eighth encampment, Num. xxiii. 31.

BENHADAD, Ben'ha-dad, *the son of noise and clamour.* The son of Tabrimon, king of Syria, who came to the assistance of Asa, king of Judah, against Baasha, king of Israel, and obliged Baasha to return and succour his own country, and abandon Rama, which he had undertaken to fortify, 1 Kings xv. 18. This Benhadad is thought to be Hadad the Edomite, who rebelled against Solomon towards the end of his reign.

2. Benhadad, king of Syria, son of the former Benhadad, made war upon Ahab, king of Israel, but was defeated by the Israelites: however, in the following year he came with a most powerful army to Aphek, where Ahab, having engaged him with his troops, killed 100,000 of his people, and the remainder, endeavouring to secure themselves in Aphek, the walls of the city fell upon them, and killed 20,000 more. Benhadad being thus entirely defeated, submitted himself to ask his life of the king of Israel, who not only granted him his request, but gave him his liberty, and restored him to his kingdom, upon the conditions and in the manner related under the article Ahab.

Twelve years after this, that is about A. M. 3115, the same Benhadad declared war against Jehoram, the son and successor of Ahab, 2 Kings vi. 8, &c. but the prophet Elisha discovered all Benhadad's designs to Jehoram, and thereby disappointed them. Benhadad suspecting some treachery in his affairs, was given to understand that all his projects were revealed by Elisha to his enemy; whereupon he resolved to lay hold on Elisha; and learning that he was at Dothan, he sent some of his best troops to invest the city, and seize him. But the prophet struck them with blindness, so that they were unable to distinguish him when conversing with him, and in his company. He led them as far as Samaria before they perceived any thing of the business, and when they were there, he besought God to open their eyes, and desired Jehoram to furnish them with provisions, and dismiss them uninjured.

But, however signal this kindness was to Benhadad, it did not cause him to relinquish his enmity against the people of Israel; for four years after this he laid close siege to Samaria, and reduced the city to such distress, that the head of an ass, an unclean animal among the Jews, was sold for fourscore shekels of silver; and the fourth part of a cab, or three quarters of a pint of pigeon's dung, or rather a particular kind of pulse of the nature of chick-pease, (as Bochart understands the Hebrew expression rendered dove's dung,) for five pieces of silver. Nay, to that extremity did the famine rage, that mothers were constrained to eat their own children. Jehoram, being acquainted with these calamities, attributed them to Elisha, and gave orders to put him to death: but before the people could get into the prophet's house, he came thither himself; and Elisha foretold that the next

day, about the same hour, a measure of fine flour should be sold at the gate of Samaria for a shekel, ch. vii. 1, which accordingly happened: for in the night, a panic spread through the Syrian army. They imagined that Jehoram had procured an army of Hittites and Egyptians to come to his assistance, and, therefore, leaving their horses, tents, and provisions, they only thought of saving themselves by a timely and speedy flight, 2 Kings vii. 1. The next year, that is, about A. M. 3120, Elisha, having gone to some place near Damascus, Benhadad, who was then lying sick, sent Hazael with presents to meet the man of God, and learn from him whether there were any hopes of his recovery, 2 Kings viii. 8, &c. Hazael therefore departed with his presents, and having had an interview with Elisha, received the following message from the prophet. Go tell him "thou mayest certainly recover," however the Lord hath showed me that he shall surely die. At the same time Elisha foretold Hazael, that he would himself reign in Damascus, and would do infinite mischief to Israel. Hazael returning to Damascus, told Benhadad that his health would be restored: but the next day he took a thick cloth, which he dipped in water, and spreading it over the king's face stifled him. After which, Benhadad having no son, he took possession of the kingdom of Syria, according to the prediction of Elisha.

3. BENHADAD, the son of Hazael, king of Syria, 2 Kings xiii. 24, whom we have been speaking of in the preceding article. Jehoash, king of Israel, recovered all from Benhadad, that Hazael had taken from Jehoahaz his predecessor. Jehoash beat him three several times, and compelled him to surrender all the country beyond Jordan, xiii. 25, that is, the lands belonging to Gad, Reuben, and Manasseh, which Hazael had made himself master of in the preceding reign.

Josephus calls these two last princes Hadad, who in Scripture have the name of Benhadad, or son of Hadad, and adds that the Syrians of Damascus paid divine honours to the last Hadad, and Hazael, in consideration of the benefits of their government, and in particular because they adorned the city of Damascus with magnificent temples.

BENHAIL, BEN-HA'IL, *the son of strength.* One of those itinerants whom Jehoshaphat sent to the several cities of his dominions, to instruct the people and reclaim them from idolatry, 2 Chron. xvii. 7.

BENHANAN, BEN-HA'NAN, *the son of grace.* One of the posterity of the patriarch Judah, 1 Chron. iv. 20.

BENJAMIN, BEN'JA-MIN, the youngest son of Jacob and Rachel, who was born A. M. 2272. Jacob, being on his journey from Mesopotamia, as he was proceeding southward, with Rachel in the company, Gen. xxxv. 16, 17, &c. the pains of child-bearing came upon her, about a quarter of a league from Bethlehem, and she died after the delivery of a son, whom, with her last breath, she named Benoni, that is, *the son of my sorrow;* but soon afterward, Jacob changed his name, and called him Benjamin, that is, *the son of my right hand.*

During the great famine which laid waste the land of Canaan and the countries adjacent, Jacob, having sent his sons into Egypt to purchase corn, Gen. xlii. xliii. kept Benjamin at home, to be a comfort to him, and to prevent any misfortune which might happen to him in the way. Joseph, Jacob's elder son by Rachel, now governor over all the land of Egypt, knew his brethren very well, though they did not know him; and finding Benjamin not among them, he, in a very artful manner, inquired whether they had not another brother, and bringing them to confess that they had, and that he was the youngest, he refused giving them corn, except on the condition that they would bring him to Egypt; and for the better security of the fulfilment of their promise, he detained Simeon in custody till their return. Jacob was very unwilling to permit Benjamin to undertake so long a journey; but the extremities he was reduced to by famine, and the solicitations of his sons, at length prevailed upon him to consent that he should accompany them. Whereupon he committed him to their care, and they set out for Egypt.

Joseph seeing Benjamin with his brethren, made them eat with him, but not at his own table; because he was not willing, as yet, to discover himself to them; nor inclinable that the Egyptians should eat with the Hebrews. Joseph, to the astonishment of his brethren, appointed them to be placed according to their age; and in the distribution he made of the meat which he sent them, took care that the portion he sent to Benjamin should be five times larger than the portion given to any of the others. After this, Joseph having ordered their sacks to be filled with corn, as a trial of their fidelity and friendship for their brother Benjamin he commanded his steward to put a silver cup, which he made use of, into that belonging to him, and with it all the money brought by him to pay for the corn he was to purchase. This order being executed, when Joseph's brethren had departed out of the city, he sent his steward after them, who charged them with having carried off his lord's cup. The sons of Jacob pleaded their innocence, and declared they were willing that he who was guilty of the theft, should immediately be put to death, and that the rest should become the slaves of Joseph. The steward answered, that he had to do only with him who should be found guilty of the robbery, and as to the rest they would be at liberty to pursue their journey. Then having searched all their sacks, the cup was found in that of Benjamin; whereupon his brethren rent their clothes and returned to the city. Joseph reproached them for their treachery,

and Judah said as much he was able in their vindication. He conjured Joseph to retain him as his slave in the room of his brother, telling him, that their father was an old man, and would never be able to survive the loss of his son; that moreover he had charged himself with him, and was to be responsible for him. Hereupon Joseph could no longer restrain his tears, but, discovering himself to them, fell upon Benjamin's neck and kissed him, and in like manner embraced all his brethren. He invited them to come and settle in Egypt, and bring their father down. He gave to each of them two suits of raiment, that is, two coats, and two cloaks; and to Benjamin five suits, with 300 pieces of silver. He likewise gave them presents for their father, and so dismissed them, recommending to them peace and harmony among themselves on the way. From this time the Scripture says nothing of Benjamin in particular. But Jacob, on his death-bed, speaking of the tribe that should descend from him, Gen. xlix. 27, says, Benjamin shall ravin as a wolf, words generally explained of the valour of the Benjamites, who carried on a war against all the other tribes in defence of the crime committed by the inhabitants of Gibeah, that violated the Levite's wife as she passed through their city, Judg. xix. &c. Moses also notices this tribe among the rest, in the predictions which he uttered concerning them before his death, Deut. xxxiii. 12.

2. BENJAMIN, the name of one of those who repaired the walls of Jerusalem, after the Babylonish captivity, Neh. iii. 23.

3. BENJAMIN, a person of distinction who returned from the Babylonish captivity, Neh. xii. 34.

BENINU, BEN-I'NU, *our sons.* One who joined in covenant with Nehemiah to renounce idolatry, Neh. x. 13.

BENNUI, BEN-NU-I, one who married a heathen wife in the Babylonish captivity, Ezra, viii. 33.

BENO, BE'NO, a descendant of Levi, 1 Chron. xxiv. 26.

BENONI, BE-NO'NI, *son of my grief.* The name which Rachel gave her son, whom Jacob named Benjamin, Gen. xxxv. 18.

BENZOHETH, BEN-ZO'HETH, *the son of separation.* One of the posterity of Judah, 1 Chron. iv. 20.

BEON, BE'ON, *in affliction,* Num. xxxii. 3; otherwise Bean, 1 Mac. v. 4. A city beyond Jordan, which Eusebius says belonged to the tribe of Reuben.

BEOR, BE'OR, *burning,* or *mad.* The father of Balaam, Num. xxii. 5.

2. BEOR, the father of Bela, king of Dinhabah, in Edom, Gen. xxxvi. 32.

BERA, BE'RA, *a well,* or *declaring.* A king of Sodom, who lived in the time of Abraham. This prince was tributary to Chedorlaomer, king of Elam. We do not know by what accident the king of Elam, who was so remote from Palestine, subdued the kings of Pentapolis. Shuckford thinks that, seeing the date of this transaction, which we are going to relate, falls four years before the death of Ninyas, who then lived in Persia, there are grounds to infer that this Ninyas was the Chedorlaomer of Moses, at that time head of the Assyrian monarchy; and that the kings mentioned as his confederates, were only his deputies: nor does he think that there is any absurdity in Moses calling them kings, since it is observable from what Isaiah hinted afterward, ch. x. 8, that the Assyrian boasted his deputy princes to be equal to royal governors; "Are not my princes altogether kings?" But however this might be, Bera, and four other kings of the neighbouring cities, supported probably by the people round about them, shook off the yoke of the Elamites. Chedorlaomer, therefore, with the three other confederate princes, came and attacked Sodom, Gomorrah, Admah, Zeboim, and Zoar: he took and plundered them, and carried off the spoil as far as Hobah, a little beyond the springs of Jordan. Abraham pursued, overtook, and dispersed them, recovered the booty, and restored to Bera, and the other kings of Pentapolis, what had been taken from them, Gen. xiv. This is the first war of which we have any express mention made in Scripture, having happened about A. M. 2092, being about 426 years after the deluge.

BERACHAH, BER'A-CHAH, *blessing,* or *bending of the knee.* One who repaired to king David at Ziklag, 1 Chron. xii. 3.

BERACHIAH, BER-A-CHI'AH, *speaking well of the Lord.* One of the posterity of Levi, 1 Chron. vi. 39.

2. BERACHIAH, a descendant of Judah, 1 Chron. ix. 16.

3. BERACHIAH, a descendant of King David, 1 Chron. iii. 20.

4. BERACHIAH, the father of Meshullam, one of the persons who repaired the walls of Jerusalem after the captivity, Neh. iii. 4, 30.

BERAIAH, BER-A-I'AH, *the choosing of the Lord.* A descendant of Benjamin, 1 Chron. viii. 21.

BEREA, BE-RE'A, *heavy,* or *weighty.* A city of Macedonia, where St. Paul preached the Gospel with great success; and his hearers were exceeding careful to compare what they heard with the Scriptures of the Old Testament, Acts xvii. 10.

BERED, BE'RED, *hail.* A place mentioned Gen. xvi. 14.

BERESHITH, בראשׁית, i. e. *in the beginning.* The name which the Jews give the book of Genesis, because in Hebrew it begins with this word. Solomon Meir, a celebrated cabalist, who became a convert to Christianity, undertaking to explain the motives of his conversion, to David, an eminent Jew, took this word for his text, and in this pretended to have discovered all the mysteries of Christianity. Bereshith is also a name given to the second part of the cabala, which includes the study and contemplation of the sublunary world, as the first part, called Mer-

cava, relates to the knowledge of God's perfections, and of heavenly intelligences.

BERI, Be'ri, *my son*, or *my corn*. A descendant of Asher, 1 Chron. vii. 36.

BERIAH, Be-ri'ah, *in fellowship*, or *envy*. The son of Asher, and father of Heber, Gen. xlvi. 17.

BERITES, descendants of Beriah, Num. xxvi. 44.

BERITH, Ber'ith, *a covenant*. A deity worshipped by the Canaanites, Judg. ix. 46.

BERNICE, Ber-ni'ce, *the weight of victory*. The daughter of Agrippa, surnamed the Great, king of the Jews, and sister to young Agrippa, also king of the Jews. This lady was first betrothed to Mark, the son of Alexander Lysimachus, albarach of Alexandria; afterward she married Herod, king of Chalcis, her own uncle by the father's side. After the death of Herod, which happened, A. D. 48, a proposal was made, with her consent, to Polemon, king of Pontus, that upon condition he would suffer himself to be circumcised, she would marry him. Polemon accepted the offer, and the match was consummated. But Bernice did not continue long with him; she returned to her brother Agrippa, with whom she lived in such a manner, as caused them to be spoken of not much to their credit. She was one day present with her brother Agrippa, and heard the discourse which Paul delivered before Festus, Acts xxv.

BERODACH-BALADAN, Bero'dach-Ba'la-dan, *the son of death*. The son of Baladan, king of Babylon, who sent ambassadors to Hezekiah, king of Judah, with letters and presents, upon receiving information that he had been sick, and was recovered in a miraculous manner, 2 Kings xx. 1, 2, 12.

BEROTHAI, Be-ro'thai, *wells* or *cypress trees*. A city of Syria, 2 Sam. viii. 8.

BEROTHATH, Be-ro'thath, *of wells*. A city of Syria, which bounded the twelve tribes of Israel, supposed to be Beroth, Ezek. xlvii. 16.

BERYL, in natural history, a pellucid gem of a bluish green colour, whence it is called by the lapidaries, *aqua marina*. It is found in the East Indies, Peru, Siberia, and Tartary. It has a brilliant appearance, and is generally transparent. It was the tenth stone belonging to the high priest's pectoral, Exod. xxviii. 10, 20. See Rev. xxi. 20.

BERZELUS, Ber-ze'lus, one who returned from captivity, 1 Esdr. v. 38.

BESAI, Be'sai, *a despising*, or *dirty*. A Nethinim, Neh. vii. 52, Esdr. ii. 49.

BESODAIAH, Be-so-dai'ah, *the counsel of the Lord*. The father of Meshullam, Neh. iii. 6.

BESOR, Be'sor, *glad news*. A brook which falls into the Mediterranean between Gaza and Rhinocolura. This is the brook of the wilderness, Amos vi. 14, which may have been mistaken for the river of Egypt spoken of in Josh. xv. 4, 47. And if so is no other than the Nile, or the most eastern branch of it. But Dr. Shaw says that Besor is a small brook, not deserving the name of river.

BETAH, Be'tah, *confidence*. A city of Syria, taken by David from Hadadezer, 2 Sam. viii. 8, and thought by some to be Beten.

BETEN, Be'ten, *the belly*. A city of Canaan, one of the borders of the tribe of Asher, Josh. xix. 25.

BETANE, Be'ta-ne. See Ecbatana, Judith i. 9.

BETHABARA, Beth-ab'a-ra, or Beth-ab'a-rah, *the house of passage*. A place beyond Jordan, where John the Baptist baptized, John i. 28. It is thought to be the place where the Israelites passed the river Jordan under Joshua, and also thought to be the common ford of the river.

BETHANATH, Beth'a-nath, *the house of affliction*. A city on the borders of Naphtali, Josh. xix. 38.

BETHANOTH, Beth'a-noth, a city in the tribe of Judah, Josh. xv. 59.

BETHANY, Beth'a-ny, *the house of song*, or *of affliction*. A considerable place, situated at the foot of the mount of Olives, about fifteen furlongs eastward of Jerusalem, John xi. 18, Matt. xxi. 17, xxvi. 6, &c. Here it was that Martha and Mary lived, with their brother Lazarus, whom Jesus raised from the dead; and it was here that Mary poured the perfume on our Saviour's head. Bethany at present is but a very small village. One of our modern travellers tells us, that, at the entrance into it, there is an old ruin, called the castle of Lazarus, supposed to have been the mansion-house where he and his sisters resided. At the bottom of a descent, not far from the castle, you see his sepulchre, which the Turks hold in great veneration, and use it for an oratory, or place for prayer. Here going down by twenty-five steps, you come at first into a small square room, and from thence creep into another that is smaller, about a yard and a half deep, in which the body is said to have been laid. About a bow-shot from hence you pass by the place which they say was Mary Magdalen's house; and thence descending a steep hill, you come to the fountain of the apostles, which is so called, because, as the tradition goes, these holy persons were wont to refresh themselves there between Jerusalem and Jericho, as it is very probable they might, because the fountain is close to the road side, and is inviting to the thirsty traveller.

BETHARABAH, Beth-ar'a-bah, *the house of sweet smell*. A city belonging to the tribe of Judah, Josh. xv. 6, 61.

2. Betharabah, a city belonging to the tribe of Benjamin, Josh. xviii. 22.

BETHARAM, Beth-a'ram, *the house of height*. A city of Palestine, in the tribe of Gad, Josh. xiii. 27, Num. xxxii. 36, now called Livias.

BETHARBEL, BETH-AR'BEL, *strong house of ambushment.* A place of Armenia, in Asia, Hos. x. 14.

BETHAVEN, BETH-A'VEN, *the house of vanity,* or *of iniquity.* The same with Bethel. This city, upon the revolt of the ten tribes, belonged to the kingdom of Israel, and was therefore one of the cities in which Jeroboam set up his golden calves. Whence the prophet, Hosea iv. 15, in derision calls it *Bethaven,* the house of vanity or idols, instead of *Bethel, the house of God,* the name which Jacob formerly gave it, when he had the vision of the mysterious ladder, reaching from earth to heaven, Gen. xxviii. 19.

BETHAZMAVETH, BETH-AZ'MA-VETH, *the house of death's strength.* A place mentioned Neh. vii. 28.

BETHBAALMEON, BETH-BA-AL-ME'ON, *an idol of the dwelling-place.* A city in the tribe of Reuben, Josh. xiii. 17.

BETHBARA, BETH-BA'RA, or BETHBARAH, *the chosen house.* A place beyond Jordan, Judg. vii. 24: thought to be the same with Bethabara.

BETHBASI, BEH'BA-SI, a city in the tribe of Judah, which the two Maccabees, Simon and Jonathan, fortified, 1 Mac. ix. 62, 64.

BETHBIREI, BETH-BI'RE-I, *the house,* or *temple of my Creator.* A city in the tribe of Simeon, 1 Chron. iv. 31.

BETHCAR, BETH'CAR, *the house of the lamb,* or *of knowledge.* A city in the tribe of Dan, 1 Sam. vii. 11.

BETHDAGON, BETH-DA'GON, *the house of corn, of fish,* or *of Dagon.* A city in the tribe of Judah, Josh. xv. 41.

2. BETHDAGON, a city in the tribe of Asher, Josh. xix. 27.

BETHDIBLATHAIM, BETH-DIB-LATHA'IM, *the house of dry figs.* A city in the land of Canaan, Jer. xlviii. 22.

BETH-EDEN, BETH-E'DEN, *the house of pleasure,* Amos i. 5.

BETHEL, BETH'EL, *the house of God.* A city which lay to the west of Hai, about eight miles north of Jerusalem, in the confines of the tribe of Ephraim and Benjamin. The patriarch Jacob, fleeing from the anger of his brother Esau, and going to Mesopotamia, arrived at sun-set in a certain place, where he had a mind to pass the night, and taking a stone that lay there, he placed it under his head and fell asleep, Gen. xxviii. 11, &c. Rising early in the morning, he took the stone which had been his bolster, and pouring oil upon it, called the name of the place Bethel, or the house of God; on account of his vision. But the name of it had formerly been Luz, which signifies an *almond,* and was probably so called from the number of almond-trees which grew in those parts; under some of which it is not improbable Jacob might take up his lodgings, because the largeness of their leaves would afford no incommodious shelter from the weather. The city was afterward called Bethaven. The rabbins tell us that the stone on which Jacob rested his head at Bethel was put into the sanctuary of the temple, which was built after the return from captivity; that the ark of the covenant was placed upon this stone; and that long after the ruin of the temple, the Jews had a custom of lamenting their calamities upon it. The Mahometans believe their temple at Mecca to be founded on this very stone, and have great veneration for it.

BETHELITE, BETH'EL-ITE, an inhabitant of Bethel, 1 Kings xvi. 34.

BETHEMEK, BETH-E'MEK, *the house of deepness.* A frontier city of the tribe of Asher, Josh. xix. 27.

BETHER, BE'THER, *division.* Cant. ii. 17, we read of the *mountains of Bether;* and inquiry has been made what this Bether was, and how it was situated. Some take it to be Bethoron, called Bether in Eusebius, Bethara in Josephus, and Bethra in an old Itinerary. There is frequent mention of Bether in the writings of the Hebrews. It was taken by the emperor Adrian in the rebellion of Barchochebas. Calmet takes it to be Upper Bethoron, or Bethara, between Diospolis and Cæsarea. Eusebius speaks of Betharim near Diospolis; and when he mentions Bether, which was taken by Adrian, he says it was in the neighbourhood of Jerusalem. But it is observed, that there were two cities of this name, one 12 and the other 52 miles from Jerusalem.

BETHESDA, BETH-ES'DA, *the house of effusion, of pity,* or *of mercy.* The Hebrew name of a pool, or public bath, which had five porticos, piazzas, or covered walks around it. This bath, for its singular usefulness, was called Bethesda, because, as Pool observes, the erecting of baths was an act of great kindness to the common people, whose infirmities in hot countries required frequent bathing; but the generality of expositors think it had this name rather from the great goodness of God manifested to his people, in giving such healing virtues to waters as this pool had. As it lay but a little to the north-east of the temple, the sacrifices might be washed in it, as Dr. Hammond observes, but certainly it did not thence derive its healing virtue. On the contrary, we are informed by St. John, ch. v. 2, &c. that "an angel went down at a certain season into the pool and troubled the water;" that is, moved it in a sensible manner; intimating evidently that its power to cure diseases was owing to that circumstance, because, whoever first, after the troubling of the waters, stepped into it, was made whole of whatever disease he had. Some writers confine the miracle of the pool of Bethesda to the season of this particular feast, mentioned in verse 1, of this chapter, because they think κατα καιρον, ver. 4, (which our translators render at *a certain season,*) should be rendered, *at that season,* that is,

the season mentioned verse 1. And since the evangelist does not say, that the waters of Bethesda had their healing quality at any other feast, we may suppose they only had it at that feast, which was probably that of the passover. And perhaps the silence of Philo and Josephus upon this miracle may induce some to think that it happened only at one passover: for though many infirm people lay in Bethesda, if the angel, as is probable, descended frequently during that particular solemnity, the miracle would be no sooner known than multitudes would come and wait at the pool to be cured by the moving of the waters. However, if the number of the sick, who were gathered on this occasion, and the phrase κατα καιρον, should incline any person to believe that the waters of Bethesda had healing virtue at other passovers also, Mr. Macknight observes that the silence of the writers above mentioned need not be much regarded; it being well known that they have omitted greater transactions which they had an opportunity of knowing, viz. the multitude and variety of miracles which our Lord performed in the course of his ministry. That the waters of Bethesda should, at this time, have obtained a miraculous healing quality, was, without doubt, as that writer remarks, in honour of the personal appearance of the Son of God on earth. Perhaps it was intended to show that Ezekiel's vision of waters issuing out of the sanctuary was about to be fulfilled, Ezek. xlvii. 2—12.

BETHEZEL, BETH-E'ZEL, *the house of separation*, Micah i. 11.

BETHGADER, BETH-GA'DER, one of the descendants of Caleb, 1 Chron. ii. 51.

BETHGAMUL, BETH-GA'MUL, *the house of a camel.* A city of the Moabites in the tribe of Reuben, Jer. xlviii. 23.

BETHHACCEREM, BETH-HAC'CE-REM, *the house of the vineyard.* A city situated on an eminence between Jerusalem and Tekoah. Malchiah, the son of Rechab, was prince of Bethhaccerem, Jer. vi. 1, Neh. iii. 14.

BETHHARAN, BETH-HA'RAN, *the house of a hill.* A fenced city of Gilead, in the tribe of Gad, Num. xxxii. 36.

BETH-HOGLA, BETH-HOG'LA, or BETH-HOGLAH, the name of a city in the tribe of Judah, Josh. xv. 6. Eusebius places it eight miles from Gaza.

2. BETH-HOGLA, a city belonging to the tribe of Benjamin, Josh. xviii. 21. St. Jerom places it two miles from Jordan.

BETH-HORON, BETH-HO'RON, *the house of wrath*, or *of liberty.* A city in the tribe of Ephraim, 1 Chron. vii. 24, built by a female, Sherah, as was also BETH-HORON, the Upper, a city belonging to the same tribe, 1 Chron. vii. 24.

BETH-JESIMOTH, BETH-JES'I-MOTH, *the house of desolation.* A city in the tribe of Reuben, Josh. xiii. 20. It was afterward possessed by the Moabites, Ezek. xxv. 9. Eusebius places it ten miles from Jordan.

BETH-LEBAOTH, BETH-LEB'A-OTH, *the house of lionesses.* A city in the tribe of Simeon, Josh. xix. 6: called Lebaoth, Josh. xv. 32.

BETHLEHEM, BETH'LE-HEM, *the house of bread*, or *of war.* A city in the tribe of Judah, Judg. xvii. 7, and likewise called Ephrath, Gen. xlviii. 7, or Ephratah, Mic. v. 2, and the inhabitants Ephrathites, Ruth i. 2, 1 Sam. xvii. 12. This city was no way considerable for its extent or riches, but was infinitely so on account of the Messiah's birth. Micah, extolling this advantage, peculiar to Bethlehem, says, "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." He had certainly no design of describing David, who was born at Bethlehem so many ages before, but Jesus Christ, who came into the world many ages after. However, several difficulties are proposed to this prophecy of Micah, which foretels the birth of the Messiah at Bethlehem. In the first place, St. Matthew reads, "And thou Bethlehem of Judah, art not the least among the cities of Judah," ii. 6: whereas the text of Micah runs, "And thou Bethlehem, though thou be little among the thousands of Judah." It is therefore objected, that there is a contrariety between Micah and St. Matthew, one of whom says, that Bethlehem is too small to be reckoned among the most considerable cities of Judah; the other, on the contrary, that it is not one of the smaller cities of Judah. But to this it is answered, that St. Matthew probably read the text of Micah with an interrogation, which will very well explain the sense of the prophet.

In the second place, Micah, in the context of the passage already quoted, says, "Out of thee," viz. Bethlehem, "shall he come forth unto me, that is to be the ruler in Israel, whose goings forth have been from of old, from everlasting." The Jews, with respect to this part of the prophecy, are ready to acknowledge, that the Messiah should come out of Bethlehem; but they maintain that this Messiah is not Jesus, and that the prophecy of Micah has no regard either to Jesus or the Messiah. He whom Micah speaks of, "shall be ruler in Israel;" and verse the 3d, "The remnant of his brethren shall be converted and re-united with the children of Israel." Jesus, say they, never reigned in Israel, and if he be God, can have no brethren. Besides, to confine the kingdom of the Messiah to Israel, they think, would be too great a limitation of it. The answer to this is, that Jesus, as God, had no brethren; but as the son of Mary he had. The prophet in this place distinguishes very well his temporal birth at Bethlehem from his eternal birth; "His goings forth have been from of old, from everlasting." It is no more derogatory from

the greatness of the Messiah, to say, that he will reign over Israel, than it is for God to call himself, as he does in many places in Scripture, *the God of Israel*, which certainly was not intended to confine his dominion to Israel, or to exclude the rest of mankind from his empire.

Bethlehem is situated upon the declivity of a hill, about two leagues from Jerusalem. It is generally visited by pilgrims, and at present is furnished, not only with a convent of the Latins, but also with one of the Greeks, and another of the Armenians. Here you are shown the very place where our Saviour was born, the manger in which he was laid, and the cave or grot, in which the blessed virgin hid herself and her Divine babe from the malice of Herod, for some time before their departure into Egypt. The grot is hollowed in a chalky rock, but this whiteness they will have to be not natural, but occasioned by some miraculous drops of the blessed virgin's milk, which fell from her breast, when she was suckling the Holy infant; and so much are the inhabitants of Bethlehem possessed with this opinion, that they believe the chalk of this grotto has a miraculous virtue for increasing women's milk; and it is taken very frequently for that purpose. Here are shown likewise the chapel of St. Joseph, the supposed father of our Lord; the chapel of the Innocents, and also those of St. Jerom, St. Paula, and Eustochium. About half a mile eastward from the town, you see the field where the shepherds were watching over their flocks, where they received the glad tidings of the birth of Christ. And not far from the field, the village where they dwelt.

2. BETHLEHEM, a city in the tribe of Zebulun, Josh. xix. 15, is scarcely otherwise known, but on account of its bearing the name of the above city. It is said to have been built, perhaps only fortified, by Rehoboam, 2 Chron. xi. 6. Here Ibzan, who judged Israel, was born, Judg. xii. 8, and here he was buried, 10.

BETHLEHEMITE, an inhabitant of Bethlehem, 1 Sam. xvi. 1.

BETHLOMON, BETH-LO'MON, one whose family returned from the Babylonish captivity, 1 Esd. v. 17.

BETHMAACAH, BETH-MA'A-CAH, *house of bruising*. A city of Palestine, 2 Sam. xx. 14.

BETHMARCABOTH, BETH-MAR'CABOTH, *the house of bitterness; wiped out*. A city of Palestine, in the tribe of Simeon, Josh. xix. 5.

BETHMEON, BETH-ME'ON, *the house of the dwelling-place*. A city belonging to the Moabites in the tribe of Reuben, Jer. xlviii. 23.

BETH-NIMRAH, BETH-NIM'RAH, *the house of rebellion*. A city in the tribe of Gad, in the land of Gilead, Num. xxxii. 36.

BETH-ORON, BETH-O'RON, *the house of anger*, or *of liberty*. A city of the Levites in Palestine, Josh. x. 10.

BETH-PALET, BETH-PA'LET, *the house of expulsion*. A city in the most southern part of the tribe of Judah, Josh. xv. 27.

BETH-PAZZEZ, BETH-PAZ'ZEZ, *the house of dividing asunder*. A city of Palestine in the tribe of Issachar, Josh. xix. 21.

BETH-PEOR, BETH-PE'OR, *the house of gaping*, or *opening*. A city of Moab, given to the tribe of Reuben, Deut. iv. 46.

BETH-PHAGE, BETH'FA-GEE, *the house of early figs*. A small village of the priests, situated in mount Olivet, and, as it seems, somewhat nearer Jerusalem than Bethany. Jesus being come from Bethany to Bethphage commanded his disciples to seek out an ass for him that he might ride, in his triumphant entrance into Jerusalem, Matt. xxi. 1, &c. The distance between Bethphage and Jerusalem is about 15 furlongs.

BETHRABAH, BETH'RA-BAH, a city of Judah, Josh. xv. 61.

BETHRAPHA, BETH'RAPH-A, *the house of health*. A descendant of the patriarch Judah, 1 Chron. iv. 12.

BETHREHOB, BETH-RE'HOB, *the house of liberty*, the same as *Rehob*. A city of Syria possessed by the Danites, 2 Sam. x. 8.

BETHSAIDA, BETH-SA'I-DA, *the house of fruits, of hunters*, or *of snares*. A city not mentioned in the Old Testament, though it frequently occurs in the New; the reason is, that is was but a village, as Josephus tells us, till Philip the tetrarch built and enlarged it, making it a magnificent city, and gave it the name of Julias, out of respect to Julia, the daughter of Augustus Cæsar. Its original name in Hebrew imports a place of fishing or of hunting, and for both of these exercises it was well circumstanced. As it belonged to the tribe of Naphtali, a country remarkable for plenty of deer, Gen. xlix. 21, it was excellently well situated for the latter of these pastimes: and as it lay on the north end of the lake Gennesareth, just where the river Jordan runs into it, rendering it so commodious for the former, we find that Peter and Andrew, who were inhabitants of this city, followed the occupation of fishermen, John i. 44.

BETH-SAMOS, BETH'SA-MOS, a place in Palestine, 1 Esdr. v. 18.

BETH-SHAN, or BETH-SHE'AN, *the house of ivory, of change*, or *of sleep*. A city belonging to the half tribe of Manasseh, on the west of Jordan, and not far from the river. It was a considerable city in the time of Eusebius and St. Jerom, and was then, as it had been for several ages before, called Scythopolis, or the city of the Scythians, as the Septuagint reads it, Judg. i. 27. It is supposed to take its name from some remarkable occurrence here, when the Scythians made an irruption into Syria. It is said, 2 Mac. xii. 29, to be 600 furlongs from Jerusalem. After the battle of Mount Gilboa, the Philistines took the body of Saul and hung it against the wall of Bethshan, 1 Sam. xxxi. 10.

BETH-SHEMESH, BETH'SHE-MESH, *the house of the sun*, or *service*. A city of the

tribe of Judah, belonging to the priests, Josh. xxi. 16. The Philistines having sent back the ark of the Lord, it was brought to Beth-shemesh, 1 Sam. vi. 12, where some of the people out of curiosity having looked into it, the Lord destroyed seventy of the principal men belonging to the city, and 50,000 of the common people, ver. 19.

2. BETHSHEMESH, a city in the tribe of Issachar, Josh. xix. 22.

3. BETHSHEMESH, a city in the tribe of Naphtali, Josh. xix. 38, Judg. i. 33.

BETH-SHITTAH, BETH-SHIT'TAH, *house of thorns.* Gideon pursued the Midianites to this place, Judg. vii. 22.

BETH-TAPPUA, BETH-TAP'PU-A, *the house of an apple-tree.* A city and mountain in the tribe of Judah, Josh. xv. 53.

BETHSURA, BETH-SU'RA, a mountain in Judah, 1 Mac. iv. 29.

BETHUEL, BETH-U'EL, the son of Nahor and Milcah. He was Abraham's nephew, and father to Laban, and Rebekah, the wife of Isaac, Gen. xxii. 20, 23.

BETHUL, BETH'UL, *the virgin of the Lord.* A city in the tribe of Simeon, Josh. xix. 4.

BETHULIA, BETH-U'LIA, a city celebrated for enduring the siege of Holofernes, at which he was killed by Judith. Our modern travellers to the Holy Land, almost unanimously agree that Bethulia is situated in the tribe of Zebulun, about a league from Tiberias, towards the west, where they pretend that some marks of the camp of Holofernes are still visible: but this, however, is certain, that both Judith and her husband were of the tribe of Simeon, Judith viii. 1, ix. 2; and for what purpose they should remove to so great a distance from their own inheritance, and settle in a different tribe, is not ascertained. Since, therefore, the Scripture takes notice of a place in the tribe of Simeon named Bethul, a place dependant on Gaza of the Philistines, and famous for its temples, which were very remarkable both for their antiquity, and fine structure, from whence it is probable it had the name of Bethel, or house of the Lord, there is much more reason to conclude, in the opinion of Calmet, that this was the place, since the other mentioned Judith iv. 6, and which travellers talk of in the tribe of Zebulun, must be of too modern a date to be the city intended here, because we find neither Joshua, nor Josephus, nor Eusebius, nor St. Jerom, make any mention of it.

BETH-ZACHARIAS, a place mentioned 1 Mac. vi. 32.

BETH-ZAIDA, BETH-ZAI'DA. Here our Saviour cured a blind man by putting spittle on his eyes, Mark viii. 22, &c. and wrought a great many other miracles; but the inhabitants were not converted by these miracles, nor benefitted by the instructions he gave them, Luke x. 13.

BETH-ZUR, BETH'ZUR, *the house of a rock.* A city belonging to the tribe of Judah, being opposite to south Edom, and a place of great strength, defending the passage into Judah on the south side of Idumea, Josh. xv. 58. We read, 2 Mac. xi. 5, that Bethzur was only five furlongs from Jerusalem; but this is an obvious mistake. Eusebius places it at the distance of 20 miles from Jerusalem in the way towards Hebron. Rehoboam king of Judah, 2 Chron. xi. 7, fortified this city, which, in the time of the Maccabees especially, was a fortress of great importance. Lysias, regent of Syria, under young Antiochus, the son of Antiochus Epiphanes, laid siege to Bethzur, with an army of 60,000 foot, and 5,000 horse, 1 Mac. iv. 28, &c. Judas Maccabeus coming to succour the place, obliged Lysias to raise the siege, and to retreat with very considerable loss: however, the following year Lysias returned before Bethzur, attacked, and took it, vi. 50. From this time the city Bethzur continued in the hands of the Syrians, till the government of Jonathan Maccabeus, who recovered the place, A. M. 3860, xi. 66.

BETOLIUS, BE-TO'LI-US, a place in Palestine, 1 Esdr. v. 21.

BETOMESTHAM, BE-TO-MES'THAM, a city of Judah, over against Esdraelon, near Dothaim, Judith iv. 6, xv. 4.

BETONIM, BET'O-NIM, a city of the tribe of Gad, towards the north extremity of this tribe, and bordering on Manasseh, Josh. xiii. 26.

BEULAH, BE-U'LAH, *inhabited.* A name given to the Jewish church, Isa. lxii. 4.

BEWITCH, to injure by the power of diabolical charms. The Greek word Βασκαινω signifies properly *to bewitch with the eye.* Hence the latin word *fascino*, to fascinate, or bewitch with the eye. The superstitious heathen believed that great mischief might ensue from an evil eye. Hence the following expressions are met with:—

> "To guard against the harm of evil eyes,
> Thrice on my breast I spat,"
> says a shepherd in *Theocritus.*

> "Some evil eyes bewitch my tender lambs,"
> says *Virgil.*

It is not, however, to be imagined that St. Paul, Gal. iii. 1, gave any countenance to the popular error which prevailed, not only among the heathens, but among some of the more ignorant and superstitious Christians, The language of the apostle is only a strong expression of surprise, at the departure of the Galatians from the purity of the Gospel.

BEYOND, עבר. This Hebrew word, which is generally translated *beyond*, signifies likewise *on this side;* at least we find it in many places, wherein, by the context, it appears that we should read *on this side:* for example, Gen. l. 10, "And they came to the threshing-floor of Atad, which is *beyond* Jordan." The floor of Atad was to the west of

Jordan: it appears, therefore, that it should be translated *on this side* the river, with respect to Palestine, where the Jews dwelt: however it may be said, that Moses, when he wrote this, was eastward of Jordan, and consequently with regard to him Atad was beyond Jordan.

BEZAI, Be'zai, the name of one who returned from captivity, Ezra ii. 17.

BEZALEEL, Be-zal'e-el, *in the shadow of God.* The principal artificer of the tabernacle, Exod. xxxi. 2.

BEZEK, Be'zek, *lightning*, or *in the chains, or in fetters.* A city in the tribe of Judah, whither the men of Judah, after the death of Joshua, marched against the Canaanites, and where, by the direction of God, they attacked and killed 10,000 of them, Judg. i. 4—7. Here they found Adonibezek, the capital of whose kingdom this city is thought to have been; and treated that cruel prince in the manner related under Adonibezek.

Saul, before he marched to Jabesh Gilead, reviewed his men at Bezek, 1 Sam. xi. 8. Eusebius and St. Jerom say, that there were two cities of this name in their days, near to each other, about 17 miles from Sichem, in the way to Scythopolis, or Bethshan. Calmet is of opinion that Bezek was situated near the passage of the river Jordan, at Bethshan; and Wells thinks that there was only one city of this name in the tribe of Judah.

BEZER, or Boz'ra, *munition*, or *vine branches.* The name of a city, Deut. iv. 43. See article Bozrah.

2. Bezer, a descendant of Asher, 1 Chron. vii. 37.

BEZETH, Be'zeth, a city on this side Jordan, which Bacchides surprised, and threw the inhabitants into a great pit, 1 Mac. vii. 19.

BIBLE, Βίβλος, a written volume, a book, Mark xii. 26, Luke iii. 4; also a catalogue or account, Matt. i. 1.

2. Bible, the name applied by Christians, in way of eminence, to the collection of sacred writings, or the Holy Scriptures of the Old and new Testaments. It is also known by various other names, such as the Sacred Books, Holy Writ, Inspired Writings, Scriptures, &c. The Jews styled the Bible, that is, the Old Testament, *Mikra*, which signifies *lesson.* See article Testament.

This sacred book is that on which both the Jewish and Christian religions are founded. Some of the ancient fathers, on no better foundation than that fabulous and apocryphal writing, the second book of Esdras, pretend, that the Scriptures were entirely lost and destroyed at the Babylonish captivity, and that Ezra restored them all by Divine revelation. This only is certain, that in the reign of Josiah there was no other book of the law extant besides that found in the temple by Hilkiah; from which original, by order of that pious prince, copies were immediately written out, and search made for all the other parts of the Scriptures, by which means copies of the whole were multiplied among the people, which they carried along with them into their captivity, 2 Kings xxii.

I. Bible, *ancient Divisions and Order of.* After the return of the Jews from the Babylonish captivity, Ezra collected as many copies as he could of the Sacred Writings, and out of them all prepared a correct edition, arranging the several books in their proper order. These books he divided into three parts, i. The law. ii. The prophets. iii. The hagiographa, that is, *the holy writings.* The law contains—1, Genesis; 2, Exodus; 3, Leviticus; 4, Numbers; 5, Deuteronomy. ii. The writings of the prophets are—1, Joshua; 2, Judges, with Ruth; 3, Samuel; 4, Kings; 5, Isaiah; 6, Jeremiah, with his Lamentations; 7, Ezekiel; 8, Daniel; 9, the twelve minor prophets; 10, Job; 11, Ezra; 12, Nehemiah; 13, Esther. iii. The hagiographa consisted of—1, the Psalms; 2, the Proverbs; 3, Ecclesiastes; 4, the Songs of Solomon. This division was made for the sake of reducing the number of the Sacred Books, to the number of the letters in the alphabet, which amounted to twenty-two. Afterward the Jews reckoned twenty-four books in their canon of Scripture; in disposing of which the law stood as in the former division, and the prophets were distributed into former and latter: the former prophets are Joshua, Judges, Samuel, and Kings; the latter prophets, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. And the hagiographa consist of the Psalms, the Proverbs, Job, and the songs of Solomon, Ruth, the Lamentations, Ecclesiastes, Esther, Daniel, Ezra, the Chronicles. Under the name of Ezra they comprehended Nehemiah. This order hath not always been observed, but the variations from it are of no moment. The five books of the law are divided into fifty-five sections. This division many of the Jews hold to have been appointed by Moses himself; but others, with more probability, ascribe it to Ezra. The design of this division was, that one of these sections might be read in their synagogues every Sabbath-day: the number was fifty-four, because, in their intercalated years, a month being then added, there were fifty-four Sabbaths: in other years they reduced them to fifty-two, by twice joining together two short sections. Till the persecution of Antiochus Epiphanes, they read only the law; but the reading of it being then prohibited, they substituted in the room of it fifty-four sections out of the prophets; and when the reading of the law was restored by the Maccabees, the section which was read every Sabbath out of the law served for their first lesson, and the section out of the prophets for the second. These sections were divided into verses; of which division, if Ezra was not the author, it was introduced not long after him, and seems to have been designed for the use of the Targu-

mists, or Chaldee interpreters; for, after the return of the Jews from the Babylonish captivity, when the Hebrew language ceased to be their mother tongue, and the Chaldee grew into use in its place, the custom was that the law should be first read in the original Hebrew, and then interpreted to the people in the Chaldee language; for which purpose these shorter sections were very convenient.

II. BIBLE, *History of.* It is thought that Ezra published the Scriptures in the Chaldee character, for, that language being generally used among the Jews, he thought proper to change the old Hebrew character for it, which has since that time been retained only by the Samaritans, among whom it is preserved to this day.

Prideaux is of opinion that Ezra made additions in several parts of the Bible, where nothing appeared necessary for illustrating or completing the work; in which he appears to have been assisted by the same Spirit by which they were at first written. Among such additions are to be reckoned the last chapter of Deuteronomy, wherein Moses seems to give an account of his own death and burial, and Joshua's succession to the command. To the same cause our learned author thinks are to be attributed many other interpolations in the Bible, which created difficulties and objections to the authenticity of the sacred text, no way to be solved without allowing them. Ezra changed the names of several places which were grown obsolete, and, instead of them, put in the text the new names by which they were then called. Thus it is that Abraham is said to have pursued the kings who carried Lot away captive as far as Dan; whereas that place in the time of Moses was called Laish, the name Dan being unknown till the Danites, long after the death of Moses, possessed themselves of it. The Jewish canon of Scripture was then settled by Ezra, yet not so but that several variations have been made in it. Malachi, for instance, could not be put in the Bible by him, since that prophet is allowed to have lived after Ezra; nor could Nehemiah be there, since that book mentions, ch. xii. 22, Juddua as high priest, and Darius Codomanus as king of Persia, who were at least 100 years later than Ezra. It may be added, that, in the first book of Chronicles, the genealogy of the sons of Zerubbabel is carried down for so many generations as must necessarily bring it to the time of Alexander; and consequently this book, or at least this part of it, could not be in the canon in the days of Ezra. It is probable the two books of Chronicles, Ezra, Nehemiah, Esther, and Malachi, were adopted into the canon of Scripture, in the time of Simon, the first, the last of the men of the great synagogue. The Jews, at first, were very reserved in communicating their Scriptures to strangers: despising and shunning the Gentiles, they would not disclose to them any of the treasures concealed in the Bible. We may add, that the people bordering on the Jews, as Egyptians, Phœnicians, Arabs, &c. were not very curious to know the laws or history of a people, whom in their turn they hated and despised. Their first acquaintance with these books was not till after the several captivities of the Jews, when the singularity of the Hebrew laws and ceremonies induced several to desire a more particular knowledge of them. Josephus seems surprised to find such slight footsteps of the Scripture history interspersed in the Egyptian, Chaldean, Phœnician, and Grecian history; and accounts for it hence, that the Sacred Books were not yet translated into the Greek or other languages, and consequently not known to the writers of those nations. The first version of the Bible was that of the Septuagint into the Greek, by order of that patron of literature, Ptolemy Philadelphus: though some maintain that the whole was not then translated, but only the Pentateuch; between which and the other books in the Septuagint version, the critics find a great diversity in point of style and expression, as well as of accuracy.

III. BIBLE, *modern division of.* The division of the Scriptures into chapters, as we at present have them, is of modern date. Some attribute it to Stephen Langton, archbishop of Canterbury, in the reigns of John and Henry III. But the true author of the invention was Hugo de Sancto Caro, commonly called Hugo Cardinalis, because he was the first Dominican that ever was raised to the degree of cardinal. This Hugo flourished about A. D. 1240. He wrote a comment on the Scripture, and projected the first concordance, which is that of the vulgar Latin Bible. The aim of this work being for the more easy finding out any word or passage in the Scriptures, he found it necessary to divide the book into sections, and the sections into subdivisions; for till that time the vulgar Latin Bibles were without any division at all. These sections are the chapters into which the Bible hath ever since been divided; but the subdivisions of the chapters were not then into verses as they are now. Hugo's method of subdividing them was by the letters, A, B, C, D, E, F, G, placed in the margin, at an equal distance from each other, according to the length of the chapters. The subdivision of the chapters into verses, as they now stand in our Bibles, had its original from a famous Jewish rabbi, named Mordecai Nathan, about A. D. 1445. This rabbi, in imitation of Hugo Cardinalis, drew up a concordance of the Hebrew Bible, for the use of the Jews. But though he followed Hugo in the division of the books into chapters, he refined upon his invention as to the subdivisions, and contrived that by verses: this being found to be a much more convenient method, it has ever since been followed. And thus, as the Jews borrowed the division

of the books of the Holy Scriptures into chapters from the Christians, in like manner the Christians borrowed that of the chapters into verses from the Jews. The present order of the books is almost the same, the Apocrypha excepted, as that made by the council of Trent.

IV. Bible, *rejected books of.* The apocryphal books of the Old Testament, according to the Romanists, are the book of Enoch, see Jude 14, the third and fourth books of Esdras, the third and fourth books of Maccabees, the prayer of Manasseh, the Testament of the twelve Patriarchs, the Psalter of Solomon, and some other pieces of this nature. The apocryphal books of the New Testament are, the epistle of St. Barnabas, the pretended epistle of St. Paul to the Laodiceans, several spurious Gospels, Acts of the Apostles, and Revelations; the book of Hermas, entitled the Shepherd; Jesus Christ's letter to Abgarus; the epistle of St. Paul to Seneca, and several other pieces of the like nature; as may be seen in the collection of the apocryphal writings of the New Testament, made by Fabricius. Protestants, while they agree with the Roman Catholics in rejecting all these as uncanonical, have also justly rejected the books of Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, and the first and second of Maccabees.

V. The Scriptures of the Old Testament, it is well known, were first written in Hebrew; therefore, before we speak of any translations that have been made of them into other languages, it is proper we should first speak of the Original from which these translations have been made. The Hebrew Bibles are either manuscript or printed. The best manuscript Bibles are those copied by the Jews of Spain: those copied by the Jews of Germany are less exact, but more common. The two kinds are easily distinguished from each other; the former being in beautiful characters like the Hebrew Bibles of Bomberg, Stephens, and Plantin: the latter in characters like those of Munster and Gryphius. F. Simon observes, that the oldest manuscript Hebrew Bibles are not above six or seven hundred years old; nor does Rabbi Menaham, who quotes a vast number of them, pretend that any one exceeds 600 years.

Dr. Kennicott, in his *Dissertatio Generalis*, prefixed to his Hebrew Bible, observes, that the most ancient manuscripts were written between the years 900 and 1100; but though those that use the most ancient are not more than 800 or 900 years old, they were transcribed from others of a much more ancient date. The manuscript preserved in the Bodleian Library is not less than 800 years old. Another manuscript, not less ancient, is preserved in the Cæsarian Library at Vienna.

The most ancient printed Hebrew Bibles are those published by the Jews of Italy, especially of Pesaro and Bresse: those of Portugal also printed some parts of the Bible at Lisbon, before their expulsion. This may be observed in general, that the best Hebrew Bibles are those printed under the inspection of the Jews; there being so many minutiæ to be observed in the Hebrew language, that it is scarcely possible for any other to succeed in it. In the beginning of the sixteenth century, Dan Bomberg printed several Hebrew Bibles in folio and quarto at Venice, most of which were esteemed both by the Jews and Christians: the first, in 1517, which is the least exact, and generally goes by the name of Felix Pratensis, the person who revised it; this edition contains the Hebrew text, the Targum, and the commentaries of several rabbins. In 1528, Bomberg printed the folio Bible of Rabbi Benchajim, with his preface, the masoretical divisions, a preface of Aben Ezra, a double masora, and several various readings: the third edition was printed in 1618, the same with the second, but much more correct. From the former editions, Buxtorf, the father, printed his rabbinical Hebrew Bible at Basil, in 1618; which, though there are many faults in it, is more correct than any of the former. In 1623, appeared at Venice, a new edition of the rabbinical Bible, by Leo Modena, a rabbi of that city, who pretended to have corrected a great number of faults in the former edition; but, besides that, it is much inferior to the other Hebrew Bibles of Venice, with regard to paper and print: it has passed through the hands of the inquisitors, who have altered many passages in the commentaries of the rabbins. Of the Hebrew Bibles in quarto, that of R. Stephens is esteemed for the beauty of the characters; but it is very incorrect. Plantin also printed several beautiful Hebrew Bibles at Antwerp: one in eight columns, with a preface by Arias Montanus, in 1571, which far exceeds the Complutensian, in paper, print, and contents: this is called the Royal Bible, because it was printed at the expense of Philip II. king of Spain: another at Geneva, in 1619; besides many more of different sizes, with and without points. Manasseh Ben Israel, a learned Portuguese Jew, published two editions of the Hebrew Bible at Amsterdam; one in quarto, in 1635, the other in octavo, in 1639: the first has two columns, and on that account is commodious for the reader. In 1639, R. Jac. Lombroso published a new edition in quarto, at Venice, with small literal notes at the bottom of each page, where he explains the Hebrew words by Spanish words. This Bible is much esteemed by the Jews of Constantinople: in the text they have distinguished between words where the point *kamets* is to be read, with a *kamets katuph*: that is, by an *o*, and not an *a*. Of all the editions of the Hebrew Bible in octavo, the most beautiful and correct are the two of John Athias, a Jew of Amsterdam: the first, of 1661, is the best

paper; but that of 1667 is the most exact. That, however, published since, at Amsterdam, by Vander Hooght, in 1705, is preferable to both.

After Athias, three Hebraizing Protestants engaged in revising and publishing the Hebrew Bible, viz. Clodius, Jablonski, and Opitius. The edition of Clodius was published at Frankfort, in 1677, in quarto: at the bottom of the pages it has the various readings of the former editions: but the author does not appear sufficiently versed in the accenting, especially in the poetical books; besides, as it was not published under his eye, many faults have crept in. That of Jablonski, in 1699, in quarto, at Berlin, is very beautiful, as to the letter and print; but though the editor pretends he made use of the editions of Athias and Clodius, some critics find it scarcely in any thing different from the quarto edition of Bomberg. That of Opitius is also in quarto, at Keil, in 1709: the character is large and good, but the paper bad: it is done with a great deal of care; but the editor made use of no manuscripts but those of the German libraries, neglecting the French ones, which is an omission common to all the three. They have this advantage, however, that, besides the divisions used by the Jews, both general and particular, into *paraskes* and *pessukim*, they have also those of the Christians, or of the Latin Bibles into chapters and verses; the *keri ketib*, or various readings, Latin summaries, &c. which made them of considerable use with respect to the Latin editions and concordances. The little Bible of R. Stephens, in 16mo. is very much prized for the beauty of its character. Care, however, must be taken, there being another edition of Geneva exceedingly like it, excepting that the print is worse, and the text less correct. To these may be added some other Hebrew Bibles without points, in octavo and 24mo. which are much coveted by the Jews; not that they are more exact but more portable than the rest, and are used in their synagogues and schools. Of these there are two beautiful editions; the one of Plantin, in octavo, with two columns, and the other in 24mo. reprinted by Raphalengius, at Leyden, in 1610. There is also an edition of them by Laurence, at Amsterdam, in 1631, in a large character; and another in 12mo. at Frankfort, in 1694, full of faults, with a preface of Mr. Leusden at the head of it.

Houbigant published an elegant edition of the Hebrew Bible at Paris, in 1753 in 4 vols. folio: the text is that of Vander Hooght, without points; to which he has added marginal notes, supplying the variations of the Samaritan copy. Dr. Kennicott, after almost twenty years laborious collation of near 600 copies, manuscripts and printed editions, either of the whole, or particular parts of the Bible, published his Hebrew Bible, in 2 vols. folio: the text is that of Everard Vander Hooght, already mentioned, differing from it only in the disposition of the poetical parts, which Dr. Kennicott has printed in hemistichs, into which they naturally divide themselves; however, the words follow one another in the same order as they do in Vander Hooght. This edition is printed on an excellent type: the Samaritan text, according to the copy in the London Polyglot, is exhibited in a column parallel with the Hebrew text; those parts of it only being introduced in which it differs from the Hebrew. The numerous variations, both of the Samaritan manuscripts, from the printed copy of the Samaritan texts, and of the Hebrew manuscripts, from the printed texts of Vander Hooght, are placed separately at the bottom of the page, and marked with numbers, referring to the copies from whence they were taken. Four quarto volumes of various readings have also been published by De Rossi of Parma, from more than 400 manuscripts, some of which are said to be of the seventh or eighth century, as well as from a considerable number of rare and unnoticed editions.

VI. Bible, *translations of.* We have already mentioned the first translation of the Old Testament by the Seventy. Both Old and New Testaments were afterward translated into Latin by the primitive Christians; and while the Roman empire subsisted in Europe, the reading of the Scriptures in the Latin tongue, which was the universal language of that empire, prevailed every where; but since the face of affairs in Europe has been changed, and so many different monarchies erected upon the ruins of the Roman empire, the Latin tongue has by degrees grown into disuse; whence has arisen a necessity for translating the Bible into the respective languages of each people; and this has produced as many different versions of the Scriptures in the modern languages as there are different nations professing the Christian religion. Of the principal of these as well as of some ancient translations, and the earliest and most elegantly printed editions, we shall now take notice in an alphabetical order.

1. Bibles, *Arabic.* In 1516, Augustin Justinian, bishop of Nebio, printed at Genoa an Arabic version of the Psalter, with the Hebrew text and Chaldee paraphrast, adding Latin interpretations; there are also Arabic versions of the whole Scriptures in the Polyglots of London and Paris; and we have an edition of the Old Testament entire, printed at Rome, in 1671, by order of the congregation *de propaganda fide;* but it is of little esteem, as having been altered agreeable to the Vulgate edition. The Arabic Bibles among us are not the same as those used by the Christians in the east. Some learned men take the Arabic version of the Old Testament printed, in the Polyglots, to be that of Saadias, who lived A. D. 900, at least in the main. The reason is, that Aben Ezra, a great anta-

gonist of Saadias, quotes some passages of his version, which are the same with those in the Arabic version of the Polyglots; yet others are of opinion that the version of Saadias is not extant. In 1622, Erpinius printed an Arabic Pentateuch, called also the Pentateuch of Mauritania, as being made by the Jews of Barbary, and for their use. This version is very literal, and esteemed very exact. The four Evangelists have also been published in Arabic, with a Latin version, at Rome, in 1591, folio. These have since been printed in the Polyglots of London and Paris, with some little alteration of Gabriel Sionita. Erponius published an Arabic New Testament entire, as he found it in his manuscript copy at Leyden, 1616. There are some other Arabic versions of a later date mentioned by Walton in his Prolegomena, particularly a version of the Psalms, preserved in Sion College, London, and another of the prophets, at Oxford: neither of which have been published. Proposals were issued for printing a new edition of the Arabic Bible, by Mr. Carlyle, chancellor of the diocese of Carlisle, and professor of Arabic in the University of Cambridge; but I am sorry to add, that he has been called away by death, without finishing the work.

2. Bible, *Armenian.* There is an ancient Armenian version of the whole Bible done from the Greek of the Seventy, by some of their doctors, about the time of Chrysostom. This was first printed entire in 1664, by one of their bishops, at Amsterdam, in quarto, with the New Testament, in octavo.

3. Bible, *Bohemian.* The Bohemians have a Bible translated by eight of their doctors, whom they had sent to the schools of Wirtemberg and Basil, on purpose to study the original languages: it was printed in Moravia, in 1539.

4. Bibles, *Chaldee,* are only the glosses or expositions made by the Jews, at the time when they spoke the Chaldee tongue: these they call by the name of targumim, or paraphrases, as not being a strict version of the Scriptures. They have been inserted entire in the large Hebrew Bibles of Venice and Basil; but are read more commodiously in the Polyglots, being there attended with a Latin translation.

5. Bibles, *Coptic.* There are several manuscript copies of the Coptic Bible in some of the great libraries, especially in that of the French king. Dr. Wilkins published the Coptic New Testament, in quarto, in 1716; and the Pentateuch also, in quarto, in 1731, with Latin translations. He reckons these versions to have been made in the end of the second or the beginning of the third century.

6. Bible, *Croatian.* A translation of the New Testament into the Croatian language was published by Father Creim and others, in 1562 and 1563.

7. Bibles, *Danish.* The first Danish Bible was published by Peter Palladus, Olaus Chrysostom, John Synningius, and John Maccabeus, in 1550, in which they followed Luther's first German version. There are two other versions, the one by John Paul Resenius, bishop of Zealand, in 1605; the other of the New Testament only, by John Michel, in 1524.

8. Bibles, *English.* The first English Bible we read of was that translated by John Wickliffe, about the year 1360, but never printed, though there are manuscript copies of it in several of the public libraries. A translation, however, of the New Testament, by Wickliffe, was printed by Mr. Lewis, about 1731. John de Trevisa, who died about 1398, is also said to have translated the whole Bible; but whether any copies of it are remaining does not appear. The first printed Bible in our language, was that translated by W. Tindal, assisted by Miles Coverdale, printed abroad, in 1526, but most of the copies were bought up and burnt by Bishop Tunstal and Sir Thomas Moore. It only contained the New Testament, and was revised and re-published, by the same person, in 1530. The prologues and prefaces added to it reflect on the bishops and clergy; but this edition was also suppressed, and the copies burnt. In 1532 Tindal and his associates finished the whole Bible, except the Apocrypha, and printed it abroad; but, while he was afterward preparing a second edition, he was taken up and burnt for heresy in Flanders. On Tindal's death, his work was carried on by Coverdale and John Rogers, (superintendant of an English church in Germany, and the first martyr, in the reign of Queen Mary,) who translated the Apocrypha, and revised Tindal's translation, comparing it with the Hebrew, Greek, Latin, and German, and adding prefaces and notes from Luther's Bible. He dedicated the whole to Henry VIII. in 1537, under the borrowed name of Thomas Matthews; whence this has been usually called Matthew's Bible. It was printed at Hamburgh, and licence obtained for publishing it in England, by favour of Archbishop Cranmer, and the bishops Latimer and Shaxton.

The first Bible, printed by authority in England, and publicly set up in churches, was the same Tindal's version, revised and compared with the Hebrew, and in many places amended by Miles Coverdale, afterward bishop of Exeter, and examined after him by archbishop Cranmer, who added a preface to it; whence this was called Cranmer's Bible. It was printed by Grafton, of the largest volume, and published in 1540; and, by a royal proclamation, every parish was obliged to set one of the copies in the church, under the penalty of forty shillings a month; yet, two years after, the popish bishops obtained its suppression by the king. It was restored under Edward VI. suppressed again under Queen Mary's reign, and restored again in the first year of queen Elizabeth, and a new edition of it given in 1562.

Some English exiles at Geneva, in Queen Mary's reign, viz. Coverdale, Goodman, Gilbie, Sampson, Cole, Whittingham, and Knox, made a new translation, printed there in 1560, the New Testament having been printed in 1557; hence called the *Geneva Bible*, containing the variations of readings, marginal annotations, &c. on account of which it was much valued by the puritan party in that and the following reigns.

Archbishop Parker resolved on a new translation for the public use of the church; and engaged the bishops and other learned men, to take each a share or portion: these, being afterward joined together and printed, with short annotations, 1568, in large folio, made what was afterward called the *Great English Bible*, and commonly the *Bishop's Bible*. In 1569, it was also published in octavo, in a small, but fine black letter; and here the chapters were divided into verses; but without any breaks for them, in which the method of the Geneva Bible was followed, which was the first English Bible where any distinction of verses was made. It was afterward printed in large folio, with corrections, and several prolegomena, in 1572: this is called *Matthew Parker's Bible*. The initial letters of each translator's name was put at the end of his part; for example, at the end of the Pentateuch, W. E. for William Exon; that is, William, bishop of Exeter, whose allotment ended there: at the end of Samuel, R. M. for Richard Menevensis; or, bishop of St. David's, to whom the second allotment fell; and the like of all the rest. The archbishop oversaw, directed, examined, and finished the whole. This translation was used in the churches during forty years, though the Geneva Bible was more read in private houses, being printed above thirty times in as many years. King James bore it an inveterate hatred, on account of the notes; which, at the Hampton-court conference, he charged as partial, untrue, seditious, &c.: the Bishop's Bible too had its faults. The king frankly owned that he had seen no good translation of the Bible in English; but he thought that of Geneva the worst of all.

After the translation of the Bible by the bishops, two other private versions had been made of the New Testament; the first by Laurence Thompson, from Beza's Latin edition, with the notes of Beza, published in 1582, in quarto, and afterward in 1589, varying very little from the Geneva Bible; the second, by the Papists at Rheims, in 1584, called the *Rhemish Bible*, or *Rhemish translation*. These, finding it impossible to keep the people from having the Scriptures in their vulgar tongue resolved to give a version of their own, as favourable to their cause as might be. It was printed on a large paper, with a fair letter and margin: one complaint against it was, its retaining a multitude of Hebrew and Greek words untranslated, for want, as the editors express it, of proper and adequate terms in the English to render them by; as the words *azymes*, *tunike*, *holocaust*, *prepuce*, *pasche*, &c. However, many of the copies were seized by the queen's searchers, and confiscated; and Thomas Cartwright was solicited by secretary Walsingham to refute it; but, after a good progress made therein, archbishop Whitgift prohibited his further proceeding, as judging it improper that the doctrine of the church of England should be committed to the defence of a puritan; and appointed Dr. Fulke in his place, who refuted the Rhemists with great spirit and learning. Cartwright's refutation was afterward published, in 1618, under Archbishop Abbot. About thirty years after their New Testament, the Roman Catholics published a translation of the Old, at Doway, in 1609, and 1610, from the Vulgate, with annotations; so that the English Roman Catholics have now the whole Bible in their mother tongue: though, it must be observed, they are forbidden to read it, without a license from their superiors.

The last English Bible was that which proceeded from the Hampton-court conference, in 1603; where, many exceptions being made to the Bishop's Bible, King James gave orders for a new one; not, as the preface expresses it, for a translation altogether new, nor yet to make a good one better; or of many good ones, one best. Fifty-four learned men were appointed to the office by the king, as appears by his letter to the archbishop, dated 1604; which being three years before the translation was entered upon, it is probable seven of them were either dead, or had declined the task; since Fuller's list of the translators makes but forty-seven, who, being ranged under six divisions, entered on their province in 1607. It was published in 1613, with a dedication to King James, and a learned preface; and is commonly called King James's Bible. After this, all the other versions dropped, and fell into disuse, except the epistles and Gospels in the Common Prayer-Book, which still continued according to the Bishop's translation till the alteration of the Liturgy, in 1661, and the psalms and hymns, which are to this day continued as in the old version.

The judicious Selden, in his table-talk, speaking of the Bible, says,—"The English translation of the Bible is the best translation in the world, and renders the sense of the original best; taking in for the English translation the Bishop's Bible as well as King James's. The translators in the time of King James took an excellent way. That part of the Bible was given to him who was most excellent in such a tongue, (as the Apocrypha to Andrew Downs,) and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, or Italian, &c. If they found any fault, they spoke; if not, he read on." King James's

Bible is that now read by authority in all the churches in Britain.

9. Bibles, *Ethiopic.* The Ethiopians have also translated the Bible into their language. There have been printed separately, the Psalms, Canticles, some chapters of Genesis, Ruth, Joel, Jonah, Zephaniah, Malachi, and the New Testament; all of which have been since reprinted in the Polyglot of London. As to the Ethiopic New Testament, which was first printed at Rome in 1548, it is a very inaccurate work, and is reprinted in the English Polyglot, with all its faults.

10. Bibles, *Flemish.* The Flemish Bibles of the Romanists are very numerous, and, for the most part, have no author's name prefixed to them, till that of Nicholas Vinck, printed at Louvain, in 1548. The Flemish versions, made use of by the Calvinists, till 1637, were copied principally from that of Luther. But the Synod of Dort, having, in 1618, appointed a new translation of the Bible into Flemish, deputies were named for the work, which was not finished till 1637.

11. Bibles, *French.* The eldest French Bible we hear of is the version of Peter de Vaux, chief of the Waldenses, who lived about the year 1160. Raoul de Presle translated the Bible into French in the reign of Charles V. of France, about A. D. 1380. Besides these, there are several old French translations of particular parts of the Scripture. The doctors of Louvain published the Bible in the French, at Louvain, by order of the Emperor Charles V. in 1550. There is a version by Isaac le Maitre de Sacy, published in 1672, with explanations of the literal and spiritual meaning of the text; which was received with wonderful applause, and has often been reprinted. Of the New Testaments in French, which have been printed separately, one of the most remarkable is that of F. Amelotte, of the Oratory, composed by the direction of some French prelates, and printed with annotations in 1666, 1667, and 1670. The author pretends to have searched all the libraries in Europe, and collated the oldest manuscripts; but, in examining his work, it appears he has produced no considerable various readings which had not been taken notice of, either in the London Polyglot, or elsewhere. The New Testament of Mons, printed in 1665, with the archbishop of Cambray's permission, and the king of Spain's license, made a great noise in the world. It was condemned by Pope Clement IX. in 1668; by Pope Innocent XI. in 1679; and in several bishoprics of France at several times. The New Testament, published at Trevoux in 1702, by M. Simon, with literal and critical annotations upon difficult passages, was condemned by the bishops of Paris and Meaux, in 1702. F. Bohours, a Jesuit, with the assistance of F. F. Michael Tellier and Peter Bernier, Jesuits, likewise published a translation of the New Testament, in 1697; but this translation is, for the most part, harsh and obscure, which was owing to the author's adhering too strictly to the Latin text, from which he translated. There are likewise French translations published by Protestant authors: one by Robert Peter Olivetan, printed in 1535, and since often reprinted with the corrections of John Calvin and others: another by Sebastion Castalio, remarkable for particular modes of expression never used by good judges of the language. John Diodati likewise published a French Bible at Geneva, in 1644; but some find fault with his method, in that he rather paraphrases the text than translates it. Faber Stapalensis translated the New Testament into French, which was revised, and accommodated to the use of the reformed churches in Piedmont, and printed in 1534. Lastly, John Le Clerc published a New Testament in French at Amsterdam, in 1703, with annotations, taken chiefly from Grotius and Hammond; but the use of this version was prohibited in Holland, by order of the States-General, as tending to revive the errors of Sabellius and Socinus.

12. Bible, *Gaelic.* A few years ago, a version of the Bible, in the Gaelic or Erse language, was published at Edinburgh, where the Gospel is preached regularly in that language in two chapels, for the benefit of the natives of the Highlands.

13. Bible, *Georgian.* The inhabitants of Georgia, in Asia, have long had a translation of the Bible in their ancient language; but that language having now become almost obsolete, and the Georgians in general being very ignorant, few of them can either read or understand it.

14. Bibles, *German.* The first and most ancient translation of the Bible in the German language, is that of Ulphilas, bishop of the Goths, in the year 360. An imperfect manuscript of this version was found in the Abbey of Verden, near Cologne, written in letters of silver; for which reason it is called Codex Argenteus; and it was published by Francis Junius in 1665. The oldest German printed Bible extant, is that of Nuremburg, in 1447; but who was the author of it is uncertain. John Emzer, chaplain to George, duke of Saxony, published a version of the New Testament, in opposition to Luther. There is a German Bible of John Eckius, in 1537, with Emzer's New Testament added to it; and one by Ulembergius of Westphalia, procured by Ferdinand, duke of Bavaria, and printed in 1630. Martin Luther, having employed eleven years in translating the Old and New Testaments, published the Pentateuch, and the New Testament in 1522, the historical books and the Psalms in 1524, the books of Solomon in 1527, Isaiah in 1529, the prophets in 1531, and the other books in 1530. The learned agree that his language is pure, and the version clear, and free from intricacies. It was revised by several persons of quality, who were masters of all the delica-

cies of the German language. The German Bibles which have been printed in Saxony, Switzerland, and elsewhere, are, for the most part, the same as that of Luther, with very little variation. In 1604, John Piscator published a version of the Bible in German, taken from that of Junius and Tremellius; but his turn of expression is purely Latin, and not at all agreeable to the genius of the German language. The Anabaptists have a German Bible, printed at Worms, in 1529. John Crellius published his version of the New Testament at Racovia, in 1630; and Felbinger his at Amsterdam, in 1660.

15. BIBLE, *Gothic.* It is generally said that Ulphilas, a Gothic bishop, who lived in the fourth century, made a version of the whole Bible, except the book of Kings, for the use of his countrymen; that book he omitted because of the frequent mention of the wars therein, as fearing to inspire too much of the military genius into that people. We have nothing remaining of this version, but the four Evangelists, printed in quarto, at Dort, in 1665, from a very ancient manuscript.

16. BIBLES, *Greek.* There is a great number of editions of the Bible in Greek, but they may be all reduced to three or four principal ones, viz. that of Complutum, or Alcala de Henares; that of Venice, that of Rome, and that of Oxford. The first was published in 1515, by Cardinal Ximenes, and inserted in the Polyglot Bible, usually called the Complutensian Bible: this edition is not just, the Greek of the Seventy being altered in many places according to the Hebrew text. It has, however, been reprinted in the Polyglot Bible of Antwerp, in that of Paris, and in the quarto Bible, commonly called the *Bible of Vatablus.* —The second Greek Bible is that of Venice, printed by Aldus, in 1518. Here the Greek text of the Septuagint is reprinted just as it stood in the manuscript, full of faults of the copyists, but easily amended. This edition was reprinted at Strasburg, in 1526, at Basil, in 1545, at Frankfort, in 1597, and other places, with some alterations, to bring it nearer the Hebrew. The most commodious is that of Frankfort, there being added to this, little *scholia*, which show the different interpretations of the old Greek translators. The author of this collection has not added his name, but it is commonly ascribed to Junius. The third Greek Bible is that of Rome, or the Vatican, in 1587, with Greek *scholia*, collected from the Greek manuscripts in the Roman libraries, by Peter Morin. It was first set on foot by Cardinal Montalbo, afterward Pope Sixtus Quintus. This fine edition has been reprinted at Paris, in 1628, by J. Morin, priest of the Oratory, who has added the Latin translation, which in the Roman was printed separately with *scholia.* The Greek edition of Rome has been printed in the Polyglot Bible of London, to which are added at the bottom, the various readings of the Alexandrian manuscript. This has been also reprinted in England, in quarto and 12mo, with some alterations. It was again published at Franeker, in 1709, by Bos, who has added all the various readings he could find. The fourth Greek Bible is that done from the Alexandrian manuscript, begun at Oxford, by Grabe, in 1707. In this the Alexandrian manuscript is not printed such as it is, but such as it was thought it *should be*; i. e. it is altered wherever there appeared any fault of the copyists, or any word inserted from any particular dialect. This some think an excellence, but others a fault; urging, that the manuscript should have been given absolutely and entirely of itself, and all conjectures as to the readings, thrown into the notes. We have many editions of the Greek Testament. Those of Erasmus, Stephens, Beza, have been generally copied by others. The editions of Mills, Kuster, Wetstein, and Bengelius, with the various readings, are thought the most valuable.

17. BIBLE, *Grison.* A translation of the Bible into the language of the Grisons, in Italy, was completed by Coir, and published in 1720.

18. BIBLE, *Icelandic.* The inhabitants of Iceland have a version of the Bible in their language, which was translated by Thorlak, and published in 1584.

19. BIBLE, *Indian.* A translation of the Bible into the North America Indian language, by Elliot, was published in quarto, at Cambridge, in 1685.

20. BIBLE, *Irish.* About the middle of the sixteenth century, Bedell, bishop of Kilmore, set on foot a translation of the Old Testament into the Irish language; the New Testament and the Liturgy having been before translated into that language: the bishop appointed one King to execute the work, who, not understanding the oriental languages, was obliged to translate it from the English. This work was revised by Bedell, who, after having compared the Irish with the English translation, compared the latter with the Hebrew, the Septuagint, and the Italian version of Diodati. When it was finished the bishop would himself have been at the charge of the impression; but his design was stopped, upon advice given to the Lord Lieutenant and the Archbishop of Canterbury, that it would seem a shameful thing for a nation to publish a Bible, translated by such a despicable hand as King: however the manuscript was not lost, for it went to the press in 1685, and was afterward published.

21. BIBLES, *Italian.* The first Italian Bible, published by the Romanists, is that of Nicholas Malerme, a Benedictine monk, printed at Venice, in 1471. It was translated from the Vulgate. The version of Anthony Brucioli, published at Venice, in 1532, was prohibited by the council of Trent. The Calvinists likewise have their Italian Bibles;

There is one of John Diodati, in 1607, and in 1641; and another of Maximus Theophilus, in 1551, dedicated to Francis de Medicis, duke of Tuscany. The Jews of Italy have no entire version of the Bible in Italian; the Inquisition constantly refusing to allow them the liberty of printing one.

22. Bibles, *Latin*, however numerous, may be all reduced to three classes; the ancient Vulgate, called also Italica, translated from the Greek Septuagint, the modern Vulgate, the greatest part of which is done from the Hebrew text, and the new Latin translations, done from the Hebrew text in the 16th century. We have nothing remaining of the ancient Vulgate, used in the primitive times in the western churches, but the Psalms, Wisdom, and Ecclesiastes. Nobilius has endeavoured to retrieve it from the works of the ancient fathers; but it was impossible to do it exactly, because most of the fathers did not keep close to it in their citations. As to the modern Vulgate, there are a vast number of editions very different from each other. Cardinal Ximenes has inserted one in the Bible of Complutum, corrected and altered in many places. Robert Stephens, and the doctors of Louvain, have taken great pains in correcting the modern Vulgate. The best edition of Stephen's Latin Bible is that of 1540, reprinted in 1545, in which are added, on the margin, the various readings of several Latin manuscripts which he had consulted. The doctors of the Louvain revised the modern Vulgate after R. Stephens, and added the various readings of several Latin manuscripts. The best of the Louvain editions are those in which are added the critical notes of Francis Lucas, of Bruges. All these reformations of the Latin Bible were made before the time of Pope Sextus V. and Clement VIII. since which, people have not presumed to make any alterations, excepting in comments and separate notes. The corrections of Clement VIII. in 1592, is now the standard through all the Roman churches: that pontiff made two reformations; but it is the first of them that is followed. From this the Bibles of Plantin were done, and from those of Plantin all the rest; so that the common Bibles have none of the after corrections of the same Clement VIII. It is a heavy charge that lies on the editions of Pope Clement, viz. that they have some new texts added, and many old ones altered, to countenance and confirm what they call the Catholic doctrine. There are a great number of Latin Bibles of the third class, comprehending the versions from the originals of the sacred books made within these 200 years. The first is that of Santes Pagninus, a Dominican, under the patronage of Leo X. printed at Lyons, in quarto, in 1527, much esteemed by the Jews. This the author improved in a second edition. In 1542, there was a beautiful edition of the same at Lyons, in folio, with *scholia*, published under the name of Michael Villanovanus; i. e. Michael Servetus, author of the *scholia*. Those of Zurich have likewise published an edition of Pagninus's Bible in quarto; and R. Stephens reprinted it in folio, with the Vulgate, in 1557, pretending to give it more correct than in the former editions. There is also another edition of 1586, in four columns, under the name of Vatablus; and we find it again in the Hamburgh edition of the Bible in four languages. In the number of Latin Bibles is also usually ranked the version of the same Pagninus, corrected, or rather rendered literal, by Arias Montanus; which correction being approved of by the Doctors of the Louvain, was inserted in the Polyglot of Philip II. and since, in that of London. There have been various editions of this in folio, quarto, and octavo; to which have been added the Hebrew text of the Old Testament, and the Greek of the New. The best of them all is the first, which is in folio, 1571. Since the Reformation, there have been several Latin versions of the Bible from the originals, by Protestants. The most esteemed are those of Munster, Leo Juda, Castalio, and Tremellius; the three last of which have been reprinted various times. Munster published his version at Basil, in 1534, which he afterward revised: he published a correct edition in 1546. Castalio's fine Latin pleases most people; but there are some who think it affected: the best edition is that in 1573. Leo Juda's version, altered a little by the divines of Salamanca, was added to the ancient Latin edition, as published by R. Stephens, with notes, under the name of Vatablus's Bible, in 1545. It was condemned by the Parisian divines, but printed, with some alterations, by the divines of Salamanca. Those of Junius, Tremellius, and Beza, are considerably exact, and have undergone a great number of editions. We may add a fourth class of Latin Bibles, comprehending the Vulgate edition, corrected from the originals. The Bible of Isodorus Clarus is of this number: that author, not contented with restoring the ancient Latin copy, has corrected the translator in a great number of places, which he thought ill rendered. Some Protestants have followed the same method; and, among others, Andrew and Luke Osiander, who have each published a new edition of the Vulgate, corrected from the originals.

23. Bible, *Malabarian*. In 1711, Messrs. Ziegenbald and Grindler, two Danish Missionaries, published a translation of the New Testament in the Malabarian language, after which they proceeded to translate the Old Testament.

24. Bible, *Malayan*. About 1670, Sir Robert Boyle procured a translation of the New Testament into the Malayan language, which he printed, and sent the whole impression to the East Indies.

25. Bibles, *Persian*. Some of the fathers seem to say that all the Scripture was trans-

lated into the language of the Persians; but we have nothing now remaining of the ancient version; which was certainly done from the Septuagint. The Persian Pentateuch, printed in the London Polyglot, is doubtless the work of Rabbi Jacob, a Persian Jew. It was published by the Jews at Constantinople, in 1551. In the same Polyglot we have likewise the four Evangelists in Persian, with a Latin translation; but this appears very modern, incorrect, and of little use. Walton says, this version was written above 400 years ago. Another version of the Gospels was published at Cambridge by Wheloc, in the seventeenth century. There are also two Persian versions of the Psalms made from the vulgar Latin.

26. BIBLES, *Polish*. The first Polish version of the Bible, it is said, was that composed by Hadewich, wife of Jagellon, duke of Lithuania, who embraced Christianity in the year 1390. In 1599, there was a Polish translation of the Bible, published at Cracow, which was the work of several divines of that nation, and in which James Wieck, a Jesuit, had a principal share. The Protestants, in 1595, published a Polish Bible from Luther's German version, and dedicated it to Uladislaus, fourth king of Poland.

27. BIBLES, *Russian*, or *Sclavonian*. The Russians, or Muscovites, published the Bible in their language, in 1581. It was translated from the Greek by St. Cyril, the apostle of the Sclavonians; but this old version being too obscure, Ernest Gliik, who had been carried prisoner to Moscow, after the taking of Narva, undertook a new translation of the Bible into Sclavonian; who, dying in 1705, the Czar, Peter, appointed some particular divines to finish the translation; but whether it was ever printed we cannot say.

28. BIBLE, *Samaritan*. At the head of the oriental versions of the Bible must be placed the Samaritan, as being the most ancient of all, though neither its age nor its author has been yet ascertained, and admitting no more for the Holy Scriptures but the five books of Moses. This translation is made from the Samaritan Hebrew text, which is a little different from the Hebrew text of the Jews: this version has never been printed alone, nor any where but in the Polyglots of London and Paris.

29. BIBLE, *Saxon, Anglo*. If we inquire into the versions of the Bible of our own country, we shall find that Adelm, bishop of Sherborn, who lived in 709, made an English Saxon version of the Psalms; and that Eadfrid, or Ecbert, bishop of Lindisferne, who lived about 730, translated several of the books of the Scriptures into the same language. It is said, likewise, that venerable Bede, who died in 785, translated the whole Bible into Saxon. But Cuthbert, Bede's disciple, in the enumeration of his master's works, speaks only of his translation of the Gospel, but says nothing of the rest of the Bible. Some say that king Alfred, who lived about 890, translated a great part of the Scriptures. We find an old version in the Anglo Saxon of several books of the Bible, made by Elfric, abbot of Malmesbury: it was published at Oxford in 1699. There is an old Anglo Saxon version of the four Gospels, published by Matthew Parker, archbishop of Canterbury, in 1571, the author whereof is unknown. Mr. Mill observes, that this version was made from a Latin copy of the Old Vulgate. And, added to these, we have certain books, or parts of the Bible, by some other translators, which it is not necessary to mention here.

30. BIBLES, *Spanish*. The first Spanish Bible that we hear of, is that mentioned by Cyprian de Valera, which, he says, was published about the year 1500. The Epistles and Gospels were published in that language by Ambrose de Montesian, in 1512; the whole Bible by Cassiodore de Reyna, a Calvinist, in 1569; and the New Testament, dedicated to the Emperor Charles V. by Francis Enzina, otherwise called Driander, in 1543. The first Bible which was printed in Spanish, for the use of the Jews, was that printed at Ferrara, in 1553, in Gothic characters, and dedicated to Hercules D'Este, duke of Ferrara. This version is very ancient, and was probably in use among the Jews of Spain, before Ferdinand and Isabella expelled them out of their dominions, in 1492. After very violent opposition from the Catholic clergy, the court of Spain ordered Spanish Bibles to be printed by royal authority, in 1796, and put into the hands of all ranks, as well as to be used in public worship.

31. BIBLE, *Swedish*. In 1534, Olaus and Laurence published a Swedish Bible, from the German version of Martin Luther. It was revised in 1617, by order of King Gustavus Adolphus, and was afterward almost universally received.

32. BIBLES, *Syriac*. There are extant two versions of the Old Testament in the Syriac language; one from the Septuagint, which is ancient, and made probably about the time of Constantine; the other, called, *Antiqua et simplex*, made from the Hebrew, as some suppose, about the time of the apostles. This version is printed in the Polyglots of London and Paris. In 1562, Wedmanstadius printed the whole New Testament in Syriac, at Venice, in a beautiful character; and since his time there have been several other editions. Gabriel Sionita published a beautiful Syriac edition of the Psalms, at Paris, in 1526, with a Latin interpretation. Dr. White, it is said, has for some time been engaged in reprinting the Syriac Old Testament.

33. BIBLES, *Turkish*. In 1666, a Turkish New Testament was printed in London to be dispersed in the East. In 1721, it is said, the Grand Seignior ordered an impression of Bibles at Constantinople, that they might be

contrasted with Mahomet's oracle, the Coran. The modern Greeks in Turkey have also a translation of the Bible in their language. A new translation of the New Testament into pure Turkish, has been lately undertaken by the Rev. Henry Brunton, which he began to print at Karass, in 1807.

34. BIBLES, *Welsh.* There was a Welsh translation of the Bible made from the original in the time of Queen Elizabeth, in consequence of a bill brought into the house of commons for this purpose, in 1563. It was printed in folio in 1588. Another version, which is the standard translation for that language, was printed in 1620: it is called *Parry's Bible.* An impression of this was printed in 1690, called *Bishop Lloyd's Bible:* these were in folio. The first octavo impression of the Welsh Bible was made in 1630.

It is with pleasure we add to all the above accounts, that a translation of the New Testament into the Bengalee language, by the Baptist Missionaries residing in India, was finished some time ago, and that a complete translation of the whole Bible, not only into that tongue, but into all the dialects of India, may be soon expected; the Baptist Missionaries at Serampore, aided and encouraged by the donations of the British and Foreign Bible Society, having proposed to execute no fewer than *twenty-six* versions of the Holy Scriptures. Yea, and we learn by the last report of that society, (viz. for 1818,) that copies of the Scriptures in fourteen languages were despatched in the course of 1816, from the Calcutta depository, to twenty different stations in India; and so eagerly have the natives received the Scriptures, that of 5,000 copies of Martyn's Hindoostanee Testament, printed in 1814, so few were left as to render it necessary to order a new edition. A translation of the New Testament into Cingalese, for the use of the native inhabitants of Ceylon, is also in great forwardness, as are likewise two Chinese versions, one by Mr. Lassar, and another by Dr. Morrison, in the Chinese character; thus throwing open the precious mine of the Gospel, with all its religious and moral treasures, to the largest associated population in the world. See the Rev. Mr. Owen's History of the Origin, &c. of the British and Foreign Bible Society, vol. ii. p. 10, 11, 467.

BIBLIOTHECA, *a library.* The Scriptures speaks of a library of the kings of Persia, which some imagine to have consisted of the histories of that nation, and of the memoirs of state affairs: but in effect it appears rather to have been a depository of laws, charters, and ordinances of kings, Ezra v. 17, vi. 1. The Hebrew text calls it *the house of the treasures,* and afterward *the house of the rolls,* where the treasures were laid up; but the Septuagint have it, εν ταις βιβλιοθηκαις, i. e. *in the Bibliotheca,* or *libraries.* We do not read that there were any libraries formed among the Hebrews, before the time of Nehemiah and Judas Maccabeus. But Calmet thinks, that the annals of the kings of Judah and Israel, which are mentioned after so summary a manner in the books of Kings and Chronicles, may be considered as so many libraries. Solomon complained so early as his time, that "of making books there was no end." He himself had indeed written a great many, Eccles. xii. 12, 1 Kings iv. 32, 33. And among other effects of his magnificence, it is thought very probable, that he did not forget to compose a large and royal library. It is particularly remarked in the second book of Maccabees, ii. 13, that Nehemiah formed a large library in Jerusalem, composed of the acts of the kings, the prophets, and of David, and the epistles of the kings concerning the holy gifts. Judas Maccabeus imitated the diligence of Nehemiah. He collected what the war with Antiochus Epiphanes had dispersed, and repaired what that had destroyed.

BICHRI, BICH'RI, *first born,* or *first fruits.* A Benjamite, the father of Sheba, who was remarkable for his rebellion against King David, 2 Sam. xx. 1, 2, &c.

BIDCAR, BID'CAR, *in compunction,* or *sharp pain.* Captain of the guards to Jehu, king of Israel, 2 Kings ix. 25.

BIER, that on which the dead are carried to their interment. It was used for the poor, Luke vii. 14; but the rich were carried out in a more sumptuous manner, 2 Sam. iii. 31.

BIGOTRY consists in being obstinately and perversely attached to our own opinions; or, as some have defined it, "a tenacious adherence to a system adopted without investigation, and defended without argument, accompanied with a malignant intolerant spirit towards all who differ." It must be distinguished from love to *truth,* which influences a man to embrace it wherever he finds it; and from *true zeal,* which is an ardour of mind exciting its possessor to defend and propagate the principles he maintains. Bigotry is a kind of prejudice, combined with a certain degree of malignity. It is thus exemplified and distinguished by a sensible writer. "When Jesus preached, prejudice cried, Can any good come out of Nazareth? Crucify him, crucify him, said bigotry. Why? what evil hath he done, replied candour." Bigotry is mostly prevalent with those who are ignorant; who have taken up principles without due examination; and who are naturally of a morose and contracted disposition. It is often manifested more in unimportant sentiments, or the circumstantials of religion than the essentials. Simple bigotry is the spirit of persecution without the power; persecution is bigotry armed with power, and carrying its will into effect. As it is the offspring of ignorance, so it is the nurse, because it precludes free inquiry, and is an enemy to truth; it cuts also the very sinews of charity, and destroys moderation and mutual good will. If we consider the different makes of the human mind, our own ignorance, the liberty that all have to think

for themselves, the admirable example our Lord has given us of a contrary spirit, and the baneful effects of this disposition, we must at once be convinced of its impropriety. How contradictory is it to sound reason, and how inimical to the peaceful religion we profess to maintain as Christians!

BIGTHA, Big'tha, Esther i. 10; Bigthan, ii. 21; Big'tha-na, vi. 2. One and the same person, a chamberlain to king Ahasuerus.

BIGVAI, Big'va-i, *in my body.* One of Ezra's companions from Babylon, Ezra viii. 14.

2. Bigvai, one who returned from captivity, Ezra ii. 2.

BILDAD, Bil'dad, *old friendship,* or *old love.* The Shuite, one of Job's friends, descended from Shuah, the son of Abraham, by Keturah, Job ii. 11, viii. xviii. xxv.

BILEAM, Bil'e-am, *the ancient of the people; the devourer.* A city in the tribe of Manasseh, on the other side of Jordan. It was given to the Levites of Kohath's family, 1 Chron. vi. 70.

BILGAH, Bil'gah, *ancient countenance.* The chief of the fifteenth band of priests established by David, 1 Chron. xxiv. 14.

BILGAI, Bil'ga-i, a prince who sealed the covenant, Neh. x. 8.

BILHAH, Bil'hah, *who is old, troubled,* or *confused.* Rachel's handmaid, given by her to Jacob her husband, as a concubinary wife, that at least, through her she might have a son, Gen. xxx. 3, 4, &c.

BILHAN, Bil'han, a son of Ezar, a descendant of Esau, Gen. xxxvi. 27.

2. Bilhan, a son of Jediael, a descendant of Benjamin, 1 Chron. vii. 10.

BILSHAN, Bil'shan, one who returned from captivity, Ezra ii. 2.

BIMHAL, Bim'hal, a descendant of Asher, 1 Chron. vii. 33.

BIND. To *bind* and *loose* are taken for condemning and absolving, Matt. xvi. 19. By binding and loosing, in the language of the Jews, is understood, likewise, permitting and forbidding; or declaring any thing in a judicial manner to be permitted or forbidden; and on the promotion of their doctors, they put the keys into their hands, (see article Keys,) with these words, *Receive the power of binding and loosing.* Matt. v. 17, *I am not come to destroy,* unloose, *or untie the law,* &c. says our Saviour. Christianity has perfected the law of Moses, discovered its true spirit, unravelled all its secret meanings, and accomplished all its figures.

BINEA, Bi'ne-a, *the son of the Lord.* A descendant of Saul, 1 Chron. viii. 37.

BINNUI, Bin-nu'i, *building.* One of the princes who repaired the walls of Jerusalem, after the captivity, Neh. iii. 24.

2. Binnui, a Levite, the father of Noadiah, Ezra viii. 33.

BIRD, one of the six general classes of animals, the characters of which, according to Linnæus, are, that their body is covered with feathers, and that they have two legs, two wings, and a beak of a firm, bony, or horny texture; add to this, that the females are all oviparous. The knowledge of birds, of their order and genera, into which they are subdivided, and of their natures, uses, figures, &c. constitutes a particular science under the name of ornithology. See Encyclopædia.

Among the Hebrews birds were offered in sacrifice upon many occasions: for example, in the sacrifice ordained for sin, he who had not a lamb, or a kid, might offer two turtles, or two young pigeons; one for a sin-offering, the other for a burnt-offering. See Lev. v. 7—10, where, and ch. i. 14—16, Moses relates at large the manner wherein the sacrifice of fowls was performed. Birds were also used in the cleansing of lepers. When a man, who had been smitten with a leprosy, was healed, he came to the entrance of the camp of Israel, and the priest went out to examine whether he was completely healed, Lev. xiv. 3—7. After this the man who had been leprous, came to the door of the tabernacle, and offered two birds alive and pure, whereof it was lawful to eat; he made a wisp with the branches of cedar and hyssop, tied together with a thread, or scarlet ribbon; he filled an earthen pot with running water, so that the blood of the bird was mingled with it; then the priest dipping the bunch of hyssop and cedar in the water, sprinkled with it the person who was healed; after which he let the living bird loose, that it might fly where it pleased.

In Deut. xxii. 6, 7, Moses, in order to inspire the Israelites with humanity, requires them, if they found a bird's nest, not to take the dam with the young, but to suffer the old one to fly away, and take the young only. As to what relates to the distinction of clean and unclean birds, according to the law, see Lev. xi. 13—24, Deut. xiv. 11, 12, and what is said of each particular bird mentioned in the Scripture, under its proper head, in the course of this work.

BIRSHA, Bir'sha, *in evil.* King of Gomorrah, who was at war with Chedorlaomer and his allies, Gen. xiv. 2, &c.

BIRTH, besides its literal signification of being born and brought forth, Matt. i. 18, is taken figuratively, for one's natural and sinful state, as in Ezek. xvi. 3, "Thy birth and nativity is of Canaan."

BIRTH-RIGHT, or PRIMOGENITURE, the right of the first-born, or eldest son or child. The birth-right, or right of primogeniture, had many privileges annexed to it. The first-born was consecrated to the Lord, Exod. xxii. 29; had a double portion of the estate allotted him, Deut. xxi. 17; had a dignity and authority over his brethren, Gen. xlix. 3, succeeded in the government of the family or kingdom, 2 Chron. xxi. 3; and, as some with good reason suppose, succeeded to the priesthood or chief government in matters ecclesiastical. Jacob having bought Esau's birth-right, had a right to the particular blessing of his dying father,

and accordingly had consigned to him the privilege of the covenant which God made with Abraham, that from his loins the Messiah should spring, a prerogative which descended to his posterity. Reuben forfeited the blessings of his birth-right, as we see by the express declaration of his father Jacob, in his benediction of his children, Gen. xlix. 1, &c. for the crime of incest with his father's concubine, on account of which his tribe continued all along in obscurity; while the priesthood was conferred on Levi, the government on Judah, and the double portion on Joseph, to descend to their respective tribes.

And this pre-eminence of the first-born took place from the beginning, and as much belonged to Cain before his forfeiture of it, as it did to Reuben before his, see Gen. iv. 7, xlix. 3. And thus the patriarchs Abraham, Isaac, and Jacob, offered sacrifices, and were priests as well as kings in their respective families, Gen. xii. 7, 8, xiii. 18, xxii. 7, xxvi. 25, xxxi. 54, xxxv. 7. Job, in Arabia, acted in the same capacity, Job i. 5. And it is highly probable that, among the ancient heathen nations in general, the first born were entitled not only to the civil authority, but also to the priesthood. This seems to have been the case in Egypt, in the time of Moses; and hence Jehovah's destroying their first-born, as it was the last miracle wrought in that country before the Exodus, so was it the most dreadful and most effectual in prevailing on Pharaoh and the Egyptians to dismiss the Israelites. So late as Homer, we find the priestly office performed by kings, as well as by those who were priests by name and profession. The same we find in Virgil; thus *Anius*—

"Rex idem hominum, Phœbique sacerdos,"

expressly uniting the character of *king* and *priest* in his own person. This consecration of the *first-born*, from the time of the original institution of Christianity in Eden, seems a striking comment on that blessed promise, *the Seed of the woman shall bruise*, &c. For, since the seed of the *woman only*, is here mentioned, is not this an intimation, at least, that the Redeemer should be born of a *virgin?* And what in nature could be so proper a standing type of him in this respect, as the first-born, whether of man or beast; the former to represent him as a *priest* and *king*, and the latter as a *sacrifice?* It may be further remarked that a perversion of the true tradition concerning the redemption of man, by the *sufferings* and death of the great *First-born*, no doubt, gave occasion to the idolaters sacrificing their own children, particularly their first-born; see 2 Kings iii. 27, xvi. 3, xxi. 6, xxiii. 10; Jer. vii. 31, xix. 5; Ezek. xxiii. 37; Mic. vi. 7.

BISHLAM, Bish'lam, an officer of the king of Persia, mentioned Ezra iv. 7.

BIRZAVITH, Bir'za-vith, a descendant of Asher, 1 Chron. vii. 31.

BISHOP, in Hebrew, פקיד, in Greek, Επισκοπος, in Latin *Episcopus*, and our Saxon *Bischop*, signifies an *overseer*, or one who has the inspection and direction of any thing. The Athenians gave this name to the persons who presided in their courts of justice, and the Romans to those magistrates who were inspectors and visiters of the bread and provisions, and other things of that nature. The name is once applied to Christ, 1 Pet. ii. 25; but in every other passage of the New Testament it is spoken of men who have the oversight of the flock of Christ, Acts xx. 28, Phil. i. 1, 1 Tim. iii. 2, Tit. i. 7. But in the Old Testament it has a more extensive meaning, as superintendant,—1. Of an army, Num. xxxi. 14, Judg. ix. 28. 2. Of workmen, 2 Chron. xxxiv. 12, 17. 3. For a civil or religious officer, Neh. xi. 9, 14, 22. 4. Eleazer, the son of Aaron, is in the Seventy called επισκοπος, from overseeing the tabernacle, and its furniture, Num. iv. 16. 5. In Isaiah lx. 17, where the prophet is foretelling the glory and felicity of the church, by the accession of the Gentiles, says, *I will also make thy officers peace, and thine* exactors *righteousness:* the Seventy has, I will appoint thy rulers in peace, and thy overseers, *bishops*, in righteousness. And it is not improbable that the overseers of Christ's church are in the New Testament called bishops, from this very passage of Isaiah. Clement, in his first epistle to the Corinthians, carries the matter much farther, and cites this text in the following manner: I will appoint their overseers, *bishops*, in righteousness, and their ministers, *deacons*, in faith.

BITE, to hurt with the teeth, Num. xxi. 6, Gen. xlix. 17, Micah iii. 5.

2. Angrily to contend with, and injure others, is called *biting* them, Gal. v. 25. Great judgments compared to the bite of a serpent, coming unexpectedly, and having destructive consequences, Eccles. x. 8, Jer. viii. 17, Hab. ii. 7. Wine is said to *bite like a serpent*, Prov. xxiii. 32.

BITHIAH, Bith-i'ah, *daughter of the Lord.* A female of the tribe of Judah, mentioned, 1 Chron. iv. 18.

BITHRON, Bith'ron, *division*, or *daughter of the song.* A place in Palestine, on the east side of Jordan, 2 Sam. ii. 29.

BITHYNIA, Bi-thyn'ia, *violent precipitation.* A large country of Asia Minor, bounded on the north by the Euxine Sea, Acts xvi. 7.

BITTERN, in ornithology, *the ardea stellaris*, belonging to the heron class of birds, of which there are 73 species. This in question is about the size of a common heron, but different in the colouring; the crown of the head is black, and there is also a black spot on each side about the angle of the mouth; the back and upper part are elegantly variegated with black, brown, and grey, in a beau-

tiful arrangement. This species is commonly in fen countries, and is met with among the reeds and sedges; and its usual posture is with the head and neck erect, and the beak pointed directly upwards. It is mentioned Isa. xiv. 23, Zeph. ii. 14.

BLACK, a colour, supposed to be owing to the absence of light, most of the rays falling upon black substances being not reflected but absorbed by them. Black, in Scripture, is frequently put for sorrow or grief, Jer. xiv. 2, viii. 21, Joel ii. 6. Applied to the hair of the head, it imports beauty, Lev. xiii. 37, Songs v. 11. Sometimes the depravity of human nature, as Songs i. 5, O ye daughters of Jerusalem, I am *black* as the tents of Kedar; but comely as the curtains (royal tents,) of Solomon.

BIZTHA, Biz'tha, a chamberlain of Ahasuerus, Esth. i. 10.

BLAIN, among farriers, a distemper incident to beasts, being a bladder growing on the root of the tongue against the wind-pipe. The method of cure is to cast the animal, take forth its tongue, slit the bladder, and wash it with vinegar and salt. This disease is mentioned, Exod. ix. 9, 10.

BLASPHEMY, an immediate offence against God, either by ascribing to him any thing unbecoming his Divine nature, or by derogating from his attributes in ascribing that to the creature, which is only due to the Creator. St. Augustin takes blasphemy to consist in speaking evil or reproachful words of the Deity; and Wood defines blasphemy, a detracting from God that power or goodness which belongs to his nature: or attributing to God something that is not agreeable to his essential attributes. Though in Scripture it be sometimes applied to those reproaches intended against man, as Rom. iii. 8, xiv. 16, 1 Pet. iv. 4; yet it is more properly restrained to evil or reproachful words offered to God. According to Linswood, blasphemy is an injury offered to God. And three things, says he, are essential to this crime: 1. God must be the object. 2. The words spoken or written, independent of consequences which others may draw from them, must be injurious in their nature. And, 3. He who commits the crime must do it knowingly. This is real blasphemy; but there is a *relative* blasphemy, as when a man blasphemes *ignorantly*, by propagating opinions which dishonour God, the tendency of which he does not perceive.

This sin was punished among the Jews by stoning the offender, Lev. xxiv. 16. After conviction, the criminal was led to execution without the camp, where the witnesses were first to lay their hands upon his head, in testimony of the truth of their evidence, which ceremony was peculiar to the punishment of this offence. They used at the same time this form: "Let thy blood be upon thy own head, which thou hast brought upon thyself by thy own guilt." After which the offender was stoned to death by the whole congregation. By the English laws, blasphemies against God, as denying his being or providence, and all contumelious reproaches of Jesus Christ, &c. are offences by the common law, and are punishable by fine, imprisonment, and pillory, and by the statute law, he who denies one of the persons in the Trinity, or asserts that there are more than one God, or denies Christianity to be true, for the first offence is rendered incapable of any office; for the second, adjudged incapable of suing, being executor or guardian, receiving any gift or legacy, and to be imprisoned for three years. According to the law of Scotland, blasphemy is punishable with death. These laws, however, in the present age, are not enforced; the legislature thinking, perhaps, that spiritual offences should be left to the punishment of the Deity rather than human statutes.

There have been many disputes respecting the blasphemy against the Holy Ghost, mentioned Matt. xii. 31. Some hold it to be lapsing into idolatry; others, denying Christ; others, opposing the divinity of the Holy Ghost; others, in attributiug the miraculous works of the Holy Spirit to the operations of the devil. Of this last opinion is Mr. Broughton. If we consider the Scripture account of this sin, says he, nothing can be plainer, than that it is to be understood of the Pharisees imputing the miracles wrought by the power of the Holy Ghost to the power of the devil. Our Lord had just healed one possessed of a devil; upon which the Pharisees gave this malicious turn to the miracle, ver. 24. This led our Saviour to discourse on the sin of blasphemy; and the Pharisees were the persons charged with the crime; and the sin itself consisted in ascribing what was done by the finger of God to the agency of the devil; and the reason why our Lord pronounced it unpardonable is plain, because the Jews, by withstanding the evidence of miracles, resisted the strongest means of their conviction. From all which it will follow, that no person can now be guilty of the blasphemy against the Holy Ghost, in the sense in which our Saviour originally intended it, though there may be sins which bear a very near resemblance to it.

BLASTUS, Blas'tus, *one who sprouts and brings forth.* Chamberlain to Herod, king of Judea, Acts xii. 20.

BLEMISH, whatever renders a person or thing imperfect or uncomely. The Jewish law required the priests to be free from blemishes of person, Lev. xxi. 17—23, xxii. 20—24. Scandalous professors are blemishes to the church of God, 2 Pet. ii. 13, Jude 12.

BLESS, BLESSED, BLESSING, or Benediction. A word of various acceptations, according to the subject of which it is spoken, being put for praise, commendation, and giving of thanks. See 2 Sam. viii. 10, xiv. 22.

1. To bless the name of God, is to praise and to give him thanks, Gen. ix. 26, xiv. 20, xxiv. 47, 48, Exod. xviii. 10, Deut. viii. 10, Josh. xxii. 33, Judg. v. 2, 9, Ruth iv. 14, 1 Sam. xxv. 32, 39, 2 Sam. xviii. 28, xxii. 47, 1 Kings i. 48, v. 7, viii. 14, 15, 55, 56, x. 9, 1 Chron. xvi. 36, 2 Chron. ii. 12, vi. 4, Psa. xvi. 7, xviii. 46; and a great many other passages both in the Old and New Testament.

2. The word was frequently used for the gift or present sent from one friend to another. Thus when Achsah, the daughter of Caleb, petitioned her father to give her a field, it is termed a *blessing*, Josh. xv. 19; and when Abigail carried a present to David, 1 Sam. xxv. 27. The reason of this is thought to be, that presents are usually attended with good wishes and prayers for the Divine blessing. Besides these instances of a private nature among the Jews, there are others of a more public and solemn nature. Thus Moses directs Aaron, the high priest, to bless the people, Num. vi. 24, saying unto them, "The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace." On this account, the high priest was accustomed annually to bless the people when assembled together. During this ceremony he not only three times pronounced the trinal benediction, and each different time in a different accent; but, in the elevation of his hands, extended the three middle fingers of his right hand in so conspicuous a manner, as to exhibit a manifest emblem of the three hypostases; to whom the triple blessing, and representation of the word Jehovah in a varied tone of voice, evidently pointed.

In conformity perhaps to this Mosaic command, we find our Lord lifted up his hands and blessed his disciples, Luke xxiv. 50. Though he might not use the same form of words in blessing them, as the Jewish high priests used, yet, in doing it, he lifted up his hands as they did.

3. *Blessed* is also one of the titles of God. "Art thou the Christ," said the Jewish high priest to Jesus, Mark xiv. 61, "the Son of the Blessed?" It is observable that a peculiar attribute of Deity is here used to express the Divine nature. Supreme happiness is properly considered as belonging to God, and to God only, and as all comfort flows from him, suitable ascriptions of praise and glory are his due. See also Rom. i. 25, 2 Cor. ix. 31.

4. The prophetical writings are full of blessings. The patriarchs on their deathbeds blessed their children and their families, Gen. xlviii. 14, 15. It was common with the Jews to bring their children to venerable persons, men of note for religion and piety, to have their blessing and prayers, Matt. xix. 13. God commanded that when the children of Israel should arrive in the promised land, the whole multitude should assemble between Mount Ebal and Mount Gerizim, and that blessings should be pronounced from Mount Gerizim, on those who observed the law; and curses from Mount Ebal, on those who violated it, Deut. xi. 29. This Joshua performed, after he had conquered part of the land of Canaan, ch. viii. 30, 31.

5. *Blessing* likewise signifies abundance, Gen. xlix. 25.

6. To *bless* signifies to sanctify, or consecrate. Thus God is said to *bless* the seventh day, Gen. ii. 3, Exod. xx. 11. Hence also the blessing of victuals before partaking of them, Luke ix. 16, 1 Sam. ix. 13. And also the blessing of the eucharist, Matt. xxvi. 26, 1 Cor. x. 16. It was common with the Jews to ask a blessing upon, or rather bless God for their food before they tasted it. The form in which they did it was this: "Blessed art thou, O Lord our God, the King of the world, that producest bread out of the earth." If there were many at table, one performed this duty for the rest, which always preceded the breaking of the bread. The rules concerning the breaking of the bread are: the master of the house recites and finishes the blessing, and after that he breaks; he does not break a small piece, lest he should seem to be sparing; nor a large piece, lest he should be thought to be famished; it is a principal command to break a whole loaf. In case of the absence of the master, the most worthy and dignified person pronounced the baraca or benediction. And he that broke the bread put a piece before every one, and each took it into his hand. The Jews, in eating the passover, used to say of the unleavened bread, "This is the bread of affliction, which our fathers eat in the land of Egypt." The Jews blessed and gave thanks for their wine, as well as their food. They generally did it in this form: "Blessed art thou, O Lord our God, the king of the world, who hast created the fruit of the vine."

7. To *bless* is used as a compliment: thus, God be gracious unto thee, my son, Gen. xliii. 29. "This would be called through all Europe, and in the living languages of this part of the world, the giving a person one's benediction; but in Asia it is a simple salutation, and is there used instead of those offers and assurances of service, which it is the custom to make use of in the west, in first addressing or taking leave of an acquaintance."

BLIND, BLINDNESS, a deprivation of sight, arising from an obstruction of the visual organs, the causes of which are various. But the word is often used in Scripture to express *ignorance*, or a want of discernment in divine things, as well as the being destitute of natural sight. See Isa. xlii. 18, 19, vi. 10, Matt. xv. 14.

Moses forbids the putting any thing before the blind with a design to make them fall,

Lev. xix. 14, which may be understood simply and literally; or as if Moses had thereby recommended that humanity and charity which should be shown to them who want light and counsel, to put those in the way who are in danger of wandering; to instruct the ignorant, and not to offend the poor and feeble. Moses seems to explain his meaning in Deut. xxvii. 18. The Jebusites, in the way of insult to David and his army, who besieged Jerusalem, called out to him in these words, "Except thou take away the blind and the lame, thou shalt not come in hither," 2 Sam. v. 6. Mr. Gregory observes, that it was customary in almost every nation, at the founding of a city, to lay up an image, magically consecrated, in some retired part of it, on which the security of the place was to depend. The knowledge of this practice, he supposes, will clearly illustrate the passage now referred to. Several Jewish writers agree that the blind and the lame were images, and that these epithets were bestowed on them in derision, Psa. cxv. 5, 7. They were of brass, and were said to have had inscriptions upon them. They were set up in a recess in the fort. The city of Troy had its *palladium*, which was a statue of the goddess *Minerva*, or *Pallas*, on which the fate of the city was supposed to depend: while they retained this sacred image, it had been given out, *Troy* would be invincible. But the conquest of the city shows the futility of such a confidence. Æneas is said to have taken this image with him into Italy, and that it was preserved at Rome, in the temple of Vesta. It was regarded as a pledge of the destiny of Rome, as it had been of Troy before. A *palladium* was also placed by Nicias in the citadel of Athens. But that the Jebusites had such *palladia* as these, we have no proof, much less that they confided in such imaginary powers for the security of the place. It is much more probable that, in contempt of David and his army, they pretended the blind and lame were able to defend it. And, indeed, the paragraph interpreted exactly, and according to the order in which the words stand in the Hebrew, makes this pretty evident, they are literally, "The king and his men went to Jerusalem, unto the Jebusite inhabiting the land, and he, (the Jebusite,) spake to David saying, Thou shalt not come hither, except thou remove the blind and the lame;" or rather, as כי אם הסירך may be properly rendered, *For the blind and the lame shall keep thee off;* which is the sense given to the words in the English Bible of Coverdale, printed in 1535, where they are translated, "Thou shalt not come hither, for the blind and the lame shall drive thee away." The Seventy render the passage, Ουκ εισελευσῃ ωδε, οτι αντεστησαν τυφλοι, &c. *Thou shalt not come hither, for the blind and the lame resist,* or *resisted, saying, David shall not come hither.* They confided in the strength of their fortifications, which they thought so impregnable, that the blind and the lame were sufficient to defend them against the most powerful assailant. And probably they appointed a number of blind and lame people, invalids, or maimed soldiers, to make their appearance on the wall, in contempt of David and his men. See Benson's Commentary.

Job says, that he had been *eyes to the blind*, meaning that he had imparted wisdom to the ignorant, and reclaimed the wanderers from the paths of error, xxix. 15.

The prophets inform us that one of the principal characters of the Messiah is, that he shall give light to such as are overwhelmed in darkness, Isa. xxix. 18, xxxv. 5, xlii. 16. And to the disciples of John, our Saviour rests the evidence of his being the Messiah on the accomplishment of these predictions, Matt. xi. 5.

BLINDFOLDING. This treatment Jesus Christ met with from his enemies. It refers to a sport which was common among children, called μυιδα, in which it was the manner first to blindfold, then to strike, and to ask who gave the blow, and not to let the person go till he had named the right man who had struck him. It was used to reproach our blessed Lord as a prophet, or Divine instructer, and expose him to ridicule, Luke xxii. 63, 64.

BLOOD, *sanguis*, a red fluid, which circulates through the arteries and veins in animal bodies; serving for the support of life, and the nourishment of the several parts. Blood was from the creation of the world forbidden by God to be used as food, either by itself, or when mixed with the flesh; that is, when the animals had been strangled or suffocated, so that the blood could not be drawn from them, because the life of the creature is in the blood, Gen. ix. 4—6, Lev. xvii. 10—14, Deut. xii. 23—25, that is to say, the animal life so depends on the blood, that no creature can live without it.

This prohibition given to Noah, and enforced by the law of Moses, was also adopted and retained by the Gospel, as we see Acts xv. 28, 29. Nor can any human power or reasoning, invalidate the sacred canon thus made.

As before the flood the earth was filled with violence, i. e. rapine and murder, Gen. vi. 11; so it is probable they were guilty of some horrid abuses in relation to *blood*, such, perhaps, as drinking the blood of living animals, and even of men. A strong tradition of the causes that brought on the deluge, particularly of the *violence* and *cruelty* of the antediluvians, remained among the heathen to the time of Christ, and is clearly preserved in Ovid's fable of the giants' rebellion, &c. Another principal reason for prohibiting the *eating of blood*, was to be a constant memorial to men, that their lives were forfeited to Divine justice, and that without shedding of

the blood of the Great Atoner there was no remission, Lev. xvii. 10—14.

David, in 2 Sam. xxiii. 17, would not drink the water which men had fetched for him at the hazard of their lives, but poured it out unto Jehovah, for he said, Is it not the blood of these men? Thereby acknowledging himself unworthy, for whom men should lay down their lives; but that these were to be given up for Jehovah only. Is this the idea of our warlike Christian kings?

It is proper to add here, that *blood* has several acceptations in the holy Scriptures. 1. It is taken for *life*, Gen. ix. 6, "Whoso shedeth man's blood," &c. Thus the voice of Abel's blood called for vengeance, Gen. iv. 10, Heb. xii. 24.

2. For killing a person, Matt. xxiii. 30, xxvii. 6, 8, 24.

3. Guilt, or punishment of shedding human blood, or murder, Matt. xxiii. 35, xxvii. 24, 25, Luke xi. 50, 51, Acts v. 28.

4. Blood is taken for relation or natural descent, John i. 13, Acts xvii. 26.

5. Wine is called the blood of the grape, Deut. xxxii. 14, Gen. xlix. 11.

6. Blood being upon the head, is a malediction that occurs Josh. ii. 19, 1 Kings ii. 37, and elsewhere.

The blood of Jesus Christ is the price of our salvation; it is by his blood that he hath purchased his church, Acts xx. 28. It is through the merit of his blood that we acquire justification, and all the other blessings of the Gospel, Rom. v. 9, Eph. i. 7, Col. i. 14, 20. His blood is the blood of the new and everlasting covenant, Heb. ix. 12, xiii. 20.

BLOOM, Blossom, to put forth flowers, Num. xvii. 5, Job xiv. 9: glory or prosperity, Isa. v. 24.

BLUE, one of the seven original colours into which the rays of light divide themselves when refracted through a glass prism, Exod. xxv. 4.

BOANERGES, Bo-a-ner'ges, a Hebrew name denoting *sons of thunder*, Mark iii. 17. It seems to be the Galilean pronunciation of the Hebrew בני רעש expressed in Greek letters. Now רעש properly signifies a violent trembling or commotion, and may therefore, be well rendered by βροντη, *thunder*, which is a violent commotion in the air; so, *vice versa*, any violent commotion is figuratively, and not unusually, in all languages, called thunder. When our Saviour named the sons of Zebedee Boanerges, he seems plainly to have had an eye to that prophecy of Haggai, ii. 6, "Yet once, and I will shake the heavens and the earth," which is by the apostle to the Hebrews, xii. 26, applied to the great alteration made in the economy of religion, by the publication of the Gospel. The name Boanerges, therefore, given to James and John, imports that they should be eminent instruments in accomplishing the wondrous change, and should, like an earthquake, or thunder, mightily bear down all opposition, by their inspired preaching and miraculous powers.

BOAR, commonly signifies a male swine not castrated. This beast was by the law declared unclean. Of this animal the Psalmist complains, lxxx. 13, and is supposed to mean Sennacherib, or Nebuchadnezzar, who ravaged Judea.

BOCCAS, Boc'cas, an ancestor of Esdras, 1 Esd. viii. 8.

BOCHERU, Boch'e-ru, *first born*. A descendant of Saul, 2 Chron. viii. 38.

BOCHIM, Bo'chim, *the place of weeping, mourning*, or *mulberry-trees*, Judg. ii. 1. There is mention, it seems, of the same place, 2 Sam. v. 24, and also in Psa. lxxxiv. 6. Some translate the word Bochim, *mulberry* or *pear-trees*, and instead of the vale or place of tears, read the place of mulberry-trees. There is some difficulty in fixing the situation of Bochim, whether we understand by it mulberry-trees or weepers. Some fix it at Shiloh, because they sacrificed unto the Lord in that place where the angel spake to them. Now it was not lawful to sacrifice any where but at the tabernacle, which then was at Shiloh. Others place Bochim near Jerusalem. It is certain that the battle between David and the Philistines, in the valley of Bochim, was near Jerusalem, 2 Sam. v. 24; wherefore, unless two places are called by the name Bochim, it must be allowed that it was near Jerusalem.

BODY, *bodig*, Saxon; *corpus*, Latin, from *corrumpo*, because all bodies are subject to decay. Properly it is taken for *an animal body*, whether of a man, Matt. vi. 25, x. 28, John ii. 21, 1 Cor. xv. 44; or of some other creature, Jam. iii. 3, whether living or dead, Matt. xiv. 12, xxvii. 58, Heb. xiii. 11.

2. It is taken for an assembly or community; as the faithful are one body, 1 Cor. x. 17. St. James, ch. iii. 2, applies the word to the manner of our lives and conduct. So our Lord, Matt. vi. 22, "If thine eye be single thy whole body shall be full of light;" if thy intentions be pure, under the influence of Divine love to God and mankind, thy conduct will be exemplary, and thy piety luminous and fervid.

3. St. Paul, 1 Cor. xv. 44, speaks of a spiritual body in contradistinction to a natural one. The body which we animate, and returns to the earth, is a natural one: but that which will rise again will be spiritual, will not be a gross, heavy, or frail body, subject to the wants under which we now labour.

4. *Body* is put in opposition to shadow or figure, Col. ii. 17. The ceremonies of the law, the festivals of the Jews, were but figures and shadows, which are realized in Jesus Christ, and the Christian religion. The Jewish passover, for example, is but the figure of the Christian passover: the sacrifice of the paschal lamb is but a shadow of the sacrifice of Christ. Thus, Col. ii. 9, the fulness

of the Godhead is said to dwell *bodily* in Christ, that is, really and substantially, of which his dwelling in the Jewish tabernacle and temple was but a figure or shadow.

BOHAN, Bo'HAN, a descendant of Reuben, Josh. xv. 6.

BOND, a chain, Acts xxv. 14. 2, An obligation or vow, Num. xxx. 12. 3, Oppression, captivity, Psa. cxvi. 16, Phila. 7. 4, The *bond of perfectness*, or, properly, pure love to God and the brethren, are the only bonds of Christian communion, that are at once pleasing and influential, and the human heart revolts from every other chain, Eph. iv. 3, Col. iii. 14.

BONDAGE. See the article CAPTIVITY.

BONNET, a covering for the head, worn by the Jewish priests, Exod. xxviii. 40, &c.

BOOK, the general name for almost every literary composition; but, in a more limited sense, it is applied only to such compositions as are large enough to make a volume. With regard to the origin of books, we have nothing that is clear and satisfactory; the books of Moses are doubtless the oldest of all that are extant: but there were books before those of Moses, for he himself cites several. Some authors talk of books before the deluge, written by the patriarchs Adam, Seth, Enos, Cainan, Enoch, Methusalem, Lamech, Noah, and his wife; but they appear nothing but the dreams of idle writers, or the imposture of fraudulent persons. A book of Enoch has indeed been supposed to be cited by St. Jude 14, 15, and from this some endeavour to prove the reality of the antediluvian writings; but Jude seems evidently to refer only to a prophecy handed down from the patriarchal ages by tradition, and not to a book or writing of any kind.

Several sorts of materials were formerly used in making books: stone and wood were the first materials employed to engrave such things upon as men were desirous of having transmitted to posterity. Porphyry makes mention of some pillars preserved in Crete, on which the ceremonies observed by the Corybantes in their sacrifices were recorded. The works of Hesiod were originally written on tables of lead, and deposited in the temple of the Muses in Bœotia. The laws of Jehovah were written on tables of stone, and those of Solon on wooden planks. Tables of wood and ivory were common among the ancients: those of wood, were very frequently covered with wax, that persons might write on them with more ease, or blot out what they had written. And the instrument used to write with was a piece of iron, called a *style;* and hence the word style came to be taken for the composition of the writing. The leaves of the palm-tree were afterward used instead of wooden planks, and the finest and thinnest part of the bark of such trees as the lime, ash, maple, and elm; and especially the *tilio*, and *phillyrea*, and Egyptian *papyrus*. Hence came the word *liber*, (a book,) which signifies the inner bark of the trees. And as these barks were rolled up in order to be removed with greater ease, each roll was called *volumen*, a volume; a name afterward given to the like rolls of paper or parchment.

With regard to the Egyptian papyrus, from which the word *paper* is derived, "Of the many travellers into Egypt," says the Abbe Winckelman, "Alpinus is the only one who has given us an exact description of this plant. It grows on the banks of the Nile, and in marshy grounds. The stalk rises to the height of six or seven cubits, besides about two under water. The stalk is triangular. This reed, commonly called the *Egyptian reed*, was of the greatest use to the inhabitants. But the most useful part of this plant was its *delicate rind*, or *bark*, which they used to write upon. The leaves of the papyrus were drawn from the stalk, which may be easily separated into thin layers. This is confirmed by the inspection of the MSS. of Herculaneum. They are composed of leaves of four fingers in breadth, which, to the best of my judgment, shows the circumference of the plant." After this, leather was introduced, especially the skins of goats and sheep. For the king of Pergamus, in collecting his library, fell upon the invention of parchment, made of those skins. Of this parchment two sorts of books were made, the one being rolls, composed of several leaves, or sheets sewed or glued at the end, and written on one side only. These were rolled upon a stick, or *umbilicus;* the whole making a kind of column or cylinder, which was to be managed by the umbilicus, as a handle, it being reputed a crime to take hold of the roll itself. The outside of the volume was called *frons*, the *fore-part;* the ends of the umbilicus *cornua*, the *horns*, which were usually carved, and adorned with silver, ivory, or even gold and precious stones. The title, συλλαβος, was struck on the outside; the whole volume, when extended, might make a yard and a half wide, and fifty yards long. The other kind of books were like ours, made up of many leaves fastened to each other, and written on both sides, and opened like our books. The Jews, however, still make use of rolls in their synagogues; and the Bibles which they use there, in a solemn manner, are made on the same plan. The ancients likewise wrote upon linen. Pliny says, the Parthians even in his time, wrote upon their clothes; and Livy speaks of certain books made of linen, *lintei libri*, upon which the names of magistrates, and the history of the Roman commonwealth were written, and preserved in the temple of the goddess Moneta.

To the form of books belongs also the internal economy, as the order and arrangement of points and letters into lines and pages, with margins and other appurtenants. This has undergone many varieties. At first the letters were only divided into lines, then into separate words, which by degrees were noted with

accents, and distributed, by points and stops, into periods, paragraphs, chapters, and other divisions. In some countries, as among the orientals, the lines began from the right and ran left-ward: in others, as the northern and western nations, from left to right; others, as the Greeks followed both directions, alternately going in the one and returning in the other, called βουστροφηδον, *boustrophedon*. In most countries the lines run from one side to the other; in some, particularly the Chinese, from top to bottom.

As to the paper used at present by us, it is well known to be made of rags beaten small, and reduced to a kind of pulp. The original of it we are not acquainted with. But it seems probable paper was invented in China, A. M. 3834. St. Bernard de Montfauçon has treated likewise of cotton paper, which was used as early as A. D. 1000. And about 1230, paper was made from old rags, at Dartford.

*The Book of the Wars of the Lord* is cited by Moses, in Numbers xxi. 14, where he is speaking of his passing the river Arnon with the Israelites, in their way to the country of the Amorites. Now the question is, what this book of the wars of the Lord was. The learned Diodati, with several other interpreters, think it might be some poem, or ancient writing, on the subject of the people's journies; but they are in doubt whether it was a sacred book written by any prophet, or not. Some other commentators think that this was a work of greater antiquity than Moses, and that it contained a summary of those wars which the Israelites had begun or carried on in Egypt, or out of Egypt, before they withdrew from that country under the conduct of Moses; and it is observed, that it is not natural to quote a book which is not more ancient than the author who is writing, particularly when any extraordinary and miraculous fact is to be supported and confirmed. The Hebrew of this passage in question, it must be owned, is very perplexed. The learned Le Clerc translates it nearly as follows: *Therefore they are related in the narration of the wars of the Lord at Vaheb in Supha, in the brooks of Arnon, and the stream of the brooks that descends to the dwelling of Ar, and flow by the border of Moab.* Thus what is translated in the Book of the Wars, &c. this expositor has rendered *in the narration of the wars*, &c. This interpretation, he tells us, he chose to give, rather than feign any other book besides that of Moses, and because he finds that בספר *besepher*, which we render *in a book*, may properly signify a *narration*, as being derived from *saphar*, which signifies to *relate*, of which there are many examples: see Gen. xxiv. 66, Psa. ii. 7, xix. 1, lxiv. 6. Several rabbins are of the same opinion with Le Clerc, that the Book of the Wars of the Lord is no other than the book of Numbers, where this passage is cited, or that of Joshua, or Judges, and translate it, *In the narration of the wars of the Lord*, &c. Now this *Vaheb* in *Supha*, which our translators, the authors of the Vulgate, and several other Bibles, have rendered the *Red Sea*, in another part of this passage, has given occasion to a great variety of opinions. Le Clerc thinks that *Vaheb*, as well as *Arnon*, is the name of the first settlement which the Israelites had made in the land of Canaan, which, he thinks, appears from this chapter, *Vaheb* only being mentioned in verse 18, under another name. As to *Supha*, he observes, that Moses makes mention of it in Deut. i. 1, as a place near the camp in which he composed the Book of Deuteronomy; and here too it is observable that the translators of the Bible have rendered it the *Red Sea*; except the marginal reading, which has *Zuph*. Grotius, instead of *Vaheb*, reads *Moab*, and translates it, Sihon beat Moab at *Supha*; but Calmet thinks that we should rather read *Zared*, after this manner: "As it is written in the Book of the Wars of the Lord, the Hebrews came from *Zared*, and encamped at *Supha*, and about the stream of the brook of Arnon, which reaches as far as the dwelling of Ar, and leaneth upon the frontiers of Moab." From *Zared*, see ver. 12, 13, they came to *Supha*, and from thence to the brook Arnon, which flows down to Ar. With respect to this *Book of the Wars of the Lord* in question, we shall only further observe, that Tostatus is of opinion that it and the *Book of Jasher*, referred to in Joshua x. 13, are the same; and Cornelius, a Lapide, conjectures, that this place and citation are here added to the text of Moses, and that the *Book of the Wars of the Lord* contained the wars which the Israelites carried on under the conduct of Moses, Joshua, Judges, &c. and that therefore it was much later than Moses: and indeed it is highly probable that this reading was at first a marginal note, which successive transcribers might at length foist into the text.

The same difficulties almost are proposed concerning the *Book of Jasher*, or the *Upright*, (mentioned Josh. x. 13, 2 Sam. i. 18,) as concerning this book, of which we have just been speaking. Joshua, after having related the miracle of stopping the course both of the sun and moon, adds, "Is it not written in the Book of Jasher?" &c. Grotius thinks this book was a triumphant song made with a design to celebrate the success of Joshua, and the prodigy attending it; and Mr. Du Pin declares for this opinion, as the most probable, both because the words cited by Joshua from this book, are poetical expressions, not very proper for historical memoirs; and because a book under the same title is referred to in the passage of Samuel, above-mentioned, where David's song is repeated upon the death of Saul and Jonathan. For these reasons he is persuaded that the work here in question did not contain annals.

As this Book of Jasher is mentioned in the Second Book of Samuel, if it be the same that is mentioned in that of Joshua, it must have been compiled after the time of David,

and consequently long after that of Joshua: this has led many to conclude that the above-mentioned citation from the Book of Jasher was not inserted by Joshua himself, but by those who digested his memoirs, and put his book into the form wherein we now have it. Hence Le Clerc takes this book to have been a collection of hymns, or songs, composed upon the subject of the martial exploits of the Hebrews, made at different times, wherein the renowned victories of Joshua were celebrated among others, either by Joshua's contemporaries, or other poets who lived after him. Thus, as our author has shown, neither the Psalms of David nor the Proverbs of Solomon were collected at one and the same time.

*The Book of Chronicles*, Hebrew, דברי ימים, *the words of days*. This book contained the annals and journals which were written in the kingdoms of Israel and Judah. These memoirs, or journals, are not now in being, any more than the two preceding books, but are cited in almost every page of the Books of Kings and Chronicles, which were composed chiefly from such old memoirs as the author had in his possession, and which, in all probability, were still subsisting even after the return of the Jews from the Babylonish captivity, as appears by Calmet's preface to the two Books of Chronicles, and those of Kings. The authors of the Books of the *Days*, or *Chronicles*, were generally prophets and inspired persons.

The *Book of the Lord*, the *Book of the Living*, the *Book of Life*, Exod. xxxii. 32, Psa. lxix. 28, cxxxix. 16, Phil. iv. 3, Rev. iii. 5, are several ways of speaking frequent in Scripture, which are taken from the custom observed generally in the courts of princes, of keeping lists of all those who are in their service; of the provinces subject to their dominion, of their military officers, of the number of their troops, and not unfrequently of the names of their soldiers. Thus Moses begging of God rather to blot him out of his book, than reject his people Israel, is nearly the same as St. Paul's expression, Rom. ix. 3, where (as some interpret his meaning,) he declares he would consent to be separated from the company of the saints, and struck out of the book of the Lord, if by such means he might procure the salvation of his people. And when it is said that any one is written in *the Book of Life*, it imports that such a person, by repentance unto life and living faith, is justified, accepted of God, and made his child, and therefore has passed from death unto life: and, on the contrary, the *blotting out of the Book of Life* signifies, that such persons are removed from this state of favour with God. In like manner as a person dying, or committing some crime, was struck off from the roll of officers belonging to the prince. Some are of opinion that Daniel, (ch. vii. 10,) speaks of God's judgment, in allusion to what is practised in the courts of sovereigns. The accounts are produced, and what every one owes is inquired into. It is very probable he might allude also to a custom of the Persians, among whom it was usual every day to record the events which took place, the services which were done for the king, and the rewards given to those who had performed them, as we see in the history of Ahasuerus and Mordecai, Esth. vi. 1, 2. When, therefore, the king sits in judgment, the books are opened: he obliges all his servants to reckon with him; he punishes those who have been deficient in their duty, or erases their names from his register; he compels those to pay who are indebted to him, and rewards those who have done him any signal service. And this may serve to cast light on such passages of Scripture as refer to the final judgment of mankind before the Lord Jesus.

*Book* is sometimes put for *letters*, *memoirs*, an *edict*, or *contract*. Thus the letter, as our translators render it, which Rabshakeh delivered from Sennacherib to Hezekiah, is called, in the Hebrew, ספר, *sepher*, and by the Seventy, βιβλιον, Isa. xxxvii. 14, each of which words signifies a *book*. The contract which Jeremiah confirmed, for the purchase of a field, is called by the same name, Jer. xxxii. 12. The edict of Ahasuerus in favour of the Jews, is likewise in the Hebrew, called *book*, Esth. ix. 20, 21, though our translators use the word *letters*; and the writing, which a man gave to his wife when he divorced her, was termed a *book of divorce*, Deut. xxiv. 1—3. The book that is sealed, Isai. xxix. 11, and the book with seven seals, Rev. v. 1—3, are the prophecies of Isaiah and St. John; neither of which were plain till opened by the events to which they referred.

The *book*, or *flying-roll*, Zech. v. 1, 2, twenty cubits long, and ten wide, was one of those old rolls composed of many sheets of parchments, glued or sowed together at the ends. This volume, which appeared to Zachariah in a vision, it is observed, in all probability, never had any real existence. Though some of those volumes were very long, yet none were ever made of such a size. This book contained the curses, menaces, and calamities which should fall upon the Jews. The extreme length and breadth of it were intended to show the excessive enormity of their sins, and the terrible nature of the evils with which they were threatened.

The *Book of the Generation of Adam*, Gen. v. 1, signifies the history of his life, in like manner as the book of the generation of Noah, or of Jesus Christ, signifies, in the style of the Hebrews, their history, what happened to them, and what they performed. In short, book, among the Hebrews, signified all sorts of writings, letters, ordinances, rolls, registers, memoirs, &c. Solomon, said, in his day, that of making many books there was no end; that is, to write on all sorts of subjects, was an infinite task, since the objects of the hu-

man mind are infinite, Eccl. xii. 12. We read in Psalm xl. 7, *In the volume of the book it is written of me*, &c. By the *volume of the book* here, we may understand the Scriptures of the Old Testament in general, and especially the law of Moses, which is commonly and emphatically called *the book*, and was made up in the form of a roll, or volume, as the Hebrew books usually were. And so this place manifestly points to Christ, of whom much is said, both in the books of Moses, and in various other parts of the Scriptures. Accordingly, St. Paul applies the words to him, Heb. x. 7.

BOOTY, spoils taken in war, Num. xxxi. 27—32. According to the law of Moses, the booty was to be divided equally between those who were in the battle and those who were in the camp, whatever disparity there might be in the number of each party. The law further required that, out of that part of the spoils which was assigned to the fighting men, the Lord's share should be separated; and for every 500 men, oxen, asses, sheep, &c. they were to take one for the high-priest, as being the Lord's first-fruits. And out of the other moiety, belonging to the children of Israel, they were to give for every 50 men, oxen, asses, sheep, &c. one to the Levites.

BORDER, the edging, or hem, Exod. xxv. 25, Mark vi. 56. 2. The borders of the garments enlarged, Matt. xxiii. 5, a proud mark of their fancied superiority in holiness.

BOOZ, or Boaz, *in strength*, the son of Salmon and Rachab, Ruth iv. 21, &c. Matt. i. 5. Rachab, we know, was a Canaanite of Jericho, Josh. ii. 1. Salmon, who was of the tribe of Judah, married her, and she bore him Booz, one of our Saviour's ancestors according to the flesh. Some say there were three of this name, the son, the grandson, and the great grandson of Salmon: the last Booz was Ruth's husband, and the father of Obed. They pretend that the Scripture cannot otherwise be reconciled with itself, since it reckons 366 years between Salmon's marriage and the birth of David, and owns but three persons between Salmon and David; namely, Booz, Obed, and Jesse. But Le Clerc observes, this cannot be the case; since the genealogy of David (1 Chron. ii. 11, 12,) and that of Jesus Christ (Matt. i.) reckons no more. Besides, if any name were dropt in this genealogy, it must have been omitted before the time of the writer of the Chronicles, while the Jews were in captivity, as it is not probable but that, while the kingdom of Judah stood, an accurate genealogical table of their princes was preserved: and Calmet remarks, that though it be difficult to fill up such a space as 366 years with four persons, from father to son, succeeding one another; and it is uncommon to see four persons in the same family living very long, and having children in a far advanced age, yet there is nothing impossible in the thing. Salmon, he thinks, at the age of 120, might beget Booz, about sixty years after the Israelites had entered the land of promise. Booz, suppose at the age of 100, might beget Obed, to whom, when something more or less than this, Jesse might be born; and lastly, Jesse, when 100 years old, might have David.

2. Booz, or Boaz, was the name of one of those two brazen pillars, which Solomon erected in the porch of the temple, the other column being called Jachin. This last pillar was on the right hand of the entrance into the temple, and Booz on the left, 1 Kings vii. 21. They were together thirty-five cubits high, that is to say, each seventeen cubits and a half, 2 Chron. iii. 15. The text of the book of 1 Kings vii. 15, and of Jeremiah lii. 21, say eighteen cubits; but it is believed that the sacred writers chose to set down a round rather than a broken number. The thickness of these columns was, according to Jeremiah, (*ibid.*) four fingers, for they were hollow. The circumference of them was twelve cubits, or four in diameter: the chapiter of each was in all, five cubits high, 1 Kings vii. 16, Jer. lii. 22. These chapiters, in different parts of Scripture, are said to be of different heights; of three, four, and five cubits; because they were composed of different ornaments, which were considered sometimes separately, and sometimes as united with the chapiter. The body of the chapiter was of three cubits; the ornaments wherewith it was joined to the shaft of the pillar, were of one cubit; the row which was on the top of the chapiter, another cubit; in all, five cubits.

BORROW, שאלה, from שאל; Exod. iii. 22, xi. 2, xii. 35, 36, which our translators have rendered *borrow*, in the above places. The Seventy render the word αιτεω, and the Latin *postulo*, which both more properly signify, to *ask*, *beg*, or *demand*. They sometimes also signify, to *interrogate*, see Gen. xxiv. 47, xxvi. 7, xxxii. 17; to request, beg, or crave, Josh. xv. 18, Judg. v. 25, 1 Sam. i. 20, Deut. x. 12; to ask counsel, or consult, Num. xxvii. 21. Deut. xviii. 11, Ezek. xxi. 21. As a noun, the word means a *petition*, or *request*, Judg. viii. 24, 1 Sam. i. 27. Borrowing of wives has by *Tertullian* been charged upon both Greeks and Romans. Speaking of, and defending the Christians, he says, that they admit no partnership of wives, but asserts that the Greeks and Romans patiently exposed their wives to new embraces; and to strengthen the charge, he says, that even *Socrates* and *Plato* freely lent out theirs to their friends, and were pimps to their own wives.

BOSCATH, Bos'cath, *in poverty*, a place in the tribe of Judah, 2 Kings xxii. 1, called Bozkath, Josh. xv. 39.

BOSOM. We put the things which we most value in our bosom. The *wife of thy bosom* is an expression very familiar in Scripture, to signify a lawful wife. A favourite child is received within the arms and bosom of the father. St. John, ch. i. 18, tells us,

that the Son of God is in the bosom of the Father; thereby describing his perfect union with him. The Jews at their tables did not sit on chairs as we do, but in a reclining posture on couches, the upper part of the body resting on the elbow, and the lower lying at length upon the couch. When two or three reclined on the same couch, some say the worthiest or most honourable person lay first; Lightfoot says in the middle; the next in dignity lay with his head reclining on the breast or bosom of the first, as John is said to have done on the bosom of Jesus at supper, John xiii. 23; and hence is borrowed the phrase of Abraham's bosom, Luke xvi. 22, 23, as denoting the state of celestial happiness. Abraham being esteemed the most honourable person, and the father of the Jewish nation, to be in his bosom signifies, in allusion to the order in which guests were placed at an entertainment, the highest state of felicity next to that of Abraham himself.

BOSOR, Bo'sor, *taking away;* the father of Balaam, 2 Pet. ii. 15, and called Beor, Num. xxii. 5.

2. Bosor, a city of Gilead, 1 Mac. v. 26.

BOSORA, Bos'or-a, a river and city of Palestine, 1 Mac. v. 26.

BOSRAH, Bos'rah, or Boz'rah, *in tribulation or distress.* The metropolis of Idumea, in the half tribe of Manasseh, Gen. xxxvi. 33, Isai. xxxiv. 6, lxiii. 1. Jobab, king of Edom, was a native of this place. The inhabitants were great herdsmen and shepherds, Mic. ii. 10. It was ravaged by the Assyrians, and afterward by the Chaldeans, Jer. xlix. 18, 22, &c.

2. Bosrah, the same as *Beser*, in the wilderness. It belonged to the Reubenites, and stood in a plain, about the south-east border of their country, about 150 miles north-east of the former, and not far from the source of the river Arnon. It was given to the Levites, and was a city of refuge, Josh. xx. 8. The Moabites seized on it during the decline of the ten tribes, and called it *Bosrah*, or *Bostra.* The Chaldeans terribly ravaged it, Jer. xlviii. 24, 25. However, it seems to have been rebuilt; for we learn that a Christian church was planted there at an early period, which continued long, and was the seat of a bishop till the Arabians, under Mahomet's successors, destroyed it. The Emperor Trajan gave it the name of Philippopolis, if there be not a mistake in the place, and honoured it with many favours.

BOTTLE, among the ancient Hebrews, was a cag, made generally of goat's skin, well pitched and sewed together, wherein oil and other liquors were kept. There is frequent mention of bottles in Scripture. When Abraham dismissed Hagar, Gen. xxi. 14, 15, he gave her and her son bread and water in a bottle for their journey. The Gibeonites, the better to deceive Joshua, ch. ix. 4, 13, and the elders of Israel, showed them their old bottles as a proof of their long journey. Jael, the wife of Heber, the Kenite, opened a bottle of milk, and offered Sisera some of it to drink, Judg. iv. 19. David says, Psa. cxix. 83, "I am become like a bottle in the smoke." Cups and drinking vessels of gold and silver were doubtless used in the courts of princes, 1 Kings x. 21. But in the Arab tents leathern bottles and pitchers were used. These, of course, were smoky habitations, having but one hole to serve for chimney, door, and window. To the latter circumstance the Psalmist alludes; q. d. "My appearance in my present state is as different from what it was, as the furniture of a palace differs from that of a poor Arab's wretched tent or cabin." Our Saviour says, Matt. ix. 17, that men do not put new wine into old bottles. His apostles, before the descent of the Holy Ghost upon them, were not capable either of comprehending or practising all the perfections which Jesus Christ came to teach mankind, and in that case were justly compared to old bottles. The people of Persia never go a journey without a small leathern bottle of water hanging by their side like a scrip. See *Chardin*, *Maundrell*, and *Bruce*, on the subject of leather bottles.

BOW, a weapon of offence made of wood, horn, or other elastic matter. The bow is the most ancient and universal of all weapons; it obtained not only among the Jews, who learned it from the Philistines in the early part of David's reign, who took care to have his people taught the use of this weapon; but it was also common among the Greeks and Romans: and even among the most barbarous and remote people, who had not the least communication with the rest of mankind. The invention of the bow is given by authors to different persons, but generally attributed to the Scythians.

Both Herodotus and Xenophon mention that the Persians used large bows; and the latter says particularly, that their bows were three cubits long. They were celebrated for their archers, Jer. xlix. 35. Probably their neighbours and allies, the Medes, dealt much in the same sort of arms. In Psa. xviii. 34, mention is made of a bow of steel. If the Persian bows were of metal, we may easily conceive that with a metalline bow of three cubits long, and proportionable in strength, much execution would be done.

BOWELS. The bowels are the seat of mercy, tenderness, and compassion. Joseph's bowels were moved at the sight of his brother Benjamin, Gen. xliii. 30. The true mother of the child, which Solomon commanded to be divided into two parts, 1 Kings iii. 26, felt her bowels moved at this proposal, and consented that it should be given to her who was not the real mother. She was touched with compassion. St. Paul recommends it to the faithful to have bowels of mercy for their brethren, Col. iii. 12. He praises Philemon for having refreshed the bowels of the saints, and begs of him to receive Onesimus

as his own bowels, from the tender affection he bore to him.

BOZEZ, Bo'zez, the name of a rock, which Jonathan, the son of Saul, climbed up when he went to attack the Philistines, 1 Sam. xiv. 4.

BOX-TREE, *buxus*, a genus of the *tetrandria* order and *monoecia* class of plants; ranking in the natural method under the 38th order, *tricoccæ*. Male calyx, triphyllous; the germen, an embryo. Female calyx, tetraphyllous; petals three, and styles three: the capsule three-beaked, and trilocular with seeds. There is one species with three varieties. Buxus angustifolia, or the narrow-leaved box. 2. Buxus arborescens, with oval leaves. These grow in abundance upon Box-hill, near Dorking, in Surry. 3. Buxus suffruticosa, Dutch box. It is an evergreen, and as such is used as an emblem of saints, Isa. xli. 19, lx. 13.

BRACELET, an ornamental chain of gold, &c. to wear about the wrist, Gen. xxiv. 30.

BRAMBLE, a well known shrub, to which worthless persons are compared, Judg. ix. 14, 15, Luke vi. 44.

BRANCH, a name sometimes applied by the prophets to the Messiah, Zech. iii. 8, vi. 12, Isai. iv. 2, Jer. xxiii. 5, xxxiii. 15, being the branch of the house of David; and having this denomination by way of prophecy concerning his miraculous birth of a virgin. Kings are likened unto branches on account of their glory, Ezek. xvii. 3, xxxi. 3, Dan. xi. 7, iv. 12.

True believers are called branches in Christ, the living Vine, John xv. 5. How strongly does this point out our dependance upon him, our close and intimate union with him, and that all our comfort, strength, and glory, as Christians, are derived from him; nor are we any longer safe, than while we hold this vital union with him as the true and living Vine.

BRAND, a burning stick, or piece of rope, Judg. xv. 5.

BRANDISH, to glitter, or threaten, Ezek. xxxii. 10.

BRASS, a fictitious metal made of copper and zinc, or *lapis calaminaris*.

BRAVERY, gay apparel, Isa. iii. 18.

BREAD, Hebrew לחם; Greek αρτος; Latin *panis*, is generally used in the Scriptures for all sorts of food, Gen. iii. 19, Exod. ii. 20. Bread has sometimes been miraculously produced, 2 Kings iv. 42—44, Matt. xiv. 19, 20, xv. 36, 37. St. Chrysostom says, The people were in a desert place, but he who feeds the universe was present; even the same Being who fed the Israelites in the wilderness with the bread of heaven during so many years. Hilary says, He did not multiply the five loaves into many hundred, but in the breaking, one fragment succeeded to another, and the loaves seemed no way diminished, for they were in the hands of the Great Master of nature. Theophylact says, The Saviour could easily have created a sufficiency of bread from nothing for the supply of this great multitude; yet this he did not, but in his infinite wisdom chose rather to use the creature as the subject of his miracle. In Exod. ii. 20, manna is called bread from heaven, xvi. 15. God, in giving it, says, that he feeds his people with bread, that he gave them bread in abundance.

The ancient Hebrews had several ways of baking bread. They often baked it under the ashes. Abraham served three angels, whom he received into his tent, with cakes baked upon the hearth, Gen. xviii. 6. The instructions he gave are quite according to the manners of the place, which even at present are little if any thing altered from what they anciently were. Thus Dr. Shaw relates, that in cities and villages, where there are public ovens, the bread is usually leavened: but among the Bedoweens, as soon as the dough is kneaded, it is made into cakes, which are either immediately baked upon the coals, or else in a ta-jen, a shallow earthen vessel like a frying-pan. The Hebrews, at their departure out of Egypt, baked some of these unleavened cakes for their journey, Exod. xii. 39. Elijah, in his flight, found a cake at his bolster, which had been baked upon the coals, and a cruse of water, 1 Kings xix. 6. The same Elijah desired the widow of Zarephath to make a cake for him, xvii. 13. In Bulgaria this sort of bread is still common.

The Arabians, and other eastern people, among whom wood is scarce, often bake their bread between two fires made of cow-dung, which burns slowly, and bakes the bread very leisurely. The crumb of it is very good, if it be eaten the same day; but the crust is black and burnt, and retains a smell of the materials that were used in baking it. This may serve to explain a passage in Ezekiel, iv. 9—13.

During the whole octave of the passover, the Hebrews use only unleavened bread, as a memorial that at the time of their departure out of Egypt they wanted leisure to bake leavened bread; and having left the country with precipitation, they were content to bake bread which was not leavened, Exod. xii. 8. See PASSOVER.

The practice of the Jews at this day, with relation to the use of unleavened bread, is as follows, according to Leo de Modena. They forbid to eat, or have in their houses, or any place belonging to them, either leavened bread, or any thing else that is leavened. That they may the better observe this rule, they search into all the corners of the house, with scrupulous exactness, for all bread or paste, or any thing that is leavened. After they have thus well cleansed their houses, they whiten them, and furnish them with kitchen and table utensils, all new, and with others which are to be used only on that day. If they are moveables, which have served

only for something else, and are made of metal, they have them polished, and put into the fire, to take away all the impurity which they may have contracted by touching any thing leavened. All this is done on the 13th day of Nisan, or on the vigil of the feast of the passover, which begins with the 15th of the same month, or the 14th day in the evening, for the Hebrews reckon their days from one evening to another.

On the 14th of Nisan, at eleven o'clock, they burn the common bread, to show that the prohibition of eating leavened bread is then commenced; and this action is attended with words, whereby the master of the house declares, that he has no longer any thing leavened in his keeping; that, at least, he believes so. Immediately after this, they proceed to the making of unleavened bread, and make as much as they shall have occasion for during the whole octave of the passover. They take care that the meal they use has been neither heated nor moistened; and lest their bread should rise, they put it speedily into the oven; and when they take it out, they keep it in some very clean place. Thus their bread is made in flat cakes of different figures. They knead them together with milk, sugar, and eggs, but always take particular care not to leaven them. Moses, Num. xv. 20, enjoined the Israelites, upon their arrival in the promised land, to offer up a cake of the first of their dough, for a heave-offering in their generations. The first fruit of bread or dough was given to the priest or Levite, who dwelt in the place where the bread was baked; and if there was no priest or Levite there, the first part of the dough, designed for the Lord or his minister, was thrown into the fire or the oven. The quantity of bread to be given for first fruits was not settled by the law; but custom and tradition had determined it to be beneath the fortieth part of the whole mass at most; or at least the sixtieth, according to St. Jerom. Philo remarks, that something was set apart for the priest as often as they kneaded, but does not say how much this was.

*Show*-Bread, the name given to those twelve cakes of bread which the Hebrew priests placed every sabbath-day upon the golden table, in the sanctuary, Exod. xxv. 30. Lev. xxiv. 5—9. The term *show-bread*, or bread *shown* or *set forth*, is called by the Greeks προθεσις, *a setting before*, Matt. xii. 4, Mark ii. 26, Luke vi. 4, Heb. ix. 2. The Seventy apply this word only to the *show-bread*, as it is commonly called. They use the expressions of the apostle, Heb. ix. 2, προθεσις των αρτων, *the setting forth of bread*, for the Hebrew מערכת לחם, 2 Chron. xiii. 11; and that of the evangelists, αρτοι της προθεσεως, literally *loaves of setting before*, i. e. set before the Lord on the holy table; and for לחם פנים, *bread of the presence*, 2 Chron. iv. 19, which latter Hebrew name was therefore given to this bread, because it was commanded to be continually *before* the presence of Jehovah, Exod. xxv. 30, xl. 23. And since part of the frankincense put upon the bread was to be burnt on the altar for a memorial, i. e. of the bread, even an offering made by fire unto the Lord; and since Aaron and his sons were to eat it in the holy place, Lev. xxiv. 5—9, it is evident that this bread typified Christ, first presented as a sacrifice to Jehovah, and then becoming spiritual food to such as in and through him are spiritual priests to God, even his Father, Rev. i. 6, v. 10, xx. 6, 1 Pet. ii. 5.

This bread of *faces* consisted, as above remarked, of twelve cubic loaves, and the table, on which they were placed, was called *the table of show-bread*. St. Augustin says, the number was twelve, according to the twelve months in the year; but the true reason was, according to the twelve tribes of Israel. These loaves were served up hot on the Sabbath-day, and at the same time the stale ones, which had been exposed during the whole week, were taken away. It was not lawful for any one to eat of this bread but the priests only. David, however, compelled, by urgent necessity, broke through this restriction, 1 Sam. xxi. 3, 4; and our Saviour made use of this example to justify his apostles, who eat ears of corn, plucked on the Sabbath-day, Matt. xii. 4.

It appears from some places in Scripture, (see Exod. xxix. 32, and Num. vi. 15,) that there was always near the altar, a basket full of bread, in order to be offered together with the ordinary sacrifices. Of the different sorts of bread, which were offered in the temple, as well with the sacrifices as with the offerings of flour, cakes, loaves, grains, &c. we shall speak of them under the article of Offering. Moses forbids the priests to receive bread from the hands of strangers, or any thing else that they would give, because all these gifts are said to be corrupted, Lev. xxii. 25. There are different opinions concerning the intention of this law. Some, as Tostatus, Cajetan, and others, pretend, that under the name of bread, we are to understand all sorts of sacrifices and offerings: because the victims that are slain, are in Scripture sometimes called the *bread of God*. Others, that God forbids not the receiving sacrifices of any kind, or any real offering immediately from the hands of infidel people, but only money, wherewith to purchase offerings and victims: but this opinion has been confuted by Selden. Lastly, others explain it literally of offerings of flour, bread, or cakes, that none of these are to be received into the temple from the hands of an infidel or an idolater.

God threatens to break the staff of bread, that is, to send the scourge of famine among the Israelites, Lev. xxvi. 26. To eat or devour any one like bread, is to destroy him without resistance, without scruple, and with ease, Num. xiv. 9.

Bread and water are used for all kinds of

sustenance. Thus it is said, Deut. ix. 9, 18, that Moses continued forty days upon Mount Sinai, without eating bread or drinking water. God complains of the Moabites and Ammonites, Deut. xxiii. 4, because they did not meet the Israelites with bread and water. Nabal, in answer to David's message, said, Shall I take my bread and my water, &c. 1 Sam. xxv. 11. Obadiah, the governor of Ahab's house, fed 100 prophets of the Lord with bread and water, 1 Kings xviii. 13.

The *bread of affliction*, and the *water of affliction*, are the same as a little bread and little water, 1 Kings xxii. 27, 2 Chron. xviii. 26. As the Hebrews generally made their bread very thin, and in the form of little flat cakes or wafers, they did not cut it with a knife, but brake it, which gave rise to that expression so common in Scripture of *breaking bread*, to signify eating or sitting down to table.

By bread of tears, &c. Psa. lxxx. 5, and the bread of sorrow, cxxvii. 2, are to be understood continual sorrow and tears, which make us lose the thoughts and desires of eating and drinking. By the bread of wickedness, and the bread of deceit, Prov. iv. 17, xx. 17, are meant any acquisition by criminal and fraudulent practices. Cast thy bread upon the waters, &c. Eccles. xi. 1, that is to say, literally, sow thy corn in a soil that is well watered, and thou shalt reap a plentiful harvest; or, in a moral sense, be liberal of thine alms; do not refuse thine assistance to any one, and thou shalt receive a reward suitable to thy generosity and the extent of thy charity.

The eucharist, or sacrament of the Lord's-supper, is often signified in the New Testament by the word *bread*, *the bread which we break*, and the whole sacred service is intended under the expression of *breaking bread*, Acts ii. 46. And 1 Cor. xi. 24, the bread broken is called *the body of Christ broken for us*. But though *to break bread* sometimes signifies the celebration of the eucharist, this is by no means always its import. Bishop Pearce, in his Note on Acts xx. 7, observes, that, "in the Jewish way of speaking, to break bread is often the same thing as to make a meal; and the meal here meant seems to have been one of those which were called αγαπαι, *love-feasts*. Such of the heathens as were converts to Christianity were obliged to abstain from meats offered to idols, and these were the main support of the poor in the heathen cities: απο των ιερων οι πτωχοι ζωσι, *the poor are supported by the sacrifices*, says the old Scholiast on Aristophanes. The Christians, therefore, who were rich, seem very early to have begun the custom of those αγαπαι, *love-feasts*, which they made on every first day of the week, chiefly for the benefit of the poor Christians, who, by becoming such, had lost the benefit, which they used to have for their support, of eating part of the heathen sacrifices: it was towards the latter end of these feasts, or immediately after them, that the Christians used to take bread and wine in remembrance of Jesus Christ, which, from what attended the ordinance, was called the eucharist, or holy communion. Hence also it is to be noted from 1 Cor. x. 17, that this eucharistical bread denoted the union or oneness of the Christian church, and the intimate fellowship they enjoyed with each other, and also with their great Head and Founder, who is the *bread of life*, John vi. 35, 48, 51, 53—58.

BREAST-PLATE, or BREAST-PLATE *of judgment*, called also PECTORAL, one part of the priestly vestments, belonging to the Jewish high priests. It was about ten inches square, Exod. xxviii. 13—31; and consisted of a folded piece of the same rich embroidered stuff of which the ephod was made. It was worn on the breast of the high priest, and was set with twelve precious stones, on each of which was engraven the name of one of the tribes. They were set in four rows, three in each row, and were divided from each other by the little golden square or partitions in which they were set. The names of these stones, and that of the tribe engraven on them, as also their disposition on the breast-plate were as follows.

| | | |
|---|---|---|
| *Sardine*, REUBEN. | *Topas*, SIMEON. | *Carbuncle*, LEVI. |
| *Emerald*, JUDAH. | *Sapphire*, DAN. | *Diamond*, NAPHTALI. |
| *Ligure*, GAD. | *Agate*, ASHER. | *Amethyst*. ISSACHAR. |
| *Beryl*, ZEBULON. | *Onyx*, JOSEPH. | *Jasper*, BENJAMIN. |

This breast-plate was fastened at the four corners, those on the top to each shoulder, by a golden hook or ring, at the end of a wreathen chain: and those below to the girdle of the ephod, by two strings or ribbons, which had likewise two rings or hooks. This ornament was never to be separated from the priestly garment; and it was called the memorial, to put the priest in mind how dear those tribes ought to be to him, whose names he wore on his breast. It was also called the breast-plate of judgment, because it had the divine oracle of Urim and Thummim annexed to it. See articles URIM and THUMMIM.

2. BREAST-PLATE is a piece of defensive armour to protect the heart, 1 Kings xxii. 34. These *cuirasses* or *breast-plates* were made with rows of scales of metal placed over

each other for the better defence of the warrior. Virgil describes a breast-plate:

——"Thoraca indutus ahenis
Horrebat *squamis*."
"Clad in a cuirass rough with brazen scales."

Perhaps the word in Scripture is sometimes put to mark the courage and success of the wearers, Rev. ix. 9, 17, Isa. lix. 17.

BREATH, or RESPIRATION, too well known to need any description. Gen. ii. 7, it is put for animal life; and John xx. 22, it is made a figure of the Holy Spirit. It signifies God's powerful word, Ps. xxxiii. 6, Isa. xi. 4; and his anger, Job iv. 9, Isa. xxx. 33.

BRICK, a well known material used in building, as a substitute for stone. Bricks were the materials of which Babel was built, Gen. xi. 3. The Hebrews laboured at making these in Egypt, Exod. v. David caused the Ammonites to pass through burning brick-kilns, 2 Sam. xii. 31, condemning them, probably, to the slavery of making and burning bricks, as the Israelites had been in Egypt.

BRIDE, *νυμφη, a woman lately married*, John iii. 29, Rev. xviii. 23. Hence it denotes spiritually the church of Christ, Rev. xxi. 2, 9, xxii. 17. On Rev. xxi. 2, the learned Daubuz writes thus; *νυμφη* signifies properly a woman betrothed to a husband till such time as the marriage is *consummated;* and this is the title of the *church*, while the faithful are in this mortal state, as may be seen in this exact book, ch. xxii. 17; whereas in the state of the resurrection she is called *his*, the Lamb's *wife*, *γυνη*; so that the Holy Ghost speaks cautiously here, *ως νυμφην*, AS *a bride*. Among the Greeks the title of *νυμφη* was given to the *new married woman* for some time, as appears from Hesychius, *νυμφη η νεως γαμηθεισα*; but where it is set in contradistinction to *γυνη, wife*, it shows a state *antecedent to the full marriage;* and as it is set in this place, ch. xxi. 2, it implies the very time when that marriage *is just perfected*, that is, the *wedding-day*.

BRIDEGROOM, *νυμφιος*, John ii. 9, Rev. xviii. 23. It also denotes Christ the spiritual Bridegroom of his church, Matt. ix. 15, xxv. 1—10.

BRIGHT, *clear, shining*. A bright burning fire or flame. We may observe, that, from the appearances of the Son of God under the Old Testament, see Dan. iii. 25, x. 6, the heathen poets describe their deities, as appearing with radiant eyes. Thus Hesiod, Apollo:—

"His eyes shot fire."

So Homer, of Minerva:—

"Her eyes shone dreadful."

And Virgil, speaking of Iris:—

——"Divini signa decoris,
Ardentesque notate oculos——."
——"Observe her looks divine,
Her radiant eyes——."

BRIMSTONE, *sulphur*, an inflammable fossil, Luke xvii. 29, Rev. ix. 18. God made it an instrument of his *vengeance* on Sodom and Gomorrah, and other cities of the plain, Gen. xix. 24, and threatens a similar destruction to other cities that should act wickedly, Deut. xxix. 23, Psa. xi. 6, Isa. xxxiv. 9, Jude 7.

BROOK is distinguished from a river, by its flowing only at particular times; for example, after great rains, or the melting of the snow; whereas a river flows constantly at all seasons. However, this distinction is not always observed in the Scripture; and one is not unfrequently taken for the other, by giving great rivers, such as the Euphrates, the Nile, the Jordan, and other rivers, the name of brooks. Thus the Euphrates, Isa. xv. 7, is called the brook of willows. It is observed, that the Hebrew word נחל which signifies a brook, is also the term for a valley, whence the one is often placed for the other, in different translations of the Scriptures. Thus that which the Septuagint translates *the brook of Cords*, Joel iii. 18, and the authors of the Vulgate, *the brook of Thorns*, our translators of the Bible have rendered *the valley of Shittim;* and it is thought to be the brook Kidron, which, running between the city of Jerusalem and the mount of Olives, discharges itself into the Dead Sea. The course of the brook Besor has already been taken notice of under its proper name. The brook Eshcol, Calmet is of opinion, lay to the south of Judah, and the lot of Simeon, not far from the valley of Sorek. Other brooks with their courses and directions will be taken notice of in their proper places.

BROOKS *of honey and butter*, Job xx. 17, mean nothing more than abundance of worldly good. And to deal deceitful *as a brook*, and to *pass away as the stream thereof*, is to deceive our friend when he most needs and expects our help and comfort, Job vi. 15.

BROTHER. A brother by the same mother, an uterine brother, Matt. iv. 21, xx. 20.

2. A BROTHER, though not by the same mother, Matt. i. 2.

3. A near kinsman, a cousin, Matt. xiii. 55, Mark vi. 3. Observe that in Matt. xiii. 55, James, and Joses, and Judas, are called the *αδελφοι, brethren* of Christ, but were most probably only his *cousins* by his mother's side; for James and Joses were the sons of Mary, Matt. xxvii. 56; and James and Judas the sons of Alpheus, Luke vi. 15, 16, which Alpheus is therefore probably the same with Cleopas, the husband of Mary, sister to our Lord's mother, John xix. 25.

4. A BROTHER, one of the same race or nation, Acts iii. 22, vii. 23, 25, Rom. ix. 3.

5. A BROTHER, one of the same nature. It is used nearly as the word *ο πλησιον*, a neighbour, Matt. v. 22—24, vii. 3, 4.

6. A BROTHER in the common faith, a son of God through Christ, and co-heir of eternal life, 1 John ii. 9, 10, 11.

According to the law of Moses, the brother of a man who died without children was obliged to marry the widow of the deceased, to raise up children to him, that his name and

memory might not be extinct in Israel, Deut. xxv. 7. See article WIDOW.

BRUISE, *to crush*, Isa. xxviii. 28. 2. *To injure*, Lam. iv. 18. 3. *To afflict*, Isa. liii. 5. It also expresses the sufferings of Christ and his church, or people, Gen. iii. 15, Isa. liii. 5, 10. Some of the members of Christ are called bruised reeds, Isa. xlii. 3. To point out their feebleness, Luke iv. 18. The king of Egypt was called a bruised or broken reed, but in a sense very different from the above, 2 Kings xviii. 21.

BUCKLER, a defensive piece of armour, a shield. When the term is applied to God in reference to his people, it means protection, Psalm xviii. 2.

BUILD, בנה to *build* as a house, a city, an altar, Deut. xx. 5, 1 Kings vi. 2, vii. 1. Hence it is applied to God's gradually forming Adam's rib into a woman, Gen. ii. 22.

2. To build again, restore, repair, &c. Isa. lviii. 12, Job xxii. 23, Jer. xii. 16.

3. To build up, or increase a family by procreation of children, Deut. xxv. 9, Ruth iv. 11.

BUKKI, BUK'KI, *void*. A high priest of the Jews, the son of Abishua, and father of Uzzi, 1 Chron. vi. 5.

BUKKIAH, BUK-KI'AH, *the dissipation of the Lord*. One of the musicians of the temple of Jerusalem, 1 Chron. xxv. 4.

BUL, *changeable*, or *perishing*. The eighth month of the ecclesiastical year of the Jews, and the second month of the civil year. It answers to October, and consists of 29 days. On the sixth day of this month the Jews fasted, because on that day Nebuchadnezzar put to death the children of Zedekiah in the presence of their unhappy father, whose eyes, after they had been witnesses of this sad spectacle, he ordered to be put out, 2 Kings xxv. 7. We find the name of this month mentioned in Scripture but once, viz. 1 Kings vi. 38.

BULL, *bos*, in zoology, the ox, a genus of quadrupeds of the order of pecora. The species are, 1. The Bison, from which the several races of common cattle are derived, is found wild in many countries; inhabiting woody regions, and growing to a larger size than any of the domestic kind. It is remarkable also for its long and shaggy hair, which hangs about the neck and shoulders, and nearly touches the ground. The colour is dark brown; the eyes large and furious. 2. Common ox: this is the bison reduced to a domestic state; and there are as many varieties thereof as of the sheep. The British breed in particular has been so much improved by foreign mixtures that it is difficult to point out the original stock. The small cattle in the highlands of Scotland, the Welsh runts, and the black kinds of Devon and Cornwall, have perhaps the fairest claim. 3. Indian ox. This kind is found in many parts of India, and particularly in Madagascar. It is of a reddish colour, of a large size, and has a protuberance above the shoulders.

II. BOS ARNEE, the ox with upright lunated horns, flat and wrinkled on their upper surface. This is an Indian species, and is remarkable for its vast horns and size. It partakes of the form of the horse, the deer, and the bull. It is found in the woods above Bengal.

III. BOS BABYLUS, or buffalo ox, with horns lying backward, turning inwards, and flat on the fore part. The buffalo, in its general appearance, resembles the common ox, but is superior in size. The general colour is blackish, but the hair on the forehead, and at the end of the tail, is yellowish. As the buffalo, in its domestic state, is larger and stronger than the ox, it is employed with advantage in various kinds of labour, particularly in drawing heavy loads. There are several varieties, the most remarkable of which is the naked Indian buffalo of Pennant. It is small, and the body nearly naked, marked on each side with dusky stripes.

This creature is called the buffalo from its turbulent disposition, Deut. xiv. 5, 1 Kings iv. 23. The Vulgate renders it in both passages by bubalus. Bochart has sufficiently proved that in the ancient Greek writers, βουβαλος signifies an animal of the deer kind; but then it must be observed that the Seventy, according to the Vatican copy, have not the word βουβαλος, either in Deuteronomy or 1 Kings, nor do they appear to have given any translation at all of the Hebrew word; and though in Deut. xiv. 5, according to the Alexandrian and University College MS. and the Complutensian and Aldine editions, βουβαλος answers to יחמור yet this Greek word seems to have been supplied from the Vulgate Latin *bubalus;* which name might probably, in common language, to which no doubt the author of the Vulgate translation conformed, be applied to the buffalos of Egypt and the east; since these, though really of a different species, do in their appearance very much resemble wild bulls. And we are informed by Pliny, that the unlearned called the wild beasts of Germany *bubali*.

A second objection may be, that according to Bochart and Buffon, the flesh of the buffalo is scarcely eatable, and therefore cannot be supposed to be a part of Solomon's provisions, 1 Kings iv. 23. In reply to this we may observe 1st. That the buffalo has the marks of a beast clean for food, defined by Moses, Lev. xi. 3: and 2dly. That though the flesh of the buffalo does not seem so well tasted as beef, being harder and more gross; yet that in our times, persons of distinction, as well as the common people, and even the European merchants eat a great deal of it, in the countries where that animal abounds. The beauty of Joseph is compared to that of a bullock, Deut. xxxiii. 17. The Egyptians had a particular veneration for this animal. They paid divine

honours to it; and the Jews imitated them in their worship of the golden calves or bulls in the wilderness, and in the kingdom of Israel. See article CALF.

Bulls, in a figurative and allegorical sense, are taken for powerful, fierce, and insolent enemies, Psa. xxii. 12, lxviii. 30.

BULRUSH, a shrub growing in fens, and easily bowed by the wind. Perhaps it is the papyrus, or paper reed of Egypt, Exod. ii. 3, Isa. lviii. 5.

BULWARK, a strong fortification erected for the defence of a city, or to promote the taking one, Deut. xx. 20, 2 Chron. xxvi. 15.

BUNAH, BU'NAH, *building*, or *understanding*. A descendant of the patriarch Judah, 1 Chron. ii. 25.

BUNDLE, a variety of things knit together. To have one's soul bound up in the *bundle of life*, implies Divine favour, 1 Sam. xxv. 29. On the contrary, the *bundle of death*, as it may be termed, or tares, implies being exposed to God's wrath, Matt. xiii. 30.

BUNNI, *building me*. A Levite who returned from the Babylonish captivity, Neh. ix. 4.

BURDEN, *weight*, 2 Kings v. 17, Jer. xvii. 27. 2. Labour and servitude, Exod. ii. 11. 3. A burdensome prophecy, Isa. xiii. 1, Nahum i. 1. 4. The office of magistrates, Exod. xviii, 22. 5. Human traditions, Matt. xxiii. 4. 6. Sin, Psa. xxxviii. 4. 7. The doctrine and commands of Christ, Matt. xi. 30. The original Greek Βαρος, is applied to that eternal weight of glory, which will follow the temporal weight of the afflictions of believers, 2 Cor. iv. 17. St. Paul, in this expression, *weight of glory*, βαρος δοξης, elegantly joins together the two senses of the Hebrew כבוד, which denotes both *weight* and *glory*.

BURIAL, the interment of a deceased person; an office held so sacred, that they who neglected it, have, in all nations, been held in abhorrence. The Greeks and Romans held the dead as sacred, and thought that the want of burial would affect the happiness of their souls. Indeed without burial they supposed there was no entrance into Elysium for a thousand years. The remains both of freemen and slaves were treated with pious care. And at Rome the great men were usually buried in the Campus Martius.

With regard to the Jews, we learn from the Scriptures, that they judged a decent burial of their dead of great importance. Thus Solomon, Eccles. vi. 3: and Jeremiah threatens the kings, priests, and false prophets, that their carcases should be as dung on the earth, ch. viii. 2. And he threatens Jehoiakim, ch. xxii. 18, 19, with the burial of an ass.

There was nothing determined particularly as to the place of burying the dead. There were graves in the town and country, upon the highways, in gardens, and on mountains, and even in various places by the hedges, (walls.) The burial places in the east are without the cities as well as their gardens. Those belonging to the kings of Judah were in Jerusalem, and the king's gardens. Ezekiel intimates, that they were dug under the mountain which the temple stood upon; since God says, that for the future his holy mountain should not be polluted with the dead bodies of their kings. The sepulchre, which Joseph of Arimathea had provided for himself, and wherein he placed our Saviour's body, was in a garden, John xix. 41. Samuel was interred in his own house; Moses, Aaron, Eleazer, and Joshua, on mountains; King Saul, Deborah, and Rebekah's nurse, under trees. It is affirmed that the sepulchres of the people of Jerusalem were in the valley of Kidron. These likewise were the burying places for the foreigners. David was buried in the city of David, 1 Kings ii. 10. And the kings of Israel had their burying places in Samaria. For it was a mark of distinction to be interred within a city. But great persons who died in foreign parts, were usually carried to their own country. Thus Jacob's charge to his sons, Gen. xlix. 29. And this custom prevailed among the Greeks: and this practice obtains in the East to the present day.

We are told by Leo de Modena, that what we term a churchyard, the Jews call *the house of the living*, to show their belief of the immortality of the soul, and of the resurrection; and when they come thither bearing a dead body, Buxtorf tells us, that they address themselves to those who lie there, as if they were still alive, and say, "Blessed be the Lord who hath created you, brought you up, and at last in justice taken you out of this world. He knows the number of you all. Blessed be the Lord who causes death, and restores to life."

When the Jews are come with the funeral to the burying-place, the blessing directed to the dead, as above-mentioned, is repeated, the body is put down upon the ground, and if it be a person of distinction, a kind of funeral oration is read over him; then they walk round the grave, reciting a pretty long prayer, which they call the righteousness of judgment: because therein they return thanks to God for having pronounced an equitable judgment concerning the life and person of the deceased. It begins with these words in Deut. xxxii. 4, "He is the rock, his work is perfect." Then a little sack full of earth is put under the head of the dead person, and the coffin is then closed and nailed down. If it be a man, ten persons take ten turns about him, saying a prayer for his soul; the nearest relation tears a corner of his clothes: the dead body is let down into the grave, with his face turned towards heaven; and they cry to him, *Go in peace;* or rather, *Go to peace*, according to the Talmudists. The nearest relations are the first that throw earth upon the body.

After them all who are present do the same. This done, they retire, walking backwards; and before they quit the burying-ground, they three times pluck bits of grass, casting them behind their backs and saying, "They shall flourish like the grass of the earth," Psa. lxxii. 16.

Monuments were erected in memory of a king, a hero, and prophet, or a warrior; but it does not appear that there were any epitaphs inscribed upon the tombs of the ancient Hebrews. However, we find that King Josiah, destroying the tombs of the priests belonging to the idolatrous altar, dedicated to Jeroboam's golden calf at Bethel, took notice of a sepulchral inscription, 2 Kings xxiii. 17.

The rites of burial were denied by the Jews to none. But the Greeks debarred from these last offices, public or private enemies, traitors to their country, and tyrants. The common forms of interment were refused to suicides; persons who had been guilty of sacrilege; and persons who had been struck dead with lightning; notorious spendthrifts, and persons who died in debt; for their bodies, till satisfaction was made, belonged to the creditors; to these we may add such malefactors as died on the cross. Among the primitive Christians burying in cities was not allowed for the first 300 years; and not in churches till A. D. 750; till then the dead bodies were deposited in the Atrium, or churchyard, and porches, and porticos of the church. Vaults were erected in chancels about A. D. 1200: and the first at Canterbury, 1075.

BURN, to be hot, or to consume, Lev. xiii. 28. To be inflamed with passion, Psa. xxxix. 3. To burn, or be inflamed, as in Rom. i. 27.

BURNING-BUSH, that wherein the Lord appeared to Moses at the foot of Mount Horeb, Exod. iii. 2. Not far from hence, as Moses was feeding his father-in-law Jethro's flocks, he saw a bush on fire; and, as he thought, flaming a considerable while, but not in the least damaged or consumed. This raised his curiosity to go a little nearer, and see if he could discover the cause; but as he approached, he heard a voice out of the burning-bush call to him, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Justin Martyr, in his second apology, gives it as his opinion, that the custom of putting off the shoes, both among the Jews and Gentiles, before they begin to officiate in holy things, took its rise from this precept given to Moses. But our learned Mr. Mede seems to be of a different judgment, viz. that Moses did not give the first occasion to this rite, but that it was derived from the patriarchs before him, and transmitted to future ages from that ancient general tradition. It is certain that Pythagoras, who took his institutes chiefly from the Egyptians, delivers it as a rule in his rubric, *he who sacrifices should put off his shoes, and so approach to the holy ordinance;* and therefore God, in compliance with an ancient custom then in use among the Egyptians, might speak to Moses, who was a person well acquainted with their ceremonies, to decalceate, as well knowing it would be a means to create in him a greater reverence to the Divine presence, and a more awful attention to what he was about to say to him.

As to the person who appeared in the bush, the text says, *ibid.* "That the angel of the Lord appeared unto him in a flame of fire out of the midst of the bush;" but whether it was a created angel speaking in the person of God, or God himself, or, as the most general opinion is, Christ, the Son of God, has been matter of some controversy among the learned. Those who suppose it no more than an angel, seem to imply, that it would be a diminution of the majesty of God to appear upon every occasion, especially when he has such a number of celestial ministers, which he may employ to carry his messages and do his will. But, considering that God is present every where, the notification of his presence by some outward sign in one determinate place, which is all we mean by his appearance, is, in our conception less laborious, (if any thing laborious could be conceived of God,) than delegating angels upon every turn from heaven, and seems in the main to illustrate, rather than debase the glory of his nature and existence. But, however this be, it is plain that the angel here spoken of was no created being, from the whole context, and especially from his saying, "I am the Lord God, the Jehovah," &c. since this is not the language of angels, who are always known to express themselves in such humble terms as these, "I am sent from God; I am thy fellow-servant," &c. It is a vain pretence to say that an angel, as God's ambassador, may speak in God's name and person; for what ambassador of any prince ever yet said, "I am the king?" Since therefore no angel, without the guilt of blasphemy, could assume these titles, and since neither God the Father nor the Holy Ghost are ever called by the name of angel, i. e. a *messenger*, or person sent; whereas God the Son is called by the prophet Malachi, ch. iii. 1, "The angel of the covenant," it hence seems to follow that this angel of the Lord was the Son of God; who might very properly be called the angel, because in the fulness of time he was sent into the world in our flesh, as a messenger from God, and might therefore make these his temporary apparitions, presages, and forerunners, as it were, of his most solemn mission.

BURNING ALIVE, a punishment which the Romans sometimes inflicted on deserters, betrayers of the public counsels, incendiaries, and even coiners. It was called *Crematio*. The Jews had two sorts of penal burning; one called burning of the body, performed by faggots and other combustible materials; the other called burning of the soul. *Combustio animæ* was performed by fixing the criminals

up to the middle in the ground, and pouring melted lead down their throats. The priest's daughter who committed whoredom, and he that lay with his own daughter, or granddaughter, or mother-in-law, were burnt alive.

BURNING THE DEAD and interring were promiscuously used, both by the Greeks and Romans. It was adopted in preference to interment, that the soul being perfectly separated from gross matter, might not be impeded by its bodily impurities in its flight to heaven.

BUTTER is taken in Scripture, as it has been almost perpetually in the east, for cream or liquid butter, Prov. xxx. 33, 2 Sam. xvii. 29. The ancient way of making butter in Arabia and Palestine was probably nearly the same as is still practised by the Bedoween Arabs, and Moors in Barbary, and which is thus described by Dr. Shaw: "Their method of making butter is by puting the milk or cream into a goat's-skin turned inside out, which they suspend from one side of the tent to the other, and then pressing it to and fro in one uniform direction, they quickly separate the unctuous and wheyey parts. The butter of the Moors in the empire of Morocco, which is bad, is made of all the milk, by puting it into a skin and shaking it till the butter separates."

The word חמאה seems to denote *butter-milk*, which, as well as the butter, is formed by agitation, Judg. v. 25, iv. 19, Job xx. 17. "He shall not see the streams of honey and butter-milk." Judea is often extolled as a land flowing with milk and honey. And the surprise of the mere English reader at finding butter-milk mentioned in Scripture as a dainty liquor will perhaps cease, when he is informed, from *Steward's* journey to Mequinez, that the modern Moors are so fond of butter-milk, which is their chief dessert, that when they would speak of the *extraordinary sweetness*, or agreeableness of any thing, they compare it to that.

BUY, a word well understood in common life. The Greek, αγοραζω, is to buy, Matt. xiii. 44, xiv. 15. 2. It is applied to redemption by the precious blood of Christ, 1 Cor. vi. 20, vii. 23. Rev. v. 9.

BUZ, *despised* or *plundered*. The son of Nahor and Milcah, and brother to Huz, Gen. xxii. 21.

2. Buz, the son of Abihail, and father of Jahdo, 1 Chron. v. 14.

BUZI, Bu'zi, *my contempt*. The father of Ezekiel, ch. i. 3.

BUZITE, a descendant of Buz. Elihu, one of Job's friends, was a Buzite, Job xxxii. 2. He is said to be of the kindred of Ram, or Aram. The prophet Jeremiah, ch. xxv. 23, threatens the Buzites with the effects of God's wrath. They dwelt in Arabia Deserta.

BYSSUS, Βυσσος, a word which frequently occurs in the Scriptures, and which the translators of our English Bibles, together with some others have constantly rendered *fine linen*. But this word is generally understood of a fine sort, produced in India, Egypt, Judea, and about Elis in Achaiah, of which the richest apparel was anciently made; especially that worn by the priests, both Jewish and Egyptian. There are some versions of the Bible, as Calvin's and the Spanish, printed at Venice in 1556, that explain the word by silk; and yet *byssus* must have been different from our silk, as appears from a multitude of ancient writers, and particularly from Julius Pollux, who says that in his time, i. e. the second century, the *byssus* was composed of *flax* and *cotton*, or perhaps muslin. See Luke xvi. 19, Rev. xviii. 12. Theocritus mentions *byss* as a clothing worn by women on festive occasions:

Trailing a beauteous robe of *byss*.

M. Simon explains it thus: "There was a kind of fine linen, very dear, which the great lords alone wore in this country, as well as in Egypt." Bochart will have *byssus* to be the finest kind of linen frequently dyed of a purple colour. Some authors will have the *byssus* to be the same with our cotton; others take it for the *linum asbestinum*, and others for the lock, or bunch of silky hair found adhering to the *pinna marina*, by which it fastens itself to the neighbouring bodies. Calmet observes, that we are carefully to distinguish between three sorts of things which are generally confounded, and are comprehended under the name of *linen*. 1. The Hebrew, בד, *bad*, which signifies linen. 2. שש, *schesch*, which signifies cotton. 3. בוץ, *buts*, which we commonly call *byssus*, and is the silk growing on a certain shell-fish called *pinna*. Nevetheless, our author owns that he has some doubt concerning the last interpretation, because we do not find the name *buts* in the Hebrew text of Moses, though the Greek and Latin interpreters, have made use of the word *byssus* to signify the fine linen of certain habits belonging to the priests. There is therefore room to believe that it was not the design of Moses to speak of it. The word *buts* is not to be met with in the Bibles, excepting in the places following: in 1 Chron. xv. 28, we find David dressed in a mantle of *buts*, with the singers and all the Levites; as they were also said to be in 2 Chron. v. 12. And 2 Chron. ii. 14, we find the cunning men sent by Hiram, king of Tyre, to Solomon, skilled to work in purple, in blue, and *buts*. And *ibid.* iii. 14, Solomon uses *buts* in the vails of the temple and sanctuary. In Esther i. 6, we read that the tents of Ahasuerus were supported by cords of *buts*; and viii. 15, that Mordecai was clothed with a mantle of purple and *buts* when King Ahasuerus had honoured him with the first employment in the kingdom. In Ezekiel xxvii. 16, we have *buts* enumerated among the rich merchandize of Tyre that was brought by the Syrians. Lastly, it is observed, that there was a mann-

factory of *buts* in the city of Beersheba in Palestine, 1 Chron. iv. 21. This last circumstance would lead one to conclude that this *buts*, or, as the Greeks call it, *byssos*, or *byss*, must have been cotton, calico, or what in the present day is called muslin: and more especially, when we learn from Pausanias, that in his days the cotton plant grew in the country of Elis, but no where else in Greece.

# C

CAB, or KAB, a Hebrew measure of capacity, containing the sixth part of a seah, or an eighteenth of an epha: the cab of wine contained two English pints, and the cab of corn two pints and 5-6ths, corn-measure. At the siege of Samaria, the famine was so great that the fourth part of a cab of pigeons' dung, or rather a sort of chick-peas, was sold for five pieces of silver. See articles BEN-HADAD and DOVE.

CABBALA, a word that properly signifies tradition, and is the name of a mysterious kind of science, thought to have been delivered by revelation to the ancient Jews, and transmitted by oral tradition to those of latter times; serving for the interpretation of the books both of nature and Scripture. The manner in which Maimonides explains the *cabbala*, or traditions of the Jews, in his preface to the Mishna, is as follows: "God not only delivered the law to Moses on Mount Sinai, but the explanation of it likewise. When Moses came down from the mount, and entered into his tent, Aaron went to visit him; and Moses acquainted Aaron with the laws he had received from God, together with the explanation of them. After this, Aaron placed himself at the right-hand of Moses, and Eleazar and Ithamar, the sons of Aaron, were admitted, to whom Moses repeated what he had just before told Aaron. These being seated, the one on the right, and the other on the left-hand of Moses, the seventy elders of Israel, who composed the sanhedrim, came in. Moses again declared the same laws to them, with the interpretation of them, as he had done before to Aaron and his sons. Lastly, all who pleased of the common people were invited to enter, and Moses instructed them likewise in the same manner as the rest. So that Aaron heard four times what Moses had been taught by God upon Mount Sinai; Eleazar and Ithamar, three times; the seventy elders twice; and the people once. Moses afterward reduced the laws which he had received into writing, but not the explanations of them: these he thought it sufficient to trust to the memories of the above-mentioned persons, who, being perfectly instructed in them, delivered them to their children, and these again to theirs, from age to age." The *cabbala* therefore is properly the oral law of the Jews, delivered down by word of mouth from father to son; and it is to these interpretations of the written law that our Saviour's censure is to be applied when he reproved the Jews, as in Mark vii. 13.

There is another *cabbala*, called artificial, to distinguish it from simple tradition; and it is of three sorts: the first, called *Gematria*, consists in taking letters as figures, and explaining words by the arithmetical value of the letters of which they are composed. For instance, the Hebrew letters of יבא שילה, *Jabo Shiloh*, i. e. *Shiloh* shall come, make up the same arithmetical numbers as משיח, *Messiah*; from whence they conclude that Shiloh signifies Messiah.

The second kind of artificial *cabbala*, which is called *Notaricon*, consists in taking each particular letter of a word for an entire diction; for example, of בראשית, bereshith, which is the first word of Genesis, composed of the letters B, R, A, sh. I, T: they make, *Bara—Rakia—Aretz—Shamaim—Jam—Tehom*; i. e. *He created the firmament, the earth, the heavens, the sea, and the deep*; or, in the forming one entire diction out of the initial letters of many; thus, in *Attah—Gibbor—Leholam—Adonai*, i. e. *Thou art strong for ever, O Lord*, they put the initial letters that compose this sentence together, and form the word אגלא, *Agla*, which signifies either, I will reveal, or a *drop of dew*, which is the cabbalistic name of God.

The third kind of *cabbala*, called *Themura*, consists in changing and transposing the letters of a word: thus of the word *bereshith*, with which Genesis begins, they make *A-betixri*, which signifies the first of the *month Tizri*, and infer from thence that the world was created on the first day of the month Tizri, which answers nearly to our September. The *cabbala*, according to the Jews, is a noble and sublime science, conducting men by easy methods to the profoundest truths. Without it, they think, the Holy Scriptures could not be distinguished from profane books, wherein we find some miraculous events, and as pure morality as that of the law, if we did not penetrate into the truths locked up under the external cover of the literal sense. Some visionaries among the Jews believe that Jesus Christ wrought his miracles by virtue of the mysteries of the *cabbala*. Some learned men are of opinion that Pythagoras and Plato learned the cabbalistic art of the Jews in Egypt. Others, on the contrary, say, that the philosophy of Pythagoras and Plato furnished the Jews with the *cabbala*. Most of

the heretics in the primitive Christian church fell into the vain conceits of the *cabbala*, particularly the Gnostics, Valentinians, and Basilidians; and Henry More assures us, in his preface to the philosophy of Pythagoras, that all his learning and philosophy ended in mere scepticism, till he applied his mind to the divine and hidden *cabbala*, which in a short time brought him forth into the most glorious light, and filled his soul with notions utterly ineffable. On the other hand, Dr. Burnet examines into the merits of the several parts of the *cabbala*, and justly concludes that it is without any rational foundation, and not conducive to any real knowledge.

CABBON, Cab'bon, *as though understanding.* A city mentioned Josh. xv. 40.

CABUL, the name which Hiram, king of Tyre, gave to the twenty cities in the land of Galilee, of which Solomon made him a present, in acknowledgment for the great services in building the temple, 1 Kings ix. 13. These cities not being agreeable to Hiram, on viewing them, he called them the land of Cabul, which in the Hebrew tongue denotes displeasure or dirty. As to the situation of these cities, it is but reasonable to suppose that they lay near to Tyre, whereof Hiram was king.

CADDIS, Cad'dis, a name of Joannes, 1 Mac. ii. 2.

CADES, Ca'des, *holiness;* a place in Galilee, 1 Mac. xi. 63.

CÆSAR, Cæ'sar, a title borne by all the Roman emperors till the destruction of that empire. It took its rise from the surname of the first emperor, C. Julius Cæsar; and this title, by a decree of the senate, all the succeeding emperors were to bear. It was also used as a title of distinction for the intended or presumptive heir of the empire. In Scripture, the reigning emperor is generally mentioned by the name of Cæsar, without expressing any other, under which he was better known in history. See Matt. xxii. 21, Acts xxv. 10, though the former was Tiberius, and the latter Nero.

CÆSAREA, Cæ-sar-e'a, a city built by Herod the Great, and thus called in honour of Augustus, being formerly called the tower of Strato. This city stood on the sea-side, on the coast of Phœnicia, and was very convenient for trade, but had a bad harbour. To remedy this, he ordered a mole to be made in the form of a half-moon, and large enough for a royal navy to ride in. The buildings of this town were all of marble, as well the private houses as the palaces; but the master-piece of all was the port, a description of which we meet with in Josephus. This city, which was six hundred furlongs from Jerusalem, is often mentioned in the New-Testament. Here it was that Herod Agrippa was smitten of the Lord for neglecting to give God the glory, when the people were so extravagant in their praises of him. Cornelius the Centurion, who was baptized by St. Peter, lived at Cæsarea, Acts x. 1, &c. There Philip the deacon, with his four maiden daughters had their habitation, *ib.* viii. 40. At Cæsarea the prophet Agabus foretold to Paul that he would be bound and confined by his enemies at Jerusalem, *ib.* xxi. 8, &c. Lastly, the same apostle continued two years a prisoner at Cæsarea, till he was conducted to Rome, where he had appealed to Nero's tribunal, *ib.* xxiv. xxv.

CAIAPHAS, Cai'a-phas, (Matt. xxvi. 3,) or Joseph Caiaphas, a high priest of the Jews, who succeeded Simon the son of Camith in the high priesthood, and after he had possessed this dignity for nine years, was himself succeeded by Jonathan, the son of Ananas, or Annas. Caiaphas was high priest in the year wherein Jesus Christ was crucified. Dr. Macknight is of opinion that he enjoyed the sacerdotal dignity during the whole course of Pilate's government in Judea; for he was advanced by Valerius Gratus, Pilate's predecessor, and was divested of it by Vitellius, governor of Syria, after he deposed Pilate from his procuratorship. Caiaphas married one of the daughters of Annas, who is also called high priest in the Gospel, at the same time that Caiaphas enjoyed the priesthood; the reason of which is, that he had enjoyed this dignity a long time. When the priests deliberated whether they should seize Jesus Christ and put him to death, Caiaphas told them, that it was expedient that one man should die for the people, that the whole nation might not perish. Doubtless he meant, that to put him to death was necessary, to prevent the Romans from destroying their nation; but the Spirit of God, who directed his lips in this sentence, intended to signify that Jesus's death was necessary for the salvation of mankind, whether Jews or Gentiles, John xi. 49, 50. After that Judas had betrayed the Lord Jesus, and he, the night before his passion, had been apprehended and bound in the garden of Olives, he was first carried by the soldiers who had seized him, to the house of Annas, father-in-law to Caiaphas. Annas proposed several questions to him concerning his disciples and his doctrine. Jesus answered, that he taught nothing in secret, and that all the people were witnesses what his doctrines were, *ib.* xviii. 21, 22; whereupon one of the servants of Caiaphas struck him with the palm of his hand, saying, Answerest thou the high priest so? Annas, however, was not high priest this year, but Caiaphas, as has already been observed; yet as he had been before in this office, he still had the title given him. See the article Annas.

Annas, having heard what Jesus had to say, sent him to his son-in-law, Caiaphas, who perhaps lived in the same house, ver. 24. The priests and doctors of the law were there assembled to judge Jesus, and endea-

voured to procure evidence against him, that they might be able to condemn him. The depositions of some false witnesses were heard, but their testimony not being sufficient to justify them in pronouncing sentence of death against him, and Jesus remaining all the time silent, Caiaphas demanded of him why he did not speak, but received no reply. Hereupon the high priest said unto him, "I adjure thee by the living God, that thou tell us whether thou be the Son of God." Jesus answered, "Thou hast said;" or, as St. Mark has it, "I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Upon hearing these words, Caiaphas rent his clothes, and said, "What further need have we of witnesses? Behold now you have heard his blasphemy, what think ye?" They answered, "He is guilty of death," Matt. xxvi. Mark xiv. Luke xxii. Then Jesus was returned into the hands of the soldiers, and the assembly of the priests separated till next morning, when Caiaphas and the rest of the priests, the doctors, and the senate, met again at the sanhedrim, which was held in the temple: thither Jesus was brought; and they asked him whether he was the Christ? He answered, Though I should tell you, yet would ye not believe me; and if I should entreat you to liberate me, my request would not be granted: but I say unto you, that ye shall one day see the Son of man sitting on the right hand of God. And they said, "Art thou the Son of God?" He answered, "I am." Whereupon they instantly concluded that he deserved death. And as the power of life and death was not lodged in their hands, but reserved to the Romans, they conducted him to Pilate, who was governor of the province, that he might confirm their sentence, and give orders for his execution. Two years after this Caiaphas was deposed; but what his end was, and where he died, cannot now be known.

CAIN, *possession*. The eldest son of Adam and Eve, and the first child that was ever born. His birth is generally thought to have happened towards the end of the first year after the creation. When Cain was grown up, he applied himself to agriculture, as did his brother Abel to feeding his flocks, Gen. iv. 2, &c. Upon a certain day, Cain having offered of the fruit of his labour to the Lord, and Abel the firstlings of his flock, God gave a visible token of his acceptance of Abel's sacrifice, in preference to that of Cain; which so offended the latter that his countenance was entirely changed. Hereupon God condescended to expostulate with him, saying, Why art thou troubled and dejected? If thou doest well shalt thou not be accepted? and if thou doest not well, shall not punishment be the consequence of thy sin? Abel shall be subject to thee, and thou, as first-born, shalt rule over him. Or, as the text says, *unto thee shall be his desire*. See also Gen. iii. 16. There are two expressions in the Hebrew tongue to signify the readiness of one person to serve and respect another; the one signifies, *our eyes are to his hand;* the other, *our desire is unto him*. The former expresses our outward attendance, and the latter the inward temper and readiness of our mind to pay respect. Of the former, we have an instance in Psa. cxxiii. 2. And of the latter, in the case of Abel with regard to Cain, which may be rendered, He will be heartily devoted to honour and respect thee. But Cain, without regarding this kind admonition, suffered himself to be led away and directed wholly by his passions: whereupon, taking his brother into the fields, under some pretence or other, he there rose up against him and slew him. The English translation says, *Cain talked with Abel his brother*. The words strictly signify, *Cain said unto Abel his brother*:—afterward there is a blank space left in the Hebrew copies, and a manifest ellipsis, the sense being evidently incomplete. The Septuagint version, (with which agrees the Samaritan Pentateuch,) supplies this defect by reading, *Cain said to Abel his brother, Let us go into the plain*. But the Jerusalem Targum, and that of Jonathan, have added their whole conversation, thus:—As they went along, "I know, said Cain, that the world was created by the mercy of God, but it is not governed according to the fruit of our good works; and there is respect of persons in judgment. Why was thy oblation favourably accepted, when mine was rejected? Abel answered and said unto him, the world was created in mercy, and is governed according to the fruits of our good works. There is no respect of persons in judgment; for my oblation was more favourably received because the fruit of my works was better, and more precious than thine. Hereupon Cain in a fury, broke out, There is no judgment, nor judge, nor any other world; neither shall good men receive any reward, nor wicked men be punished. To which Abel replied, There is a judgment, and a Judge, and another world, in which good men shall receive a reward, and wicked men be punished." Upon which a quarrel ensued, which terminated in Abel's death. Then said the Lord to Cain, "Where is thy brother Abel?" He answered, "I know not; am I my brother's keeper?" God said, "What hast thou done? The voice of thy brother's blood ariseth unto me from the ground, on which thou hast shed it. And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest it, it shall not henceforth yield unto thee its strength. A fugitive and a vagabond shalt thou be in the earth." Then Cain replied, My punishment is greater than I can bear. But the word עֲוֹנִי, rendered my punishment, properly signifies, my *iniquity;* and the verb נָשָׂא, signifies to be *forgiven*, as well as to *bear:* and some think it would agree better with the context, if the verse

were rendered either positively, *My iniquity is too great to be forgiven;* or interrogatively, *Is my iniquity too great to be forgiven?* A learned annotator has observed that as there are seven abominations in the heart of him who loveth not his brother, Prov. xxvi. 25, there was the like number of transgressions in Cain's conduct; for 1st, he sacrificed without faith; 2dly, was displeased that God respected him not; 3dly, hearkened not to God's admonition; 4thly, spake dissemblingly to his brother; 5thly, killed him in the field; 6thly, denied that he knew where he was; and, 7thly, neither asked nor hoped for mercy, but despaired, and so fell into the condemnation of the devil. And thus addressing God, he said: Behold thou hast driven me from thy presence, or from thy favour, and that happy converse with thee which those that thou approvest shall enjoy. *A fugitive and a vagabond shall I be in the earth, and any one that findeth me shall slay me.* It shall not be so, said the Lord; for *whosoever slayeth Cain, vengeance shall be taken of him seven fold. And the Lord set a mark upon Cain, lest any one finding him should kill him.* Or, as the clause may be rendered, and as the Seventy seem to have understood it, "God gave, or appointed a sign to Cain, to persuade him, that whosoever should find him should not kill him." Cain, being thus banished from the presence of the Lord, retired into the land of Nod, lying east from the province of Eden. While he dwelt in this country, he had a son, whom he named Enoch, in memory of whom he built a city of the same name. This is all we learn from Scripture concerning Cain.

CAINAN, Ca-i'nan, *possessor*, or *purchaser*, or *one who laments*. The son of Enos, who was born A. M. 325, at which time his father, Enos, was ninety years old, Gen. v. 9. We are acquainted with no other particulars, except that at the age of seventy he had a son named Mahalaleel, and died at the age of 910, A. M. 1235.

2. Cainan, the son of Arphaxad, and father of Salah, is mentioned in the Septuagint version of the Bible, Gen. x. 24, xi. 12, as well as in St. Luke, ch. iii. 36, who places him between Salah and Arphaxad; but his name is not to be found either in the Hebrew text, or in the Samaritan, or in the Vulgate. Some have been of opinion that the Jews suppressed the word *Cainan*, and expunged it out of their copies, with a design of rendering the Septuagint and St. Luke suspected, who had received it. Others have thought that Moses purposely omitted Cainan, because he had a mind to reckon ten generations only from Adam to Noah, and from Noah to Abraham. Others will have it, that Arphaxad was the father of Cainan and Salah; of Salah in a natural way, and of Cainan according to the law. Lastly, others have asserted, that Cainan and Salah were one and the same person, mentioned in the Septuagint and St. Luke by the two names belonging to him. This is what is said in support of these opinions, which make Cainan to be really the son of Arphaxad, the father of Salah, &c.

They who assert that Cainan was surreptitiously inserted into the Septuagint, and from thence was taken by St. Luke, argue that the authority of the Hebrew, Vulgate, Chaldee, and Syriac, is much preferable to that of the Seventy; that St. Luke having only copied these interpreters, his text in this place can be of no greater authority than theirs; that the defalcations and changes which have been made in the years of the patriarchs, are alone sufficient to destroy their authority, wherever they contradict the Hebrew; and that upon comparing the editions of the Septuagint, they are found not to agree with one another. The authors of the Universal History think it probable, that this name might have been inserted in St. Luke, in consequence of its having been found in some erroneous copies of the Septuagint, and first put in the margin, though it has since crept into the text. But as it is not our business here to enter into the merits of each of these opinions, we must refer our readers to those authors who have professedly written upon the subject, particularly Usher's Dissertation on Cainan, and the Universal History,

CAKE, a finer sort of bread, denominated from its flat, round figure. The Hebrews had several sorts of cakes, which they offered in the temple. They were made of the meal either of wheat or barley; they were kneaded sometimes with oil, and sometimes with honey. Sometimes they only rubbed them over with oil when they were baked; and sometimes fried them with oil in a frying-pan on the fire. In the ceremony of Aaron's consecration, they sacrificed a calf and two rams, and offered unleavened bread, and cakes unleavened, anointed with oil; the whole was made of fine wheaten flour, Exod. xxix. 1, 2, &c.

CALAH, Ca'lah, *favourable*, or *as green fruit*. A city of Assyria, built by Ashur, Gen. x. 12. From it, the adjacent country, on the northeast of the Tigris, and south of the Gordian mountains of Armenia was called Callachene, or Callacine.

CALAMUS, Cal'a-mus, *sweet*. See Cant. iv. 14, Ezek. xxvii. 19. *Sweet Calamus*, as it is denominated in Exod. xxx. 23; or *sweet cane*, as it is rendered, Isa. xliii. 24, and Jer. vi. 20, is the *Calamus Aromaticus* in the Materia Medica of the ancients. It is a genus of the monogynia order and hexandria class of plants; and ranking in the natural method under the fifth order, tripetaloideæ. The calyx is hexaphyllous; there is no corolla: the fruit a dry monospermous berry, imbricated backwards. The only species is the Calamus rotang, whose stem is without branches, and has a crown at the top. This is the real Indian cane, and grows in Suma-

tra. From it the drug, called dragon's blood, is obtained. In Scripture it is mentioned among the particular drugs whereof the sacred perfumes were compounded.

CALCOL, Cal'col, *nourishing*, or *as consuming all things*. A son of Zerah, a descendant of Judah, 1 Chron. ii. 6.

CALEB, Ca'leb, *a dog*, *crow*, *basket*, or *the heart*. The son of Jephunneh, of the tribe of Judah. He was sent, A. M. 2514, with Joshua, and ten other deputies, chosen out of the twelve tribes of Israel, to go and view the land of Canaan, which God had promised them, Num. xiii. 6. The deputies performed their mission exactly; they went through the whole country, and brought some of the finest fruits which it produced to show their brethren, the Israelites. But some of them, after the report which they had made of the beauty and goodness of the country, added, It is indeed a country flowing with milk and honey, but the inhabitants of it are of an extraordinary strength, and the cities belonging to it are large, and enclosed with strong and lofty walls. In the mean time, as the people began to murmur, Caleb, with Joshua, endeavoured to still their murmurings, saying, "The land which we passed through, is an exceeding good land; if the Lord delight in us he will bring us into it," and much more to the same purpose, calculated to encourage them. But the other deputies checked these servants of God, saying, We can never make ourselves masters of it, because the inhabitants who possess it are stronger than we are. For we have seen giants there, in comparison of whom we appeared but as so many grasshoppers. Hereupon the people openly declared against this expedition, *ibid.* xiv. and said, "Had we not better return into Egypt, than that we and our children should perish in this country? Let us choose a captain, and return into Egypt." At these words Moses and Aaron fell upon their faces before the whole multitude then assembled, and Joshua and Caleb rent their clothes, and began again to encourage the people, assuring them, that if God were with them, they might easily conquer the land. But the people, being enraged, made a great outcry, and took up stones to stone them. Then the glory of the Lord appeared upon the tabernacle, and threatened to exterminate the whole multitude. But Moses prayed for them so earnestly, that God was pleased to forbear destroying them immediately: but protested with an oath, that none of those who had murmured against him, should see the land of Canaan; but that they all should die in the wilderness. But as for my servant Caleb, added he, who hath faithfully followed me, him will I bring into the land, and he shall possess it, he and his children after him. When Joshua, ch. xiv. 6, &c. therefore, had entered into the land of Canaan, and had conquered a great part of it, Caleb with many of his tribe, came as far as Gilgal to see him; when he said to him, "Thou knowest what the Lord said to Moses concerning thee and me in Kadesh-Barnea. I was forty years old when Moses, the servant of the Lord, sent me to view the country, into which we are now entered; I made my report with great truth, and checked, as far as I was able, the murmurs of the people. Then the Lord said to me, Thou shalt possess the land which thou hast visited, thou and thy posterity after thee, because thou hast wholly followed the Lord. God hath preserved my life unto this day; forty-five years are now past since the Lord made me these promises. I am now above fourscore: my health and strength are not impaired. Give me, I pray thee, this mountain, where the Anakims dwell, that I may take possession of it." Joshua bestowed a great many blessings on him, and granted him his request. Caleb, therefore, in the year of the world 2559, with those of his tribe marched against the city of Arba, afterward called Hebron, *ibid.* xv. 13, 14, and having taken it, he killed three giants of the race of Anak, viz. Sheshai, Ahiman, and Talmai. From thence he went to Debir, otherwise Kirjath-Sepher. As this place was extremely strong, Caleb promised that whosoever took it should have his daughter Achsah in marriage. Othniel, the son of Kenaz, took it, and accordingly had Caleb's daughter. This brave Israelite is thought to have survived Joshua, but with the time of his death we are not acquainted.

2. Caleb was also the name of a canton in the tribe of Judah, wherein the cities of Kirjath-Sepher and Hebron were situated, 1 Sam. xxx. 14, belonging to Caleb the son of Jephunneh.

3. Caleb, 1 Chron. ii. 18, or Chelubai, v. 9, was the son of Hezron, who first married Azubah and Jerioth, and upon the death of the former, married Ephrath, ver. 18, 19. In verse 24 of the same chapter there is some difficulty in the Hebrew text. Our translators have rendered it, "And after that Hezron was dead in Caleb Ephratah," &c. supposed by Le Clerc to be the name of a place, so called from Caleb and his wife; but the Septuagint have it, καὶ ἔτι Χαλεβ εἰς Εφραθα, *Caleb came to Ephratha*; and the Vulgate has it, *ingressus est Chaleb ad Ephratha*. Le Clerc thinks our reading the best; but the learned reader is desired to consult the text itself, and the expositors.

4. Caleb, the son of Hur, and grandson of the former Caleb, 1 Chron. ii. 50.

CALF, the young of the ox kind. There is frequent mention in the Scriptures of calves, because they were made use of commonly in sacrifices. Sometimes the word calf is put for a heifer, and sometimes in opposition to a sucking calf still under the care of its dam. When a fatted calf is mentioned in Scripture, as in 1 Sam. xxviii. 24, Luke xv. 23, a calf fatted for some certain festival, or extraor-

dinary purpose is intended. *The calves of the lips*, mentioned Hosea xiv. 2, signify sacrifices of praise, prayer, and other pious and devout services in which the lips of pious persons are employed. The Septuagint reads, *the fruit of our lips*, and their reading is followed by the Syriac, and by the apostle in his epistle to the Hebrews, xiii. 15.

Jeremiah, ch. xxxiv. 18, speaks of a remarkable ceremony which is scarce taken notice of in any of the historical books of Scripture. The Lord says, "I will give the men that have transgressed my covenant, that have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof." When this covenant was sworn to, or upon what occasion no one can tell. So much is probable, however, that it was not of any long date, since they, who had formerly sworn to it, were still living. The custom of cutting a victim in two, of putting the several moieties opposite each other, and making those who contracted any covenant to pass between them, is well known in Scripture and profane authors, Gen. xv. 9, 10, 17.

*Golden* CALF, an idol set up and worshipped by the Israelites, at the foot of Mount Sinai, in their passage through the wilderness to the land of Canaan, Exod. xxxii. Our version of the Bible makes Aaron fashion this calf with a graving-tool, after he had cast it in a mould; and the Geneva translation, still worse, makes him engrave it *first* and cast it *afterward*. Some have rendered the verse in the following manner: "And Aaron received them, (the golden ear-rings,) and tied them in a bag, and got them cast into a molten calf," which version is authorized by the different imports of the Hebrew word צור, which signifies *to tie up*, or *bind*, as well as to *shape* or *form*; and of the word חרט, which, though it may properly enough be rendered a graving-tool in one or two places where it is used, yet in others it signifies a bag.

The Hebrews undoubtedly, upon this occasion, intended to imitate the worship of the god Apis, which they had seen in Egypt. This false deity was adored under the figure of a real and living bull; and under the form of one made artificially; and, lastly, under the figure of a man with a bull's head. Some of the fathers were of opinion, that this idol had only the face of a calf, and the form of a man, from the neck downward, in imitation of the god Isis: but the most general opinion is, that it was an entire calf, in imitation of Apis. This is thought to be confirmed by the words of St. Stephen, Acts vii. 39—41.

Notwithstanding this, the late Mr. Hutchinson is of opinion that the Hebrews designed this calf as a representation of the true God. See also the opinion of Mr. Parkhurst.

It is plain from Aaron's proclaiming a fast to Jehovah, Exod. xxxii. 4, and from the worship of Jeroboam's calves being so expressly distinguished from that of Baal, 2 Kings x. 28—31, that both Aaron and Jeroboam meant their respective calves for emblems of Jehovah. Nevertheless the inspired Psalmist speaks of Aaron's calf with the utmost contempt, and declares that, by worshipping it, they *forgat* GOD THEIR SAVIOUR, (See 1 Cor. x. 9,) who had wrought so many miracles for them, and that for this crime God was going to destroy them, Psa. cvi. 19—24, Exod. xxxii. 10; and St. Stephen calls it plainly *ειδωλον*, *an idol*, Acts vii. 41. And as for Jeroboam, after he had, for political reasons, 1 Kings xii. 27, &c. made a schism in the Jewish church, and set up his two calves in Dan and Bethel, as objects of worship, he is hardly ever mentioned in Scripture but with a particular stigma set upon him,—*Jeroboam, the son of Nebat, who made Israel to sin.* Were not these things written for our admonition, and to teach us Christians also, what a dreadful crime it is to set up any material image of that infinite Jehovah, who is a pure Spirit, to which no resemblance can be found in any material being? To what will ye liken me, or shall I be equal, saith the Holy One? Isai. xl. 25.

The greatest part of the Jewish writers seem to throw the fault of this transaction upon the Egyptians, who were come out with them, and who, they say, first put it into the people's heads to ask for these deities. The rabbins according to custom, tell us, that Moses, having reduced the golden calf to powder, and thrown the dust of it into the brook of Horeb, all who drank of this water, and were guilty of worshipping the idol, found the same effects from it that the waters of jealousy produced upon such women as were guilty of adultery. Others maintain, that by drinking of this water, the most zealous worshippers, saw with amazement their beards turn of a gold or red colour; and why not the hair of their heads too? and this mark, they say, was transmitted to their children, and hence, according to them, the race of *red-heads*.

CALL, to name a person or thing, Acts xi. 26, Rom. vii. 3. Scapula remarks, that names were imposed on men from their business or office; and it is certain that we have a great number of such surnames in England, as Smith, Cooper, Mason, Farmer, Taylor, Butler, Mercer, Draper, &c.

2. *To* CALL *upon the name of the Lord.* The first passage in the Old Testament in which we meet with this phrase, is Gen. iv. 26, where we read, *Then began men to* CALL ON THE NAME OF THE LORD, or JEHOVAH; the meaning of which seems to be, that they then begun to worship him in public assemblies.

In both the Old and New Testament, to call on the name of the Lord, imports invoking the true God in prayer, with a confession that he is Jehovah, i. e. with an acknowledgment of his essential and incommunicable at-

tributes. And in this view the phrase is applied to Christ. Compare Joel ii. 32, Acts ii. 21, ix. 13, 14, 21, xxii. 16, Rom. x. 9, 11, 13, 1 Cor. i. 2.

*To be* CALLED, signifies *to be*, or to be esteemed and treated agreeable to the appellation. See Matt. v. 9, 19, xxi. 13.

CALLISTHENES, CAL-LIS'THE-NES, an officer of the king of Syria, who set fire to the temple gates in the time of the Maccabees. This happened on a day when some festival was celebrated at Jerusalem in commemoration of the victories obtained over the generals of Antiochus by Judas Maccabæus: but the people having discovered Callisthenes, he fled into a house for protection, where they set fire to it, and burnt him in it, 2 Mac. viii. 33.

CALITAS, CAL'I-TAS, a Levite who returned from captivity, 1 Esd. ix. 23.

CALAMOLALUS, CAL-A-MOL'A-LUS, one whose family returned from the Babylonish captivity, 1 Esd. v. 22.

CALNEH, CAL'NEH, *our consummation*, or, *as murmuring*. A city in the land of Shinar, built by Nimrod, and the last city mentioned Gen. x. 10, as belonging to his kingdom. It is believed to be the same with Calno, mentioned in Isaiah, x. 9, and with Canneh in Ezekiel, xxvii. 23, with still greater variation. It is observed that it must have been situated in Mesopotamia, since these prophets join it with Haran, Eden, Assyria, and Chilmad, which carried on a trade with Tyre. It is said by the Chaldee interpreters, as also by Eusebius and Jerom, to be the same with Ctesiphon, standing upon the Tigris, about three miles distant from Seleucia, and that for some time it was the capital city of the Parthians.

CALNO, CAL'NO. See the last article.

CALPHI, CAL'PHI, the father of Judas, who commanded part of the troops belonging to Jonathan Maccabæus, and kept his ground with two or three others in the battle which Jonathan fought against the Syrians in the plain of Nasor, near the lake of Gennesareth, A. M. 3860, 1 Mac. xi. 70.

CALVARY, CAL'VA-RY, or, as it is called in Hebrew, GOLGOTHA, i. e. *the place of skulls*, supposed to be thus denominated from the similitude it bore to the figure of a skull, or man's head. It was a small eminence or hill to the north of Mount Sion, and to the west of old Jerusalem; and, being appropriated to the execution of malefactors, was therefore shut out of the walls of the city, as an execrable and polluted place: but since our Saviour suffered there, it has recovered itself from that infamy, and has been always reverenced and resorted to with such devotion by all Christians, that it has drawn the city round it, and now stands in the centre of the new city of Jerusalem: a great part of the hill of Sion being shut out to make room for the admission of Mount Calvary. See article JERUSALEM. This mount is likewise honoured with a stately church, erected by Helena, mother to Constantine the Great, called the church of the Sepulchre, as being built over the place where our Lord's sepulchre was. This church is enriched with abundance of magnificent ornaments; and Mount Calvary is more honoured by Christians than old Jerusalem was by the children of the synagogue. Mr. Maundrell gives a very minute and entertaining description of the superstitious ceremonies observed here by pilgrims and devotees, who visit the holy sepulchre, as may be seen in that writer's journey from Aleppo to Jerusalem.

CAMBYSES, the son of Cyrus, king of Persia. He succeeded his father, A. M. 3475, and is the Ahasuerus mentioned in Ezra iv. 6, to whom, as soon as he came to the crown, the Samaritans applied by petition, desiring that the rebuilding of Jerusalem might be stopped. What the motives were which they made use of to prevail upon this prince, we are ignorant: but, it is certain, that though he was not persuaded to revoke his father's decree, yet he put a stop to the works, so that for the remaining seven years and five months, which he reigned, the building of the city and temple was suspended. See article AHASUERUS, p. 41.

CAMEL, Καμηλος, גמל, from the verb גמל, *to requite*, Latin, *camelus*. It is a genus of quadrupeds of the order of pecora. There are seven species: 1, *Camelus dromedarius*, the Arabian camel or dromedary, which is found in Asia and Africa. Its general height is about six feet and a half; but from the top of the head, when elevated, about nine feet. The head is small, neck long, the body of a meagre shape, the legs slender, and the tail reaches to the joints of the hind legs, the feet are large, and have each two hoofs; the under part of the foot is covered with a tough pliable skin, which enables the animal to travel with ease in sandy and stony places. On each leg are six callosities, and, at the bottom of the breast is a large rough tubercle. This species has a single bunch on its back. The general colour is a dusky brown, and the hair, which is fine and soft, is made into stuffs. 2, *Camelus Bactrianus*, or the Bactrian Camel. This resembles the preceding, but is larger, and has two bunches on its back. It also exceeds the Arabian camel in swiftness. 3, *Camelus Glama*, or the Peruvian sheep. It is a native of South America, where it inhabits the mountains.

Moses ranks the camel among the unclean animals, Deut. xiv. 7, Lev. xi. 4. But the Arabians, Persians, and other people in the east, eat the flesh of camels; and it is served up at the best tables. Eliezer, Abraham's servant, made his camels kneel down to rest themselves near a well of water, Gen. xxiv. 11. Camels keep water a long time in their stomachs for their refreshment. Nature has given them for this purpose a very large ventricle, round which it is said are many bags

inclosed within its coats, wherein it is thought these animals keep water in reserve. It is confidently said, that they will continue ten or twelve days without either eating or drinking.

We are informed that the plundering Arabs commonly ride into houses, and commit acts of violence, if measures be not taken to prevent them. On this account the doors are often made very low, frequently not above three feet in height. This must be very inconvenient for those who keep camels, and who frequently want to introduce them into their court-yards. They however contrive to do this, by training them up, not only to kneel down when they are loaded and unloaded, but to make their way *on their knees* through very small door-ways. This must, doubtless, be attended with great difficulty, and make the comparison of our Lord, Matt. xix. 24, sufficiently natural: *It would be easier to force a camel through a door-way as small as the eye of a needle, as for a rich man to enter into the kingdom of God.*

It has, however, been doubted whether by καμηλον, *camel*, be here meant a *camel*, or a *cable-rope;* the analogy of nature, it must be confessed, is better preserved on the latter interpretation. But then there is in the Jewish Talmud a similar proverb about an elephant; "Perhaps you are of the city of Pomboditha, where they drive an *elephant through the eye of a needle.*" And it may be justly questioned whether καμηλος be ever used for a *cable.* The Scholiast on Aristophanes is express, that the word signifying a *cable-rope* is written not with the η, but with the ι, καμιλος, and certainly the most usual sense of καμηλος is a *camel.* I therefore embrace the common interpretation, given by our translators; especially as the proverb, in this view, seems quite agreeable to the eastern taste. Thus Matt. xxiii. 24, *Straining out the gnat, and swallowing the camel,* is another proverbial expression, and is applied to those who, at the same time they are superstitiously anxious in avoiding small faults, do, without scruple, commit the greatest sins. This latter proverb plainly refers to the Mosaic law, according to which both gnats and camels were unclean animals prohibited as food.

CAMEL'S *hair*, mentioned Matt. iii. 4, Mark i. 6. There are two kinds of this hair, one fine, of which an elegant kind of cloth is made, which is thence called camlet, or camelot; the other is shaggy, and in the east is manufactured into a course stuff, which the modern dervises, or Mahommedan monks, wear for garments, with girdles of leather, and sometimes feed on locusts. To which I think we may add, that the dervises appear to affect such garb and food, in imitation of John the Baptist.

CAMELEON, or CHAMELEON, a species of lizard, and generally of the length of ten inches, without the tail, which is equally long. Its food consists of insects, and not of air, as the ancients thought, which it procures by protruding the tip of its tubular and lengthened tongue with inconceivable celerity, and never failing to retract with it the prey at which it was darted. Moses forbids the Hebrews to eat the flesh of the cameleon, it being an unclean animal, Lev. xi. 30.

CAMON, Ca'mon; *his insurrection.* A city belonging to the tribe of Manasseh, on the other side of Jordan, where Jair, judge of Israel, was buried, Judg. x. 5.

CAMP, or ENCAMPMENT, of the Israelites. The encampments of the Israelites in the wilderness must have been a grand piece of scenery, Num. ii. 3, 4. The whole body of the people, consisting of six hundred thousand fighting men, besides women and children was disposed under four battalions, so placed as to inclose the tabernacle, in the form of a square, and each under one general standard. Military men, well skilled in tactics, admire their method of encampment.

There were forty-one encampments, from their first in the month of March, at Rameses, in the land of Goshen, in Egypt, and in the wilderness, until they reached the land of Canaan. They are thus enumerated in the 33d chapter of Numbers:

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|---|---|
| 1. At Rameses | 21. Haradah |
| 2. Succoth | 22. Makheloth |
| 3. Etham, on the edge of the wilderness | 23. Tahath |
| | 24. Tarah |
| 4. Pihahiroth | 25. Mithcah |
| 5. Marah | 26. Hashmonah |
| 6. Elim | 27. Moseroth |
| 7. By the Red Sea | 28. Bene-jaakan |
| 8. Wilderness of Sin | 29. Hor-hagidgad |
| 9. Dophkah | 30. Jotbathah |
| 10. Alush | 31. Ebronah |
| 11. Rephidim | 32. Ezion-gaber |
| 12. Wilderness of Sinai | 33. Kadesh |
| 13. Kibroth-hattavah | 34. Mount Hor |
| 14. Hazeroth | 35. Zalmonah |
| 15. Rithmah | 36. Punon |
| 16. Rimmon-parez | 37. Oboth |
| 17. Libnah | 38. Ije-abarim |
| 18. Rissah | 39. Dibon-gad |
| 19. Kehelatha | 40. Almon-diblathaim |
| 20. Shapher | 41. Mountains of Abarim |

In the second year after their exodus from Egypt they were numbered; and upon an exact poll, the number of their males amounted to 603,550, from twenty years old and upwards, Num. i. ii. The Greeks had also their camps, the disposition of which was in all probability borrowed from the Jews. The Roman camps were of two kinds, *Castra Æstiva* and *Castra Hiberna.* The former were either so light and moveable as to be soon taken down, and then were called only *Castra;* or they were designed to continue for some time, and formed with more pains and greater regularity, in which case they were called *Castra Stativa.* The *Castra Hiberna* were commonly in some city or town, or else so built as to make almost a town of themselves. Modern towns whose names end in *cester*, or *caster*, or *chester*, as Worcester, Lancaster, Ribchester, Manchester, &c. were formerly *Castra Hiberna*, or winter camps of the Romans.

CAMPHIRE, or *Camphor-tree*, a concrete juice extracted from the wood of the laurus camphora. Pure camphor is white and pellucid, unctuous, of a bitterish aromatic taste, and of a fragrant smell. It is extremely volatile and combustible. Camphor has long been a valuable article in the materia medica, being one of the most efficacious diaphoretics, and much esteemed for its use in malignant fevers and epidemical diseases, Songs i. 14, iv. 13.

CANA, Ca'na, *zeal*, or *emulation*. A town of Galilee, where Jesus performed his first miracle, John ii. 1, 2, &c. Nathanael was of Cana in Galilee, ch. xxi. 2, where our Lord was invited three days after he had received Nathanael for a disciple. It lay in the tribe of Zebulon, not far from Nazareth.

2. Cana, or *Kana*, Josh. xix. 28. A place belonging to the tribe of Ashur, not far from Sidon, and to the north of Cana of Galilee.

CANAAN, Ca'na-an, *a merchant*, or *trader*. This word is not unfrequently pronounced in three syllables, with the accent on the second. But Milton, who, in his Paradise Lost has introduced this word six times, has constantly made it two syllables, with the accent on the first, Canaan was the son of Ham. The Hebrews believe that Canaan, having first discovered Noah's nakedness, gave notice of it to his father Ham; that Ham diverted himself with it, and acquainted his brothers Shem and Japhet, who, with respect covered their father; that Noah, when he awoke, having understood what had passed, cursed Canaan who was the first author of this indecency. Others are of opinion, that Noah, not knowing how to do any thing more sensibly displeasing to his son Ham, than by pronouncing a curse on Canaan, resolved thus to punish the person of his son, Gen. ix. 25.

Interpreters have invented several other reasons why the curse, which properly belonged to Ham, was inflicted upon his son Canaan; as, 1, When Canaan is mentioned. Ham is not exempted from the malediction; but rather more deeply plunged into it, because parents are more apt to be affected with the calamities of their children, than with their own, especially if they have been the procuring cause thereof. 2, God, having blessed the three sons of Noah at their going out of the ark, it was not proper that Noah's curse should interfere with the Divine blessing, but very proper that it should be transferred to Canaan, in regard to the future extirpation of the people, which were to descend from him. 3, Some imagine that there is here an ellipsis, or defect of the word *father*, since such relative words are frequently omitted, or understood in Scripture. Thus, Matt. iv. 21, *James of Zebedee*, for the *son of Zebedee*; John xix. 25, *Mary of Cleopas*, for the *wife of Cleopas*; and Acts vii. 16, *Emor of Sychem*, for the *father of Sychem*, which our translation rightly supplies; and in like manner Canaan may be put for the *father of Canaan*, as the Arabic translation has it, i. e. Ham, as the Seventy here render it. And though Ham had more sons, yet he may here be pointed out by his relation to Canaan, because in his case the curse was more fixed and dreadful, reaching to his utter extirpation, whilst the rest of Ham's posterity, in after ages, were blessed with the knowledge of the Gospel.

The effects of Noah's curse, Calmet observes, appeared in the anathema pronounced by God against the Canaanites, Deut. vii. 2, 24, xiii. 15, xx. 17, Lev. xviii. 25, &c. and in the severity wherewith he required his people to treat them, when they had made a conquest of their country. The Canaanites were not only reduced to suffer the most cruel slavery, but were entirely extirpated, put to the sword, or driven out of the land.

The posterity of Canaan was very numerous. His eldest son was Sidon, who, at least, founded and peopled the city of Sidon, and was the father of the Sidonians and Phœnicians. Canaan had besides ten sons, who were the fathers of so many people dwelling in Palestine, and in part of Syria; namely, the Hittites, the Jebusites, the Amorites, the Girgasites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, the Hamathites, and Perizzites, each of which nations will be treated of particularly under its proper head in the course of this work.

It is believed that Canaan lived and died in Palestine, which, from his name, was commonly called the land of Canaan; and formerly his tomb was shown there, of twenty-five feet in length, in a cave belonging to the mountain of Leopards, as they termed it, not far from Jerusalem.

2. Canaan, the country so named from Canaan, the son of Ham. The land of Canaan lies between the Mediterranean Sea and the mountains of Arabia, and extends from Egypt to Phœnicia. It is bounded to the east by the mountains of Arabia; to the south, by the wilderness of Paran, Idumea, and Egypt; to the west, by the Mediterranean, called in Hebrew the Great Sea; to the north, by the mountains of Libanus. Its length, from the city of Dan, since called Cæsarea Philippi, which stands at the foot of these mountains, to Beersheba, is about seventy leagues; and its breadth from the Mediterranean Sea to the eastern borders, is in some places thirty. This country, which was first called Canaan, was afterward called Palestine, from the people whom the Hebrews call Philistines, and the Greeks and Romans, corruptly Palestines, who inhabited the sea-coast, and were first known to them. It likewise had the name of the *Land of Promise*, from the promise God made to Abraham of giving it to him; that of the *Land of Israel*, from the Israelites having made themselves masters of it; that of *Judah*, from the tribe

of Judah, which was the most considerable of the twelve; and lastly, the happiness it had of being sanctified by the presence, actions, miracles, and death, of Jesus Christ, has given it the name of the *Holy Land*, which it retains to this day. The first inhabitants of this land, therefore, were the Canaanites, who were descended from Canaan, and the eleven sons of that patriarch; here they multiplied extremely; trade and war were their first occupations; these procured them riches, and the several colonies scattered by them over almost all the islands and maritime provinces of the Mediterranean. The measure of their idolatry and abominations was completed, when God delivered their country into the hands of the Israelites, who made a conquest of it under Joshua. As God had commanded, Joshua extirpated great numbers of them, and obliged the rest to flee, some into Africa, and some into Greece. And there are some writers who seem persuaded, that many of them came into Germany and Sclavonia, and that others retired into America. But Calmet thinks their opinion best founded, who affirm that they withdrew into Africa. In the time of St. Athanasius, the Africans, down to that period, said they were descended from the Canaanites. It is agreed that the Punic tongue was almost entirely the same with the Hebrew, and Canaanitish language.

The colonies which Cadmus carried into Thebes, in Bœotia, and his brother Cilix into Cilicia, came from the stock of Canaan. The isles of Sicily, Sardinia, Malta, Cyprus, Corfu, Majorca, Minorca, Gades, and Ebusus, are thought to have been peopled by the Canaanites. Bochart, in his large work entitled *Canaan*, has set all this matter in a good light; and Calmet has taken some pains to inquire particularly into what country the Canaanites retired after their expulsion from their own, by Joshua, and has examined the several arguments produced by those who affirm that they settled in Armenia, in his dissertations prefixed to his comment on Joshua.

Those who are inclinable to know what particular towns and territories of Canaan fell to the share of each tribe of the Hebrews, upon the division of the land among them by Joshua, had best consult what Josephus, in his *Jewish Antiquities*, Jerom *de Locis Hebraicis*, Reland *de Urbibus and vicis Palistinæ*, Fuller in his *Pisgah Sight*, Wells in his *Geography of the Old Testament*, Patrick, Poole, Le Clerc, and several others in their commentaries, have said upon this subject. We shall make this one remark, which Masius, in his commentary, has furnished us with, viz. that as Jacob and Moses, at the approach of their death, foretold the very soil and situation of every particular country that should fall to each tribe, so, upon this division by lots, it accordingly came to pass. To the tribe of Judah there fell a country abounding with vines and pasture-ground, Gen. xlix. 11. To that of Asher one plenteous in oil, iron, and brass, Deut. xxxiii. 24, 25. To that of Naphtali one extending from the west to the south of Judea, *ibid.* ver. 23. To that of Benjamin one in which the temple was afterward built, *ibid.* ver. 12. To those of Zebulun and Issachar such as had plenty of sea-ports, Gen. xiii. To those of Ephraim and Manasseh such as were renowned for their precious fruits, Deut. xxxiii. 14. And to those of Simeon and Levi no particular country at all, forasmuch as the former had a portion with Judah, and the other was interspersed among the several tribes. Since, therefore, (as our commentator reasons,) each particular lot answered so exactly to each prediction, it must needs be the height of insolence or stupidity, not to acknowledge the Divine inspiration of these predictions, and the Divine direction of these lots.

Many of the old inhabitants of the northwest of Canaan, particularly on the coast, or territories of Tyre and Sidon, were not driven out by the children of Israel; whence this tract seems to have retained the name of Canaan a long time after the other parts of the country, which were better inhabited by the Israelites, had lost that name. The Greeks called this tract, inhabited by the old Canaanites along the Mediterranean Sea, Phœnicia; the more inland parts, as being inhabited partly by Canaanites, and partly by Syrians, Syrophœnicia; and hence the woman said by St. Matthew, ch. xv. 22, to be *a woman of Canaan*, whose daughter Jesus cured, is said by St. Mark, vii. 26, to be *a Syrophœnician by nation*, as she was a Greek by religion and language.

CANDACE, Can'da-ce, *who professes contrition*, or *pure possession*. The name of an Ethiopian queen, whose eunuch coming to Jerusalem to worship the Lord, was baptized by Philip the deacon, near Bethsura, in the way to Gaza, as he was returning to his own country, Acts viii. 27.

CANDLESTICK. One of beaten gold was made by Moses, Ex. xxv. 31, 32, and put into the tabernacle in the holy place, over against the table of show-bread. The basis of this candlestick was also of pure gold; it had seven branches, three on each side, and one in the middle. These branches were at equal distances, adorned with six flowers, like lilies, with as many knobs, like apples, and little boats, like half almond-shells; and upon each of these branches there was a golden lamp, which was lighted every evening. The holy place, wherein the candlestick remained, was a sort of antechamber to the sanctuary, and received no light from any other place, but from the candlestick. It served to illuminate the altar of perfume, and the table of show-bread, which were in the same place.

When Solomon had built the temple, he was not satisfied with placing one golden can-

dlestick there, but had ten put up of the same form and metal with that described by Moses, five on the north, and five on the south side of the holy place, 1 Kings vii. 49. The tongs and snuffers belonging to the golden candlesticks, as well to that of Moses as those of Solomon, were of pure gold. David seems to have provided silver for making candlesticks of that metal, as well as gold for making gold candlesticks, 1 Chron. xxviii. 13, but we do not find that his intentions in this particular were executed, unless Solomon made some of silver for the use of the temple, different from the golden ones which were put into the holy place.

After the Jews returned from their captivity, the golden candlestick was again placed in the temple, as it had been before in the tabernacle by Moses. Josephus says, that, after the Romans had destroyed the temple, the several things which were found within it were carried in triumph to Rome, viz. the golden table, and the golden candlestick with seven branches. These were lodged in the temple built by Vespasian, and consecrated to Peace; and at the foot of Mount Palatine, there is a triumphal arch still visible, upon which Vespasian's triumph is represented, and the several monuments, which were carried publicly in the procession are engraved, and among the rest the candlestick with the seven branches, which are still discernible upon it.

The golden candlestick, with seven branches, seen in a vision by the prophet Zechariah, ch. iv. 2, 3, was like that of Moses, and those provided by Solomon; all the difference was this only, that in the others the priests poured the oil separately into each crystal glass; in this the oil was communicated equally to the seven lamps, through seven pipes, which received them from one common bowl, or receiver, placed at the head or upper part of the candlestick; and this bowl was filled with oil, which dropped down into the lamps through two kinds of tunnels that received it from two olive branches, placed on the two sides of the candlestick. In Rev. i. 12, 20, mention is made of seven golden candlesticks, which are said to be emblems of the seven Christian churches.

CANE, or *sweet* CANE. See article CALAMUS.

CANKER, a disease incident to trees, arising chiefly from the nature of the soil. It makes the bark rot and fall off, 2 Tim. ii. 17. The *canker-worm*, mentioned Joel i. 4, means some sort of insects, peculiar to warm climates, that press upon and destroy the summer fruits.

CANNEH, CAN'NEH, *a wall*, Ezek. xxvii. 23. See CALNO.

CANON, a word used to denote the authorized catalogue of the Sacred Writings. "The Greek word κανων," says Dr. Owen, "which gave rise to the term *canonical*, seems to be derived from the Hebrew קנה, *kaneh*, which in general signifies any reed whatever, 1 Kings xiv. 15, Isa. xlii. 3, and particularly a reed made into an instrument, wherewith they measured their buildings, containing six cubits in length, Ezek. xl. 7, xlii. 16, and hence indefinitely it is taken for a rule or measure. Besides it signifies the beam of a balance, Isa. xlvi. 6. They weighed silver on the *cane*, that is, saith the Targum, in the balance. This also is the primary and proper signification of the Greek word. Hence its metaphorical use, which is most common, wherein it signifies a *moral rule*. Aristotle calls the law, Κανονα της πολιτειας, the rule of the administration; and hence it is that the written word of God, being in itself absolutely *right*, and appointed to be the *rule* of faith and obedience, is eminently called canonical."

The ancient canon of the books of the Old Testament, ordinarily attributed to Ezra, was divided into the law, the prophets, and the hagiographa, to which our Saviour refers, Luke xxiv. 45. The same division is also mentioned by Josephus. This is the canon allowed to have been followed by the primitive church, till the council of Carthage; and, according to Jerom, this consisted of no more than 22 books, answering to the number of the Hebrew alphabet, though at present they are classed into 24 divisions. That council enlarged the canon very considerably, taking into it the apocryphal books; which the council of Trent farther enforced, enjoining them to be received as books of Holy Scripture, upon pain of anathema. The Romanists, in defence of this canon, say, that it is the same with that of the council of Hippo, held in 393; and that of the third council of Carthage in 397, at which were present forty-six bishops, and among the rest St. Augustine. Their canon of the New Testament, however, perfectly agrees with ours. It consists of books that are well known, some of which have been universally acknowledged: such are the four Gospels, the Acts of the Apostles, thirteen epistles of St. Paul, the first of St. Peter, and first of St. John; and others, concerning which doubts were entertained, but which were afterward received as genuine; such are the epistle to the Hebrews, that of James, the second of Peter, the second and third of John, that of Jude, and the Revelation. These books were written at different times; and they are authenticated, not by the decrees of councils, or infallible authority, but by such evidence as is thought sufficient in the case of any other ancient writings. They were extensively diffused, and read in every Christian society; they were valued and preserved with care by the first Christians; they were cited by Christian writers of the second, third, and fourth centuries; by Irenæus, Clement the Alexandrian, Tertullian, Origen, Eusebius, &c. The

four Gospels, and most of the other books of the New Testament, were collected either by one of the apostles, or some of their disciples and successors, before the end of the first century. The catalogue of canonical books, furnished by the more ancient Christian writers, as Origen, A. D. 210, Eusebius and Athanasius in 315, Epiphanius in 370, Jerom in 332, Austin in 394, and many others, agrees with that which is now received among Christians.

2. CANON, a person who possesses a prebend or revenue, allotted for the performance of divine service in a cathedral or collegiate church. Canons are of no great antiquity. Paschier observes, that the name was not known before Charlemagne; at least, the first we hear of are in Gregory de Tours, who mentions a college of canons instituted by Baldwin XVI. archbishop of that city in the time of Clotharius I. The common opinion attributes the institution of this order to Chrodegangus, bishop of Mentz, about the middle of the eighth century.

CANONICAL HOURS, are certain stated hours of the day consigned more especially by the Romish church to the offices of prayer and devotion; such are matins, lauds, &c. In England the canonical hours are from eight to twelve in the forenoon, before or after which marriage cannot be legally performed in any church.

CANONIZATION, a ceremony in the Roman church, by which persons deceased are ranked in the catalogue of the saints. It succeeds beatification. Before a beatified person is canonized, the qualifications of the candidate are strictly examined into, in some consistories held for that purpose; after which one of the consistorial advocates, in the presence of the pope and cardinals, makes the panegyric of the person who is to be proclaimed a saint, and gives a particular detail of his life and miracles; which being done, the holy father decrees the canonization, and appoints the day. On the day of canonization, the pope officiates in white, and their eminences are dressed in the same colour. St. Peter's church is hung with rich tapestry, upon which the arms of the pope and of the prince, or state, requiring the canonization, are embroidered in gold and silver. A great number of lights blaze all round the church, which is crowded with pious souls, who wait with devout impatience till the new saint has made his entry, as it were, into paradise, that they may offer up their petitions to him without danger of being rejected.

The following maxim with regard to canonization is now observed, though it has not been observed above a century, viz. not to enter into the inquiries prior to the canonization till fifty years, at least, after the death of the person to be canonized. By this ceremony of canonization it appears that the rite of the modern Romans has something in it very like the apotheosis or deification of the ancient Romans, and in all probability takes its rise from it; at least several ceremonies of the same nature are conspicuous in both.

CANTICLES, from *canticum*, literally signifies *songs*, but is peculiarly applied to a canonical book of the Old Testament, called in Hebrew the *Song of Songs*; that is to say, the most excellent of all songs. This song is a kind of epithalamium, in the form of an idyllium, or pastoral, in which are introduced as speakers a bridegroom, a bride, the friends of the bridegroom, and the companions of the bride. The bridegroom and bride express their love for each other in very tender and affectionate terms; for which reason the Jews, apprehending it might be understood in a gross and carnal manner, never allowed the book to be read by any till they were at least thirty years of age; and this rule has been followed even among Christians. The Christian church, as well as the synagogue, has always received this book among the Scriptures, as generally owned to be canonical, viewing it as an allegorical poem, to be understood of the spiritual love of Christ towards his church. In all antiquity, we know of none but Theodorus of Mopsuesta, that rejected it. Some rabbins questioned whether it was written by inspiration; and the Anabaptists abroad lay it aside as a dangerous composition. But in answer to these, both the authority of the synagogue and the Christian church is opposed, which have at all times ranked it among the parts of Scripture no way dubious. And if it be objected, that neither Christ nor his apostles have ever cited it, and that the name of God is not once to be found in it—to this it is answered, that there are several other books which our Saviour has not expressly quoted; but that in an allegory, wherein the Son of God is concealed under the figure of a husband, it is not necessary that he should be expressed by his proper name. If he were mentioned by name, it would cease to be an allegory.

This song is a very sublime composition, full of fire, delicacy, and inimitable beauties. Some have pretended to discover in it five scenes; but others, with more justness, distinguish it into seven days, or rather seven parts of the eclogue, which answer to the seven days, during which the ancient Hebrews celebrated their nuptials.

The Hebrews had a custom of composing songs upon important occasions; for example, Moses, Exod. xv. made one after the passage of the Red Sea, to praise God for the deliverance of his people, and to celebrate the greatness of that miracle. David composed a mournful song upon the death of Saul and Jonathan, 2 Sam. i. 18, and another on the death of Abner, *ib.* iii. 33. Jeremiah's Lamentations are a song wherein he deplores the ruin of Jerusalem; and that prophet composed another song upon the death of

Josiah, king of Judah, 2 Chron. xxxv. 25. Deborah and Barak made a triumphant hymn after the defeat of Sisera, Judg. v. and Judith xvi. after the defeat of Holofernes. Hannah, the mother of Samuel, 1 Sam. ii. returned thanks unto the Lord for the favours she had received, in a spiritual and solemn song; and the Scripture says, 1 Kings iv. 32, that Solomon had composed a thousand and five songs; though the generality of expositors, among whom is Le Clerc, construe the original, five thousand songs, odes, or verses.

CAPERNAUM, Ca-per'na-um, *the field of repentance*, or *city of comfort*. A city celebrated in the Gospels, being the place where Jesus usually resided during the time of his ministry. This city is no where mentioned in the Old Testament, under this or any other name like it, and therefore it is not improbable that it is one of those towns which the Jews built after their return from the Babylonish captivity. It stood on the sea-coast, i. e. on the coast of the sea of Galilee, in the borders of Zebulun and Naphtalim, Matt. iv. 15, and consequently towards the upper part thereof. It took the name, no doubt, from an adjacent spring, for its clear and limpid waters, and which, according to Josephus, was called by the natives, Capernaum. As this spring might be some inducement to the building of the town in the place where it stood, so its being a convenient port from Galilee to any place on the other side of the sea, might be some inducement to our Lord for his moving from Nazareth, and making this the place of his most constant residence. Upon this account Capernaum was highly honoured, and said, by our Lord himself, to be *exalted unto heaven;* but because it made no proper use of this signal favour, it drew from him the severe denunciation, that it should *be brought down to hell*, Matt. xi. 23, which has certainly been verified: for so far is it from being the metropolis of all Galilee, as formerly, that it consisted, long ago, of no more than six poor fishermen's cottages; and is probably, at the present day, totally desolate.

CAPHTOR, Caph'tor, *a sphere, hand, doves*, or *those who inquire*. The island of Caphtor, whence came the Caphtorims, otherwise called the Cherethims, or Cherethites, or Philistines, Gen. x. 14, Deut. ii. 23, Jer. xlvii. 4, Amos ix. 7. The generality of interpreters believe, that by Caphtor was signified Cappadocia; and by the Caphtorims, the Cappadocians; and that the Philistines and the Cherethims came from thence. But Calmet, in a particular dissertation, prefixed to the first book of Samuel, endeavours to show that they were originally of the isle of Crete. The reasons which led him to think so are these following: the Philistines were strangers in Palestine, as appears expressly by these particular places of Scripture already referred to, whence the Seventy always translate this name, *strangers*. Their proper name was Cherethims; for Ezekiel, ch. xxv. 16, speaking against the Philistines, has these words, "I will stretch out my hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the sea-coast." Zephaniah, ch. ii. 5, inveighing against the same people, says, "Wo unto the inhabitants of the sea-coasts, the nation of the Cherethites." And Samuel, 1 Book xxx. 14, says that the Amalekites made an irruption into the country of the Cherethites; that is to say, of the Philistines, as the sequel of the discourse proves. And afterward the kings of Judah had foreign guards called the Cherethites, and Pelethites, who were of the number of the Philistines, 2 Sam. xv. 18. The Seventy, under the name of Cherethites, understood the Cretans; and by Cherith they understood Crete. Besides, the Scripture says, that the Philistines came from the isle of Caphtor. Now we see no island in the Mediterranean wherein the marks whereby the Scripture describes Caphtor and Cherethim, agree better than in the isle of Crete. The name Cretim, or Cherethim, is the same with that of Cretenses. The Cretans are one of the most ancient and celebrated people which inhabited the islands of the Mediterranean. They pretended to have been produced originally out of their own soil. This island was well peopled in the time of the Trojan war. Homer calls it, the island with a hundred cities. The city of Gaza in Palestine went by the name of Minoa, because Minus, king of Crete, coming into that country, called this ancient city by his own name.

Herodotus acknowledges that the Cretans originally were all barbarians, and did not come from Greece. Homer says, that a different language was spoken in the isle of Crete; that there were Greeks there, true or ancient Cretans, Pelasgians, &c. The ancient Cretans are the same as the Cherethites, the Pelasgians as the Philistines, or Pelethites of the Scripture; their language was the same as that of the Canaanites, or Phœnicians; that is, Hebrew; they were descended, as well as Canaan, from Ham, by Mizraim, Gen. x. 6, 13, 14. The manners, arms, religion, and gods of the Cretans and Philistines were the same.

CAPHTORIM, Caph'to-rim, a son of Miraim, Gen. x. 14.

CAPHTORIMS, Caph'to-rims, mentioned Deut. ii. 23.

CAPPADOCIA, Cap-pa-do'ci-a, a country having the Euxine Sea on the north, Armenia on the east, Phrygia and Pamphylia on the west, and Cilicia on the south. It was famous for horses and flocks, and traded with the Tyrians in horses and mules, Ezek. xxvii. 14. Some of the people from this country were present at Jerusalem on the day of Pentecost, and heard Peter's sermon, Acts ii. 9; and it should seem carried Christianity back with them. See 1 Pet. i. 1.

CAPTIVITY: God generally punished the crimes of his people by different captivities, or servitudes. The first of these states of bondage is that of Egypt, from which they were delivered by Moses, though this happened not so much on account of their sins, as for the manifestation of God's glory.

After this there are reckoned other six captivities under the government of the judges: The first under Chushan-rishathaim, king of Mesopotamia, which continued about eight years; the second under Eglon, king of Moab, from which they were delivered by Ehud; the third under the Philistines, out of which they were rescued by Shamgar; the fourth under Jabin, king of Hazor, from which they were delivered by Deborah and Barak; the fifth under the Midianites, from which Gideon freed them; lastly, the sixth under the Ammonites and Philistines, during the judicatures of Jephthah, Ibzan, Elon, Abdon, Eli, Samson, and Samuel. But the greatest and most remarkable captivities of the Hebrews were those of Judah and Israel, which happened under the kings of these respective kingdoms.

Tiglath-pileser, A. M. 3264, took several cities belonging to the kingdom of Israel, and carried away a great number of captives, principally from the tribes of Reuben, Gad, and the half tribe of Manasseh, 2 Kings xv. 29. Next to him, Shalmaneser took and destroyed Samaria, after a siege of three years, A. M. 3283, and transplanted the tribes, which had been spared by Tiglath-pileser, to the provinces beyond the Euphrates, 2 Kings xviii. 10, 11. It is generally believed that there was no return from this captivity, and that the ten tribes never came back after their dispersion. Josephus assures us, that they never returned after their exile, and that in his time they were still known in the provinces beyond the Euphrates, where, says he, they are so numerous, that there is no computing their multitude. And St. Jerom, writing upon the following words of the prophet Hosea, ch. i. 6, says, that the captivity of the ten tribes still continued; and that, in his time, they were subject to the king of Persia. Nevertheless, as Calmet observes, when we examine carefully the prophets, we find the return of Israel from the captivity pointed out in a manner almost as clear as that of the tribes of Judah and Benjamin. The same Hosea, who is cited to prove that the ten tribes did not return from their captivity, seems to predict their return, ch. i. 10, and xi. 11, as does Amos, ch. ix. 14, and Obadiah, verses 18, 20. The great prophets, Isaiah, Jeremiah, and Ezekiel, are no less clear to the same purpose: Isa. xi. 12, 13, xxvii. 12, 13; Ezek. xxxvii. 16, Jer. iii. 18, xxxi. 7, 8, 9, 16, 17, 20, xvi. 15, xlix. 2, &c. See also Zech. ix. 13, x. 6, 10, Micah ii. 12.

If, with the prophecies, we join the historical books of Scripture, we shall there see the Israelites return from the captivity, as well the other tribes as those of Judah and Benjamin. Among the tribes who came back with Zerubbabel from captivity were those of Ephraim and Menasseh reckoned, who settled at Jerusalem, with others belonging to the tribe of Judah. When Ezra, ch. ii. 59, numbered those who returned from the captivity, he made no other inquiry than whether they were of the race of Israel; and at the first passover, which was then celebrated in the temple, there was a sacrifice of twelve he-goats for the whole house of Israel, according to the number of the tribes, *ibid.* vi. 16, 17, viii. 35. Under the Maccabees, and in our Saviour's time, we see all Palestine peopled with Israelites of all the tribes indifferently. The Samaritan Chronicle asserts, that in the 35th year of the pontificate of Abdilus, the Israelites, by the permission of King Sauridius, returned from their captivity, to the number of 3000, under the conduct of Adus, the son of Simon.

Of the sundry captivities of Judah, in the days of Jehoiakim and his successors, with their causes and effects, see Benson's Commentary on 2 Kings xxiv. xxv. and 2 Chron. xxxvi.

The Jews were removed to Babylon and Babylonia by Nebuchadnezzar, who, designing to make this city the capital of the east, transplanted thither very great numbers of the people subdued by him in different countries, to render it more populous. The Jews had judges and elders there, who governed them, and decided juridically in all contests according to their laws, a proof of which we see in the story of Susannah, who was condemned to death by the elders of her own nation. King Cyrus, A. M. 3457, and in the first year of his reign in Babylon, permitted the Jews to return to their own country, Ezra i. 1; but they did not obtain leave to rebuild the temple of Jerusalem; and the perfect completion of the prophecies, which foretold the end of the captivity after the expiration of seventy years, was not seen till A. M. 3486, when Darius, the son of Hystaspes, by a particular edict, allowed them to rebuild the temple. Lastly, in 3537, Artaxerxes Longimanus sent back Nehemiah to Jerusalem, *ib.* vii. 1, 7, 8. The Jews assure us, that nothing but the refuse of the nation returned from the captivity; the principal of them continuing in the place where they had settled, near Babylon, and the country belonging to it, where indeed they grew very numerous, after the transplanting of them thither under Nebuchadnezzar.

Since the destruction of the temple by the Romans, the Hebrews boast that they have always had their heads, or particular princes, in the east and west, called princes of the captivity. The prince of the captivity in the east governed the Jews who dwelt at Babylon, in Chaldea, Assyria, and Persia; and the prince of the captivity in the west governed those who dwelt in Judea, Egypt, Italy, and in other parts of the Roman empire. The

Jews make a great difference between the patriarchs of Judea and the princes of the captivity of Babylon. The first are called Rabban, and the other Rabbana; these descended from David in a direct line by the males, whereas the patriarchs descended from him only by the females. They say, moreover, that the house of David is in all its vigour, because there are illustrious persons of his family at Bagdad, among whom the princes of the Jewish nation are chosen, as has always been the custom from time immemorial.

CARABASION, Car-a-ba'si-on, one who returned from captivity, 1 Esdr. x. 34.

CARAITES, a sect among the Jews, which adhere closely to the text and letter of the Scriptures, rejecting the rabbinical interpretations and the *cabbala*. The Caraites are said to glory in a descent from Ezra, and to prove the succession of their churches by an exact catalogue of all those persons who either taught or contended for their cause. There are some who boast of a still greater antiquity, pretending that they are descended from the ten tribes led into captivity by Shalmaneser, but this is all fiction. There are many other accounts given of the origin of this sect, which have not probability enough to deserve notice: and it would be a difficult task to fix the exact time of their commencement. Morin, Prideaux, and some others, fix the original of this sect to the eighth century. The compilation of the Talmud appearing in the 6th century, those of the best sense among the Jews were presently disgusted at the ridiculous and incredible fables with which it was stuffed. However, this did not immediately produce a schism among them. But, in A. D. 705, Anan, a Babylonish Jew, of the race of David, and his son Saul, declared openly for the written word of God alone, exclusive of all traditions. This declaration produced a schism: those who maintained the Talmud, being almost all rabbins, or disciples of the rabbins, were all called Rabbinists; the others, who rejected traditions, and admitted the Scriptures as their only rule, were called Caraites, or Scripturists, from the word Carai, or Caraim, which in the Babylonish language signifies *scripture*. The Rabbinists then gave them the odious name of Samaritans and Sadducees; not because they really were so, but because they agreed with those sectaries on the head of traditions.

Rabbi Caleb, a Caraite, reduces the particulars wherein the Rabbinists differ from the Caraites to three points: 1, The Caraites deny that the oral law came from Moses, and reject the *cabbala*, or traditions. 2, They have an abhorrence of the Talmud. 3, They observe the Sabbath much more rigorously, in many things, than the Rabbinists.

CARBUNCLE, Car'bun-cle, a very elegant gem, whose colour is a deep red, with a mixture of scarlet. This gem was known among the ancients by the name of *anthrax*. It is usually found pure, and is of the same degree of hardness with the sapphire, which is second only to the diamond. It bears the fire unaltered, not losing its colour. It is found only in the East Indies, so far as is yet known. It was the third stone in the pectoral, or breast-plate of the high priest, Exod. xxviii. 17.

CARCAS, Car'cas, a chamberlain of Ahasuerus, 1 Esth. i. 10.

CARCHAMIS, or CARCHEMISH, Car'che-mish, *a lamb carried off:* a town lying upon the Euphrates, and belonging to the Assyrians. Necho, king of Egypt, took it from the king of Assyria, 2 Chron. xxxv. 20. Necho left a garrison in it, which was taken and cut to pieces, in the fourth year of Jehoiakim, king of Judah, by Nebuchadnezzar, king of Babylon, 2 Kings xxiii. 29, Isai. x, 9. This is thought to be the same city with that called Circesium by the Greeks and Latins.

CARDINAL, one of the chief governors of the Roman church, by whom the pope is elected out of their own number, which contains six bishops, fifty priests, and fourteen deacons: these constitute the sacred college, and are chosen by the pope.

CARDINAL VIRTUES: justice, prudence, temperance, and fortitude, are called the four cardinal virtues, as being the basis of all the rest.

CARE, μεριμναω, *to be careful, anxious, anxiously careful*, or *solicitous*. Our translators render it by *being careful*, Luke x. 41, Phil. iv. 6; by *caring*, 1 Cor. vii. 32, 33, 34; and by *having care*, 1 Cor. xii. 25, Phil. ii. 20; but in other texts by *taking thought*. Thus, Matt. vi. 25, Luke xii. 22, Take *no* thought for *your life;* Matt. vi. 31, *Therefore* take *no* thought, *saying, what shall we eat?* And again, Matt. vi. 34, Take *therefore no* thought *for the morrow*. I must confess (says Mr. Parkhurst,) these have long appeared to me some of the most *unhappy* translations in the whole English Bible; since the texts thus rendered, by seeming to enjoin what is plainly inconsistent with the present condition of humanity, are apt to make men less scrupulous in repressing that *anxious solicitude* about worldly things which is indeed absolutely forbidden to Christians in these very texts. But though I speak thus freely, yet I would by no means be understood to arraign either the learning or the fidelity of our excellent and pious translators in the instances just cited; but am inclined to think, that at the time our last translation was made, which is now above 172 years ago, the phrase, *to take thought*, did generally denote *to take anxious thought*, or *to be anxiously careful*. I am not sufficiently versed in our old English writers to produce many proofs of this supposition. However, in the *Original Letters*, published by Sir John Fern, vol. ii. p. 71, let. 41, at the end, I find, "Also ye shall be of good cher, (cheer,) and *take no thought*."

Dated April 14, 1471. In Shakespeare's *Julius Cæsar*, act ii. sc. 1, towards the middle,

> "If he love Cæsar, all that he can do
> Is to himself, *take thought*, and die for Cæsar."

And in the life of Mr. John Fox, prefixed to his *Book of Martyrs*, I meet with this passage, p. 11, "He would at no time suffer the care of his private estate to enter his mind, much less that he should, *by taking thought* for his household affairs, be *overcome*, or *drawn aside*." So our translators, 1 Sam. ix. 5, use *taking thought* for the Hebrew דאג, which certainly denotes *solicitude*, or *anxiety*, (sollicitus, anxius, anxie timuit,) and which, on the same subject, 1 Sam. x. 2, they interpret by *sorroweth*. To all this we may add, that the English translation by the divines who fled to Geneva, in Queen Mary's reign, renders Matt. vi. 25, *be not* careful; and verse 28, *why care ye?* ver. 34, *care not thou;* but ver. 31, for these very same words, it has, *therefore* take *no* thought—whence we may fairly conclude, that *taking thought* was in their time exactly synonymous with *caring*, *being careful*.

CARMANIANS, Car-ma'ni-ans, a people of Carmania, 2 Esdr. xv. 30.

CARME, Car'me, a priest who returned from captivity, 1 Esdr. v. 25.

CARMEL, Car'mel, *knowledge of circumcision; harvest;* or *excellent vineyard*. A city in the tribe of Judah situated on a mountain of the same name, in the southern part of Palestine, where Nabal the Carmelite, Abigail's husband, dwelt, Josh. xv. 55, 1 Sam. xxv. St. Jerom says, that, in his time, the Romans had a garrison in this city. Upon this mountain, Saul, returning from his expedition against Amalek, erected a triumphal arch, 1 Sam. xv. 12.

Carmel was also the name of a mountain to the south of Ptolemais, and the north of Dara, upon the Mediterranean. At the foot of this mountain, on the north side, ran the brook Kishon, and a little farther, the river Beleus. Josephus makes Carmel to be a part of Galilee, but it belonged rather to the tribe of Manasseh and to the southern part of the tribe of Asher, Josh. xv. 26. On the side next the sea, there is a cave shown, where some suppose the prophet Elijah desired Ahab to bring the prophets of Baal, when fire from heaven descended upon the burnt-sacrifice which he prepared there, 1 Kings xviii.

CARMELITE, an inhabitant of Carmel, 1 Sam. xxx. 5.

CARMELITESS, Car'mel-i-tess, a woman of Carmel, 1 Sam. xxvii. 3.

CARMI, Car'mi, *my vineyard*, or *the lamb of the waters*. The fourth son of Reuben, and head of the family of the Carmites, Num. xxvi. 6.

2. Carmi, the father of Achan, Josh. vii. 1, 18.

CARMITES, descendants from Carmi, Num. xxvi. 6.

CARNAIM, Car'na-im, a city of Gilead, 1 Mac. v. 26.

CARNION, Car'ni-on, a city mentioned 2 Mac. xii. 26.

CARNAL, Σαρκικος, from σαρξ, *the flesh:* in general, *fleshly, carnal, belonging to the flesh;* and is spoken,

1. Of persons, *carnal*, subject to carnal lusts and infirmities, Rom. vii. 14, 1 Cor. iii. 1, 3, 4. 2. Of things. It is spoken of fleshly or carnal lusts, 1 Pet. ii. 11; of wisdom acquired by human means, or by the exertions of a man's mere natural powers, 1 Cor. ii. 4, 13; and tending to carnal or worldly ends, 2 Cor. i. 17. On Hebrews vii. 16, Theodoret observes, that the apostle "calls this a carnal commandment, namely, that the law, on account of the mortality of men, ordered, that, after the decease of the high priest, his son should take his office." 3. What sustains the body or flesh of man, carnal, worldly, Rom. xv. 27, 1 Cor. ix. 11.

CARPUS, Car'pus, *fruit*, or *fruitful*. A disciple of St. Paul, who dwelt at Troas. St. Paul coming into Asia, A. D. 65, and landing at Troas, lodged with Carpus, 2 Tim. iv. 13, and left a cloak at his house; or, as others explain the word, φελονην, *a bag to put books in;* and besides, some other writings and parchments, or books written upon vellum, and believed to have been the Holy Scriptures. Nothing more is known of Carpus with certainty.

CARSHENA, Car-she'na, a servant of Ahasuerus, Esth. i. 14.

CART: carts were used in Palestine to force the corn out of the ear, and bruise the straw, Isa. xxviii. 27, 28. The wheels of these carts were low, broad, and shod with iron, and were drawn over the sheaves spread on the floor by means of oxen.

CASIPHIA, Ca-siph'i-a, *money* or *covetousness*. Ezra, ch. viii. 17, says, that being upon the point of returning to Judea, he sent to Iddo, who dwelt at Casiphia. Calmet is of opinion that he meant Caspius, near the Caspian Sea, between Media and Hyrcania, where there were many captives.

CASLUHIM, Cas-lu'him, *hopes* or *life*, or *as pardoned*. One of the sons of Mizraim, Gen. x. 14, 1 Chron. i. 12, and the people descended from him. There is great diversity of opinion concerning the place of Casluhim's abode, as well as the nation whereof he was founder. Some will have it to be Upper-Egypt, some Lower-Egypt, and others Colchis.

CASPHOR, Cas'phor, a city in the land of Gilead, taken by Judas Maccabeus, and thought to be Heshbon, 1 Mac. v. 26.

CASPIS, Cas'pis, mentioned 2 Mac. xii. 13, in the tribe of Reuben.

CASSIA, Cas'sia, a genus of the monogynia order and decandria class of plants, ranking in the natural method under the thirty-third order, *lomentaceæ*. The calyx is pentaphyllous, petals five; antheræ, upper, three

barren; lower, three beaked: a liguminous plant. There are thirty species, all natives of warm climates. The principal are, 1. Cassia fistula, or purging cassia. It is a native of Egypt and the Indies, and grows to the height of forty or fifty feet. The flowers are produced in long spikes at the end of the branches, each standing on a pretty long footstalk, and are composed of fine yellow concave petals, which are succeeded by cylindrical pods, with a dark-brown woody shell, divided into many cells by transverse partitions, each containing oval seeds lodged in blackish pulp, which is the cassia used in medicine. There are two sorts of this drug used in the shops, one brought from the East and the other from the West Indies. It is a gentle laxative medicine. 2. *Cassia senna*, a shrubby plant, which grows in Persia, Syria, and Arabia, the leaves of which form a considerable article of trade, being used in medicine as a cathartic. It was an ingredient in the composition of the holy oil, Exod. xxx. 24.

CASTOR *and* POLLUX: It is said, Acts xxviii. 11, that the vessel which St. Paul embarked in, when he was carried to Rome, had the sign of *Castor* and *Pollux;* or their images were carved for the head. Castor and Pollux, by the heathen mythology, were two brothers, sons of Jupiter and Leda, who sprung from the same egg; for which reason they were represented each with half an eggshell in his hand. Jupiter was thought to have conversed with Leda in the form of a swan. Castor and Pollux were in great reputation because of their valour, for which they had divine honours paid them: but seamen in particular paid them a deal of devotion. They were invoked in all storms, and people made vows to them when they took shipping.

CASUIST, one that studies and settles cases of conscience. It is said that Escobar has made a collection of the opinions of all the casuists before him. M. Le Feore, preceptor to Louis XIII. called the books of the casuists the *art of quibbling with God;* which does not seem far from truth, by reason of the multitude of distinctions and subtleties they abound with. Mayer has published a bibliotheca of casuists, containing an account of all the writers on cases of conscience, ranged under three heads; the first comprehending the Lutheran, the second the Calvinistic, and the third the Roman casuists.

CASUISTRY, the doctrine and science of conscience and its cases, with the rules and principles of resolving the same; drawn partly from natural reason, or equity, and partly from the authority of Scripture, the canon law, councils, fathers, &c. To casuistry belongs the decision of all difficulties arising about what a man may lawfully do or not do; what is sin or not sin; what things a man is obliged to do in order to discharge his duty, and what he may let alone without breach of it.

CATECHUMENS, the lowest order of Christians in the primitive church. They had some title to the common name of Christians, being a degree above pagans and heretics, though not received into the Christian church by baptism. They were admitted to the state of catechumens by the imposition of hands, and the sign of the cross. The children of believing parents were admitted catechumens as soon as ever they were capable of receiving instruction; but at what age those of heathen parents might be admitted is not so clear. As to the time of their continuance in this state, there were no general rules fixed about it; but the practice varied according to the difference of times and places, and the proficiency of the catechumens themselves in knowledge and grace. There were four orders or degrees of catechumens: the first was that of those who were instructed privately, and kept at a distance, for some time, from the privilege of entering the church, to make them the more eager and desirous of it. Those of the next degree were the *audientes*, so called from their being admitted to hear sermons and the Scriptures read in the churches, but were not allowed to join in the prayers. The third sort of catechumens were the *genuflectentes*, so called because they received imposition of hands kneeling. The fourth order was that of the *competentes et electi*, denoting the candidates for immediate baptism, or such as were appointed to be baptized the next approaching festival; before which, strict examination was made into their proficiency in the several stages of the catechetical exercises. After examination, they were exercised for twenty days together, and were obliged to fasting and confession. Some days before baptism they went veiled; and it was customary to touch their ears, saying, *Ephatha;* i. e. *Be opened;* and also to anoint their eyes with clay; both ceremonies being in imitation of our Saviour's practice, and intended to signify to the catechumens their condition both before and after their admission into the Christian church.

CATERPILLAR, in zoology, the name of the butterfly class of insects in their reptile or worm state. See Psa. lxxviii. 46, Joel i. 4, 11, 25.

CATHEDRAL, the chief church of a diocese; a church wherein is a bishop's see. The word comes from καθέδρα, *chair:* the name seems to have taken its rise from the manner of sitting in the ancient churches or assemblies of private Christians. In these, the council, that is, the elders, were called *presbyterium;* at their head was the bishop, who held the place of chairman, *cathedralis*, or *cathedraticus;* and the presbyters, who sat on either side, also called by the ancient fathers, *assessores episcoporum.* The episcopal authority did not reside in the bishop

alone, but in all the presbyters, whereof the bishop was president. A *cathedral*, therefore, originally was different from what it is now; the Christians, till the time of Constantine, having no liberty to build any temples. By their churches they only meant assemblies; and by cathedrals nothing more than consistories.

CATHOLIC denotes any thing that is *general* or *universal*. The rise of heresies induced the primitive Christian church to assume to itself the appellation of *catholic*, being a characteristic to distinguish itself from all sects, who, though they had party names, sometimes sheltered themselves under the name of Christians. The Romish church now distinguishes itself by the term *catholic*, in opposition to all who have separated from her communion, and whom she considers as heretics and schismatics, and herself the *only* true and Christian church. In the strict sense of the word, there is no catholic church in being; that is, no *universal* Christian communion.

CATTLE, domestic, or tame animals, Gen. xxx. 43. All kinds of beasts, *ibid.* i. 25. They were the wealth of the ancients, Job i. Gen. xxix. Exod. ii.

CATHUA, CATH-U'A, one who returned from captivity, 1 Esdr. v. 30.

CAVE. There were many caves in the land of Canaan, Josh. x. 16, Judg. vi. 2, 1 Sam. xiii. 6, xxii. 1, xxiv. 10, 1 Kings xviii. 4, xix. 9, Heb. xi. 38. Strabo says, there were caves in Arabia sufficient to contain 4000 men; and one in Egypt sufficient to draw up 1000 horsemen in.

CEDAR-TREE: Tournefort makes this a distinct genus of plants, but Linnæus comprehends it among the junipers.

This tree is much celebrated in Scripture, but the cedars of Mount Lebanon are only taken notice of. Here this tree must, in former times, have flourished in great abundance, as cedar-wood was used in all the public buildings of the Hebrews, and served not only for the beams and planks, which covered their edifices, but was placed likewise in the substance of their walls, in which they were so disposed together with the stone, that there were sometimes three rows of stone and one of cedar-wood, 1 Kings vi. 36, vii. 12, Ezra vi. 4. There are some cedars, though few, still growing on Mount Lebanon, the height and thickness of which are prodigious. Mr. Maundrell says, "I measured one of the largest, and found it twelve yards six inches in circumference, and thirty-seven yards in the spread of its branches; at about five or six yards from the ground it was divided into five limbs, each of which was equal to a great tree."

Cedar-wood, which is of a fragrant smell and fine grain, is almost incorruptible, by reason of its bitterness, which renders it distasteful to worms. This wood was used by the Hebrews in making statues that were designed for long duration. The temple of Jerusalem and King Solomon's palace were built with cedar; and such was the quantity of that wood made use of in building the temple, that it is thought to be called by the name of Lebanon, Zech. xi. 1; and the house which Solomon dwelt in at Jerusalem seems, for the same reason, to be denominated the house of the forest of Lebanon, 1 Kings vii. 2, &c.

CEDRON, CED'RON, *black*, or *sad*. A brook between Jerusalem and Mount Olivet, John xviii. 1; called Kidron, 2 Sam. xv. 23.

CEILAN, CEI'LAN, *dissolving that*. A person whose family returned from captivity, 1 Esdr. v. 15.

CELEMIA, CE-LE-MI'A, a scribe mentioned 2 Esdr. xiv. 24: or Selemia.

CELIBACY, the state of unmarried persons. *Celibate*, or *celibacy*, is a word chiefly used in speaking of the single life of the popish clergy, or the obligation they are under to abstain from marriage. The church of Rome imposes an universal celibacy on all her clergy, from the pope to the lowest deacon and subdeacon. The advocates for this usage pretend that a vow of perpetual celibacy was required in the ancient church as a condition of ordination, even from the earliest apostolic ages. But the contrary is evident from numerous examples of bishops and archbishops, who lived in a state of matrimony, without any prejudice to their ordination or their function. Neither our Lord nor his apostles laid the least restraint upon the connubial union: on the contrary, the Scripture speaks of it as honourable in all without the least restriction as to persons, Heb. xiii. 4, Matt. xix. 10, 12, 1 Cor. vii. 2, 9. St. Paul even assigns forbidding to marry as characteristic of the apostasy of the latter times, 1 Tim. iv. 3. The fathers, without making any distinction between clergy and laity, asserted the lawfulness of the marriage of all Christians. Marriage was not forbidden to the bishops in the eastern church till the close of the seventh century. Celibacy was not imposed on the western clergy in general till the end of the eleventh century, though attempts had been made long before. Superstitious zeal for a sanctimonious appearance in the clergy seems to have promoted it at first; and crafty policy armed with power, no doubt riveted this clog on the sacerdotal order, in later periods of the church. Pope Gregory VII. appears in this business to have had a view to separate the clergy as much as possible from all other interests, and to bring them into a total dependance upon his authority; to the end that all temporal power might in a high degree be subjugated to the papal jurisdiction.

CEMETRY, a place set apart for the burial of the dead. Anciently, none were buried in churches or churchyards: it was even

unlawful to inter in cities, and the cemeteries were without the walls. Among the primitive Christians these were held in great veneration. It even appears from Eusebius and Tertullian, that in the early ages they assembled for Divine worship in the cemeteries. Valerian seems to have confiscated the cemeteries and other places of Divine worship, but they were restored by Gallienus. As the martyrs were buried in these places, the Christians chose them for building churches on, when Constantine established their religion; and hence some derive the rule which still obtains in the church of Rome, never to consecrate an altar without putting under it the relics of some saint.

CENCHREA, Cen'chre-a, *millet; small pulse.* A sea-port town belonging to Corinth in the Archipelago. This town, which was at some distance from Corinth, was, notwithstanding, looked upon as a kind of suburb to the city. St. Paul being ready to embark, in order to go to Jerusalem, had his hair cut off at Cenchrea, in compliance with a vow that he had made, Acts xviii. 18.

CENDEBEUS, Cen-deb'e-us, *possession of grief.* General of the troops belonging to Antiochus Sidetes, king of Syria, who, having quarrelled with Simon, the high priest and prince of the Jews, took from him the government of the coast along the Mediterranean, and gave it to Cendebeus, with orders to fortify Cedron, and make all the havoc he was able in Judea, 1 Mac. xv. 38, &c.

Cendebeus came therefore to Jamnia, fortified Cedron, and made excursions upon the lands belonging to the Jews. John gave notice to his father Simon of all that passed *ibid.* xvi. who sent his two sons John and Judas with troops to oppose Cendebeus; he himself not being in a condition to undertake the fatigues on account of his great age. John engaged the enemy, and as soon as the sacred trumpets were sounded, Cendebeus fled with all his forces. John and Judas pursued, and killed many of them; the rest, with their generals, got safe into Cedron, which he had lately fortified.

CENSER, a sacred instrument made use of in the religious rites of the Hebrews, being a vase which contained incense to be used in sacrifice. When Aaron was to make an atonement for himself and his house, he was to take a censer full of burning coals of fire from off the altar of the Lord, *ibid.* xvi. 12. And Solomon, when he provided furniture for the temple of the Lord, made, among other things, censers of pure gold, 1 Kings vii. 50.

CENTURION, was an officer in the Roman army, who had the command of an hundred men, Matt. viii. 5, &c.

CEPHAS, Ce'phas, *a stone*, or *rock*. Jesus changed Peter's name, John i. 42, from Simon into Cephas, or Keiphas, a Syriac word signifying a stone, which by the Greeks was rendered Petros, and by the Latins Petrus, both signifying the same.

CEREMONY, an assemblage of several actions, forms, and circumstances, serving to render a thing magnificent and solemn. Applied to religious services, it signifies the external rites and manner wherein the ministers of religion perform their sacred functions. In 1646, Mr. Ponce published a history of ancient ceremonies, teaching the rise, growth, and introduction of each rite into the church, and its gradual advancement to superstition. Many of them were borrowed from Judaism, but more from paganism. Dr. Middleton has given a fine discourse on the conformity between pagan and popish ceremonies, which he exemplifies in the use of incense, holy water, lamps, and candles, before the shrines of saints, votive gifts round the shrines of the deceased, &c. In fact, the altars, images, crosses, processions, miracles, and legends, nay, even the very hierarchy, pontificate, religious orders, &c. of the present Papists, he shows, are all copied from their heathen ancestors. An ample and magnificent representation in figures of the religious ceremonies and customs of all nations of the world, designed by Picart, is added, with historical explanations, and many curious dissertations.

It has been a question, whether we ought to use such rites and ceremonies as are merely of human appointment. On one side it has been observed that we ought not. Christ alone is king in his church: he hath instituted such ordinances and forms of worship as he hath judged fit and necessary; and to add to them seems at least to carry in it an imputation on his wisdom and authority, and hath this unanswerable objection to it, that it opens the door to a thousand innovations, as the history of the church of Rome hath sufficiently shown, which are not only indifferent in themselves, but highly absurd, and extremely detrimental to religion. That the ceremonies were numerous under the Old Testament dispensation is no argument; for, say they, 1, We respect Jewish ceremonies, because they were appointed of God; and we reject human ceremonies, because God hath not appointed them. 2, The Jewish ceremonies were established by the universal consent of the nation; human ceremonies are not so. 3, The former were fit and proper for the purposes for which they were appointed; but the latter are often the contrary. 4, The Institutor of the Jewish ceremonies provided for the expense of them; but no provision is made by God to support human ceremonies, or what he has not appointed.

These arguments seem very powerful; but on the other side, it has been observed, that the desire of reducing religious worship to the greatest possible simplicity, however rational it may appear in itself, and abstractedly considered, will be considerably moderated in such as bestow a moment's attention upon the imperfection and infirmities of human nature in its present state. Mankind, generally speaking, have too little elevation of mind to be

much affected with those forms and methods of worship in which there is nothing striking to the outward senses. The great difficulty here lies in determining the length which it is prudent to go in the accommodation of religious ceremonies to human infirmity; and the grand point is, to fix a medium in which a due regard may be shown to the senses and imagination, without violating the dictates of right reason, or tarnishing the purity of true religion. It has been said that the Romish church has gone too far in its condescension to the infirmities of mankind; and this is what the ablest defenders of its motley worship have alleged in its behalf. But this observation is not just; the church of Rome has not so much accommodated itself to *human weakness*, as it has abused that *weakness*, by taking occasion from it to establish an endless variety of ridiculous ceremonies, destructive of true religion, and only adapted to promote the riches and despotism of the clergy, and to keep the multitude still hoodwinked in their ignorance and superstition. How far a just antipathy to the church *puppet-shows* of the Papists has unjustly driven some protestant churches into the opposite extreme, is a matter that certainly deserves a serious consideration.

CERINTHIANS, a sect of heretics, so called from Cerinthus their founder, who published their doctrines even in the days of the apostles. Their notions were chiefly these: that the world was made by an inferior being; that Jesus and Christ were distinct persons; that Jesus was the son of Mary and Joseph by natural generation; that Christ came down to dwell in Jesus, at the time of his baptism; that Christ left Jesus at the time of his passion; that Christ did not suffer, but the man Jesus only. The Cerinthians admitted no Gospel but that of St. Matthew; they also rejected the Acts of the Apostles, and the epistles of St. Paul, because Paul was an enemy to the law. St. John is supposed to have written his Gospel for the refutation of this heresy.

CETAB, Ce'tab, one whose sons served in the temple, 1 Esdr. v. 30.

CHABRIS, Chab'ris, a governor of Bethulia, Judith viii. 10.

CHADIAS, Cha'di-as, a place mentioned 1 Esdr. v. 20.

CHAFF, the refuse of winnowed corn, Psa. i. 4. Wicked men are compared to chaff, Matt. iii. 12, Hos. xiii. 3: false doctrines, Jer. xxiii. 28.

CHALCEDONY, Chal-ce-do'ny, in natural history, a genus of semi-pellucid gems of an even texture, and a semi-opaque and crystalline basis, variegated with different colours in the form of clouds. This stone is found in Iceland, the Ferro islands, and other parts, Rev. xxi. 17.

CHALCOL, Chal'col, a person celebrated for wisdom, 1 Kings iv. 31.

CHALDÆA, Chal-dæ'a, a country of Asia, known in the most ancient times by the name of Shinar, Shinaar, &c. It lies between 30 and 35 degrees of north latitude; and was bounded, according to Ptolemy, on the north, by Mesopotamia; on the east, by the Tigris; on the west by Arabia Deserta; and on the south, by the Persian Gulf, and part of Arabia Felix. The metropolis of Chaldæa was Babylon, whence the country more immediately in the neighbourhood of this city, was generally by profane writers termed Babylonia. The name Chaldæa is no where to be met with in the Hebrew text; the Hebrew word being *Chasdim*, Gen. xi. 31, whence Josephus thinks the name Chaldæa was derived, and which Wells is of opinion was taken from Chesed, one of the sons of Nahor, Abraham's brother.

CHALDÆANS, Chal-dæ'ans, the inhabitants of Chaldæa, or Babylonians. But the *Chaldeans*, so called in a strict sense, were a society of pretenders to great learning, priests, philosophers, astronomers, astrologers, soothsayers, &c. And in respect to their claim to learning and supernatural knowledge, they were distinguished from the other Babylonians, and are said to have inhabited a region peculiar to themselves, near the Arabians and the Persian Gulf.

Many of the Babylonians, however, besides these termed Chaldeans, applied themselves to the study of the arts, and must have been at least good mathematicians and mechanics, as appears by the immense buildings they reared, which certainly could not have been erected without great skill in several branches of the mathematics and of geometry.

CHAMOIS, *rupicapra*, in zoology, a species of goat, to which genus of animals its horns evidently refer it, though otherwise its whole form has the appearance of the deer. The horns are erect, and hooked, about six or seven inches long; both the males and females have them: the whole body is covered with a deep fur, waved and somewhat curled at the inner part of the ears. It is of the skin of this creature that the chamois-leather is made. This animal was declared clean by the law of Moses, Deut. xiv. 5.

CHANES, Cha'nes, or *Hanes*. A garrison on the borders of Egypt, Isa. xxx. 4.

CHANNUNEUS, Chan-nu-ne'us, one whose family returned from the Babylonish captivity, 1 Esdr. viii. 48.

CHAPEL, a place of worship. There are various kinds of chapels in Britain. 1, Domestic chapels, built by noblemen or gentlemen for private worship with their own families. 2, Free chapels, such as were founded by kings of England. They are free from all episcopal jurisdiction, and only to be visited by the founder and his successors, which is done by the lord chancellor: yet the king may license any subject to build and endow a chapel, and by letters patent exempt it from the visitation of the ordinary. 3, Chapels in universities, belonging to particular universities. 4, Chapels of ease, built for the ease of one or more parishioners, that dwell too far

from the church, and are served by inferior curates provided for at the charge of the rector, or of such as have benefit by it, as the agreement or custom is. 5, Parochial chapels, which differ from parish churches only in name: they are generally small, and the inhabitants within the district few. If there be a presentation *ad ecclesiam* instead of *capellam*, and an admission and institution upon it, it is no longer a chapel, but a church and chapel for themselves and families. 6, Chapels which adjoin to any part of the church: such were formerly built by honourable persons as burying places. 7, The places of worship belonging to the Calvinistic or Arminian Methodists are also generally called chapels though they are licensed in no other way than the meeting-houses of the Protestant Dissenters.

CHAPLAIN, a person who performs Divine service in a chapel, or is retained in some family to perform Divine service. As to the origin of chaplains, some say the shrines of relics were anciently covered with a kind of tent, cape, or *capella*, i. e. little cape; and that hence the priests who had the care of them were called chaplains. In time, these relics were reposited in a little church, either contiguous to a larger, or separate from it; and the name *capella*, which was given to the cover, was also given to the place where it was lodged; and hence the priests who superintended it came to be called *capellani*.

According to a statute of Henry VIII. the persons vested with a power of retaining chaplains, together with the number each is allowed to qualify, are as follow: an archbishop eight; a duke or bishop six; marquis or earl five; viscount four; baron, knight of the garter, or lord chancellor three; a duchess, marchioness, countess, baroness, the treasurer or comptroller of the king's house, clerk of the closet, the king's secretary, dean of the chapel, almoner, and master of the rolls, each of them two; chief justice of the king's bench, and ward of the cinque ports, each one. All these chaplains may purchase a license or dispensation, and take two benefices, with cure of souls. A chaplain must be retained by letters testimonial under hand and seal, for it is not sufficient that he serve as chaplain in the family.

In England there are forty-eight chaplains to the king, who wait four each month, preach in the chapel, read the service to the family, and to the king in his private oratory, and say grace in the absence of the clerk of the closet. While in waiting, they have a table and attendance, but no salary. In Scotland the king has six chaplains, with a salary of 50*l.* each; three of them having, in addition, the deanery of the chapel-royal divided among them, making up above 100*l.* to each. Their only duty at present is to say prayers at the election of peers for Scotland to sit in parliament.

CHARAATHALAR, Cha-ra-ath'a-lar, one whose family returned from the Babylonish captivity, 1 Esdr. v. 36.

CHARACA, Cha'ra-ca, a city of the tribe of Gad, from whence Judas Maccabeus drove Timotheus, 2 Mac. xii. 17.

CHARASHIM, Cha'ra-shim, a valley in Judea, 1 Chron. iv. 14.

CHARCUS, Char'cus, one whose sons returned from the Babylonish captivity, and were servants of the temple, 1 Esdr. v. 32.

CHAREA, Cha're-a, one whose family returned from captivity, 1 Esdr. v. 32.

CHARGER, *a large dish, a platter*, in which meat is brought to the table.

CHARIOTS *of war*. The Scripture speaks of two sorts of these chariots, one was for princes and generals to ride in, the other to break the enemies battalions, by letting loose these chariots among them, armed with iron, which made dreadful havoc among the troops. The most ancient chariots of which we have any knowledge are Pharoah's, which were drowned in the Red Sea, Exod. xiv. 7. The Canaanites, whom Joshua engaged at the waters of Merom, had cavalry and a multitude of chariots, Josh. xi. 4. Sisera, the general of Jabin, king of Hazor, had 900 chariots of iron in his army, Judg. iv. 3. The tribe of Judah could not get possession of the lands of their partition, because the ancient inhabitants of the country were strong in chariots of iron, *ibid.* i. 19. The Philistines, in the war carried on by them against Saul, had 30,000 chariots and 6,000 horsemen, 1 Sam. xiii. 5. David, having taken 1,000 chariots of war from Hadadezer, king of Syria, hamstrung the horses, and burnt 900 chariots, reserving only 100 to himself, 2 Sam. viii. 4.

It does not appear that the Hebrews ever made use of chariots in war. Solomon had a considerable number of them, but we know of no military expedition wherein they were employed by him; he had, says the Scripture, 1 Kings x. 26, 1,400 chariots, and 12,000 horses. As Judea was a very mountainous country, chariots could be of no great use there, but in the plains; and the Hebrews often rendered them useless by fighting on the mountains; and from hence, in all probability, it happened that they never used them.

In the books of Maccabees there is mention made of chariots armed with scythes, which the kings of Syria led against Judea. The kings of the Hebrews, when they went to war, were themselves generally mounted in chariots: hence they fought, and issued out their orders; and there was always a second chariot empty, which followed each of them, that if the first was broken, he might ascend the other, 2 Chron. xxxv. 24. Chariots were sometimes consecrated to the sun; and the Scripture observes, 2 Kings xxiii. 11, that Josiah burnt those which had been dedicated to the sun by his predecessors. This superstitious custom was borrowed from the

heathens, and principally from the Persians, who had horses and chariots consecrated to the sun.

CHARITY, one of the three grand divine graces, consisting, in the love of God and our neighbour, or the habit or disposition of loving God with all our heart, and our neighbour as ourselves. "Charity," says an able writer, "consists not in speculative ideas of general benevolence floating in the head, and leaving the heart, as speculations often do, untouched and cold; neither is it confined to that indolent good-nature which makes us rest satisfied with being free from inveterate malice, or ill will to our fellow-creatures, without prompting us to be of service to any. True charity is an active principle. It is not properly a single virtue; but a disposition residing in the heart as a fountain; whence all the virtues of benignity, candour, forbearance, generosity, compassion, and liberality, flow as so many native streams. From general good-will to all, it extends its influence particularly to those with whom we stand in nearest connexion, and who are directly within the sphere of our good offices. From the country or community to which we belong, it descends to the smaller associations of neighbourhood, relations, and friends; and spreads itself over the whole circle of social and domestic life. I mean not that it imports a promiscuous undistinguishing affection, which gives every man an equal title to our love. Charity, if we should endeavour to carry it so far, would be rendered an impracticable virtue, and would resolve itself into mere words, without affecting the heart. True charity attempts not to close our eyes to the distinctions between good and bad men; nor to warm our hearts equally to those who befriend and those who injure us. It reserves our esteem for good men, and our complacency for our friends. Towards our enemies, it inspires forgiveness and humanity. It breathes universal candour and liberality of sentiment. It forms gentleness of temper, and dictates affability of manners. It prompts corresponding sympathies with them who rejoice and them who weep. It teaches us to slight and despise no man. Charity is the comforter of the afflicted, the protector of the oppressed, the reconciler of differences, the intercessor for offenders. It is faithfulness in the friend, public spirit in the magistrate, equity and patience in the judge, moderation in the sovereign, and loyalty in the subject. In parents it is care and attention; in children it is reverence and submission. In a word, it is the soul of social life. It is the sun that enlivens and cheers the abodes of men: not a meteor which occasionally glares, but a luminary, which, in its orderly and regular course, dispenses a benignant influence."

CHARM. See DIVINATION.

CHARMIS, CHAR'MIS, a governor of Bethulia, Judith vi. 15.

CHARRAN, CHAR'RAN, *a singing*, or *calling out*, or *the heat of wrath*. The country of Mesopotamia in Asia, Acts vii. 4.

CHASEBA, CHAS'E-BA, one who returned from captivity, 1 Esd. v. 31.

CHEBAR, CHE'BAR, *strength*, or *power*. A river of Chaldea, Ezek. i. 1. It is thought to have risen near the head of the Tigris, and to have run through Mesopotamia, to the south-west, and emptied itself into the Euphrates.

CHEDORLAOMER, CHED-OR-LA'O-MER, *a generation of servitude*, or *the roundness of the sheaf*. A king of the Elamites, who were either Persians, or people bordering upon the Persians. This was one of the four confederated kings, who made war upon the five kings of the Pentapolis of Sodom; and who, after having defeated them, and made themselves masters of a great booty, were pursued and dispersed by Abraham, Gen. xiv.

Chedorlaomer, after having for twelve years kept five kings subject to his dominion, viz. Bera, king of Sodom, Birsha, king of Gomorrah, Shinab, king of Admah, Shemebar, king of Zeboim, and the king of Bala, which is Zoar, they at last revolted from him in the year of the world, 2091. Chedorlaomer gathered a great army, and entering into a confederacy with Amraphel, king of Shinar, Arioch, king of Ellasar, and with Tidal, king of nations, they marched with their troops towards the land of Canaan: in their way, they attacked some people of the countries beyond Jordan, such as the Rephaims, giants, who possessed the land lying between the brook Jabbok and Arnon. They took and pillaged Ashteroth. They likewise defeated the Zuzims in Ham, and the Emims in Shaveh-Kirjathaim. Lastly, they routed the Horites in Mount Seir, and carried on the conquests into El-Paran in Arabia Petræa. From thence they returned towards Kadesh-Barnea, where is the fountain of Mishpat, and ravaged the country of the Amalekites who inhabited part of Arabia Petræa, and defeated the Amorites, whose settlement was at Hazezon-tamar. Thus these four allied princes destroyed the power of all the people bordering upon Sodom and Gomorrah, in order that these cities, having no more assistance to expect from this quarter, might not be able to escape their vengeance. The five revolted kings, seeing the allies drawing towards their city, took the field with their army, A. M. 2092, and put it in order of battle in the plain where their towns were situated. Now there were many pits in this valley, out of which people got bitumen, a circumstance which might have rendered access to their cities more difficult and dangerous to the enemy's horse. Here the battle was fought, and the kings of Sodom, Gomorrah, Zeboim, Admar, and Zoar, were put to flight. One part of their army was cut to pieces, and the other fled to the neighbouring mountains, leaving their cities a prey to the conquerors. These were

pillaged, and the enemy, enriched with the spoil and captives, returned by the way of the Euphrates.

Through the defeat of the five kings, by Chedorlaomer and his allies, Lot, who had retired to Sodom, was involved in the calamity of this city. He was plundered of all he had, and carried away with the captives: hereupon one who had preserved himself by flight, went and gave information to Abraham of what had happened. Abraham immediately armed *his trained servants*, says the Scripture, *born in his own house*, three hundred and eighteen, pursued Chedorlaomer and his allies unto Dan, and there routed them, as has been already related under the article ABRAHAM.

CHEEK, a part of the face, too well known to need explanation. See Matt. v. 39, Luke vi. 29; in which texts the expressions are manifestly metaphorical, and refer to personal injuries of a slight though provoking kind.

CHELAL, CHE'LAL, an Israelite who returned from Babylon, and put away the wife whom he had taken contrary to the law, Ezra x. 30.

CHELCIAS, CHEL'CI-AS, the father of Susannah, Baruch i. 7.

CHILLUB, CHIL'LUB, one who returned from captivity.

CHELMON, CHEL'MON, a city opposite to Esdraelom, Judith vii. 3.

CHELOD, CHE'LOD, a person mentioned Judith i. 6.

CHELUB, CHE'LUB, a descendant from Asher, 1 Chron. iv. 11.

CHELLIANS, CHEL'LI-ANS, a people mentioned Judith ii. 23.

CHELLUB, CHEL'LUB, the name of a place, Ezra x. 35.

CHELUBAI, CHE'LU-BAI, a son of Hezron, 1 Chron. ii. 9.

CHEMARIMS, CHEM'A-RIMS, *black*, or *blackness*. A word which occurs only once in our version of the Bible, viz. in Zeph. i. 4. But this word is frequently to be met with in the Hebrew Bible, and is generally translated *the priests of the idols*, or *priests clothed in black*, because כמר, signifies *black*, or *blackness*, as they might have been arrayed in black vestments; and the best commentators are of opinion, that by this word we are to understand the priests of the false gods, and in particular the worshippers of fire, because they were, as they say, dressed in black. St. Jerom, in his second book on 2 Kings xxiii. 5, renders it *Aruspices, sooth-sayers*, but he renders the same word in Hos. x. 5, Zeph. i. 4, *Æditui, churchwardens. Camar*, in Arabic, signifies the moon: Isis is the same deity.

CHEMOSH, CHE'MOSH, an idol of the ancient Moabites, Num. xxi. 29. This word comes from a root which, in Arabic, signifies *to make haste*, and from hence some have imagined, that it is the same with the sun, whose motion is supposed to be so hasty and rapid. While others, from the same resemblance of the Hebrew word *Chamos* with the word Comos, have rather thought it to be Bacchus, or the god of drunkenness; but in either acceptation it may be supposed to represent either Noah or Lot. St. Jerom takes this deity to be the same with Baal-Peor, in which opinion the learned Vossius agrees with him: but he fancies it to be the Comos of the Greeks. To this idol Solomon erected an altar upon the mount of Olives, 1 Kings xi. 7.

CHENAANAH, CHE-NA'A-NAH, *broken in pieces*. The name of an artificer of King Ahab, 1 Kings xxii. 11.

CHENANI, CHEN'A-NI, the name of a Levite, Neh. ix. 4.

CHENANIAH, CHEN-A-NI'AH, *preparation*, or *strength*. A chief of the Levites, and master of the temple music, 1 Chron. xv. 22.

CHEPHAR-HAAMMONAI, CHEPH'AR-HA-AM-MO'NAI, a city of the Gibeonites, given to the tribe of Benjamin, Josh. xviii. 24.

CHEPHIRAH, CHEPH'I-RAH. See the above, Josh. ix. 17.

CHERAN, CHE'RAN, *anger*. A descendant of Esau, Gen. xxxvi. 26.

CHEREAS, CHE'RE-AS, a governor of Gazara, 1 Esdr. v. 29, 2 Mac. x. 32, 37,

CHERETHIMS, CHER'E-THIMS, Philistines, so named, Ezek. xxv. 16. And they are also called CHERETHITES, 1 Sam. xxx. 14. It has been a question whence the Philistines or Cherethites came, when they removed into Palestine, but this point has been already considered under the article CAPHTOR.

David, and some of the kings of Judah, his successors, had foreign guards called Cherethites and Pelethites, 2 Sam. xv. 18, xx. 7. Calmet, in his comment on 2 Samuel, is clearly of opinion, that they were of the Philistines' country, but several of the expositors of our country have attempted to prove the contrary. The sum of their arguments is as follows. That these guards were soldiers is evident from their being mentioned as present at the proclamation of King Solomon against Adonijah, which could not conveniently have been done without some armed force to protect the persons that proclaimed him. And that they were not common soldiers, but the constant guards of David's person, is manifest from the title of Σωματοφυλακες, *keepers of the body*, which Josephus gives them. Some are of opinion, that they were men of a gigantic stature, but we find no ground for that, though they were doubtless robust men, and of known fidelity to their prince. Others again think, that they were Philistines: but it is hardly to be supposed that David would have any of these hated, uncircumcised people to be his body-guard; neither can we believe that the Israelitish soldiers would have taken it patiently to see

foreigners of that nation put in such places of honour and trust. Cherethite, however, is certainly but another name for Philistine, as appears from Zeph. ii. 5; and therefore, the question is, how came any of the subjects of David to be called by that name? The answer is obvious. They were so called, because they went at first with him into Philistia, and continued there with him all the time that he was under the protection of Achish. These were the persons who accompanied him from the beginning, in his utmost distress, and clave to him in all his calamities; and therefore it is no wonder if men of such approved fidelity were made choice of for his bodyguard; nor is it any uncommon thing in history for legions or bands of soldiers to take their names, not from the place of their nativity, but from their residence, and very frequently from the name of their captain or commander: since, therefore, in 1 Chron. xii. 3, we find mention made of one Pelet, the son of Azmaveth, who resorted to David while he was at Ziglag, but still under the protection of Achish, it is but supposing him to be their captain, and then we come to the reason why they were called Pelethites, unless we suppose them rather denominated from Peleth, son of Jonathan, who was of the king's own tribe.

CHERITH, Che'rith, a brook beyond Jordan, that falls into the river below Bethshan. Near this brook, and in the valley through which it runs, the prophet Elijah lay concealed for some time, to avoid the persecution of Jezebel; and here the ravens every morning brought him bread and flesh, 1 Kings xvii. 3, 4.

CHERUB, כרוב, plural כרובים, *cherubim*. It appears from Gen. iii. 29, that this is the name of an order of angels in the heavenly hierarchy, and probably the next to that of the *seraphim*. See Isa. vi. 2, 6. But the expression in the Scriptures generally signifies those figures which Moses was commanded to make and place at each end of the mercy-seat, or propitiatory, which covered the ark in the most holy place of the Jewish tabernacle and temple. See Exod. xxv. 18, 19. The original meaning of the term, and the shape or form of these, any farther than that they were (*alata animata*,) winged creatures, is not certainly known. The word, in Hebrew, is sometimes taken for a calf or ox; and Ezekiel, ch. x. 14, sets down the face of a *cherub* as synonymous to the face of an ox. The word *cherub*, in Syriac and Chaldee signifies to *till* or *plough*, which is the proper work of oxen. Cherub also signifies *strong* and *powerful*. Grotius says, they were figures much like that of a calf; and Bochart, likewise, thinks that they were more like the figure of an ox than any thing besides, and Spencer is of the same mind. But Josephus says, they were extraordinary creatures of a figure unknown to mankind. The opinion of many, however, taken it seems from Ezekiel. ch. i. ix. x. is, that they were figures composed of various creatures, as a *man*, a *lion*, an *ox*, an *eagle*. But certainly we have no proof that the figures placed in the *holy of holies*, in the tabernacle, were precisely of the same form with those described by Ezekiel. Be this as it may, we know that as they were two in number, one at each end of the mercy-seat, which, with the ark, was placed exactly in the middle, between the north and south sides of the tabernacle; so their wings were stretched out in such a manner, that one wing of each cherub touched the side of the tabernacle on which it was respectively placed, and the other wings met together over the middle of the ark and the propitiatory. And their faces were turned inward, one toward another: a posture which gave to the whole work of the ark, mercy-seat, and cherubim, the form of a seat, which represented the throne of God.

Now it was here that atonement was made, and that God was rendered propitious by the high priest sprinkling the blood upon it and before it, Lev. xvi. 14, 15. Here the glory of God appeared, and here he met with his high priest, and by him with his people, and from hence he gave forth his oracles, whence the whole was called דביר, the oracle. These cherubim, it must be observed, had feet whereon they stood, 2 Chron. iii. 13, and these feet were joined, in one continued beaten work, to the ends of the mercy-seat which covered the ark, so that they were wholly over or above it. Those in the tabernacle were of beaten gold, being but of small dimensions, Exod. xxv. 18; but those in the temple of Solomon were made of the wood of the olive-tree overlaid with gold. For they were very large, extending their wings to the whole breadth of the oracle, which was twenty cubits, 1 Kings vi. 23—28, 2 Chron. iii. 10—13. They are called *cherubim of glory*, not merely or chiefly on account of the matter or formation of them, but because they had the glory of God, or the glorious symbol of his presence, the *Shekinah*, as it was termed, resting between them. By this glory abiding in the inward tabernacle, and by the figures of the cherubim, representing, it seems, the angels who surround the manifestation of the Divine presence in the world above, that tabernacle was rendered a fit image of the court of heaven, in which light it is considered every where in the epistle to the Hebrews. See ch. iv. 14, viii. 1, ix. 8, 9, 23, 24, xii. 22, 23.

These cherubim, it is true, have been considered by some of late, especially by the disciples of Mr. Hutchinson, as designed emblems of Jehovah himself, or rather of the Trinity of persons in the Godhead, with man taken into the Divine essence. But that God, who is a pure Spirit, without parts or passions, perfectly separate and remote from all matter, should command Moses to make material and visible images or emblematical re-

presentations of himself, seems highly improbable; especially considering that he had repeatedly, expressly, and solemnly forbidden every thing of this kind, in the second commandment of the moral law, delivered from Sinai, amidst thunder and lightning, burning fire, *blackness, darkness, and tempest*, pronouncing with an audible and awful voice, while the *whole mount quaked greatly, and the sound of the trumpet waxed louder and louder, Thou shall not make unto thee any graven image, or any likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: Thou shalt not bow down*, &c. Hence the solemn caution of Moses, Deut. iv. 15, &c. *Take ye good heed unto yourselves, (for ye saw no manner of similitude on the day the Lord spake unto you in Horeb out of the midst of the fire,) lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female—of any beast that is on the earth—of any winged fowl that flieth in the air—of any thing that creepeth on the ground —of any fish that is in the waters.* Hence God's demand by his prophet, *To what will ye liken me, or shall I be equal, saith the Holy One?* And hence the censure of the inspired penman, Psa. cvi. 20, *They changed their glory into the similitude of an ox that eateth grass.* Add to this, that in most or all of the places where the *cherubim* are mentioned in the Scriptures, God is expressly distinguished from them. Thus, Gen. iii. 24, *He* (the Lord) *placed at the east of the garden, cherubim, and a flaming sword.* Psa. xviii. 10, *He rode on a cherub and did fly.* Psa. xcix. 1, *He sitteth between the cherubim.* Psa. lxxx. 1, *He dwelleth between the cherubim.* And Ezek. ix. 3, we read of *the glory of the God of Israel going up from the cherub whereupon he was to the threshold of the house.* And again, ch. x. 4, *The glory of the Lord went up from the cherub—and the court was full of the brightness of the Lord's glory.* And again, ver. 18, *The glory of the Lord departed from off the threshold, and stood over the cherubim.* In all these passages the glory of the Lord, that is, the Shekinah, the glorious symbol of his presence, is distinguished from the cherubim, and not the least intimation is given in these passages, or in any others, of the Scripture, that the cherubim were *images* or *emblematical representations of him.* It seems much more probable that, as Dr. Owen, Dr. Macknight, Mr. Peirce, and many other eminent divines, have supposed, that they represented the angels who surround the Divine presence in heaven. Accordingly they had their faces turned towards the mercy-seat, where God was supposed to dwell, whose face the angels in heaven always behold, and upon whom their eyes are continually fixed to observe and receive his commands; as they are also upon Christ, the true propitiatory, which mystery of redemption *they desire*, St. Peter tells us, *to look into*, 1 epist. i. 12: a circumstance evidently signified by the faces of the cherubim being turned inward, and their eyes fixed on the mercy-seat. The cherubim being considered in this light, if the faces of the different animals mentioned by Ezekiel were really included in each of the figures placed at the ends of the propitiatory, which certainly may be questioned, they must have been intended to be emblematical of those qualities of *knowledge, courage, diligence*, and *activity*, which doubtless are found in all the angels. As to the living creatures, (improperly rendered *beasts* in our translation,) exhibited Rev. iv. 7, they appear to have been intended as an hieroglyphical representation, not of the qualities of angels, or spirits departed in the Lord, but of those of real Christians: the first a *lion*, signifying their undaunted courage, manifested in meeting with confidence the greatest sufferings: the second a *calf*, or *ox*, emblematical of unwearied patience; the third with the face of a man, representing prudence and compassion; the fourth, a flying eagle, signifying activity and vigour. The four qualities thus emblematically set forth in these four living creatures, viz. *undaunted courage, unwearied patience* under sufferings, *prudence* united with *compassion*, and *vigorous activity*, are found, more or less, in the true members of Christ's church in every age and nation. Possibly, however, that emblematical representation might be intended to intimate also "that these qualities would especially prevail in succeeding ages of the church, in the order in which they are here placed; that is, that in the first age, true Christians would be eminent for the courage, fortitude, and success wherewith they should spread the Gospel; that in the next age they would manifest remarkable patience in bearing persecution, when they should be *killed all the day*, like calves, or oxen, appointed for the slaughter: that in the subsequent age or ages, when the storms of persecution were blown over, and Christianity was generally spread through the whole Roman empire, knowledge and wisdom, piety and virtue, should increase, and the church should wear the *face of a man*, and excel in prudence, humanity, love, and good works; and that in ages still later, being reformed from various corruptions in doctrine and practice, and full of vigour and activity, it should carry the Gospel, as upon the wings of a *flying eagle*, to the remotest nations under heaven, *to every kindred and tongue, and people.* See Benson's Commentary on Rev. iv. 6, 7.

2. CHERUB, one of the Israelites who returned from Babylon, and was unable to prove his genealogy, Ezra ii. 59.

CHESALON, CHES'A-LON, a city in the tribe of Judah, Josh. xv. 10.

CHESED, CHESED, *a devil, a destroyer*, or *a breast.* Father of the Casedim, or Casdim, the Hebrew words for the Chaldeans. Chesed was the son of Nahor and Milcah, Gen.

xxii. 22. But it is probable, that the Chaldeans came from some other Chesed.

CHESIL, CHE'SIL, a city in the tribe of Judah, Josh. xv. 30.

CHESNUT-TREE, is by Linnæus made a species of the fagus, or beech-tree, which, not being mentioned in Scripture, does not come under our consideration. Jacob is said to have taken rods of green poplar, hazel, and chesnut-tree, and to have pilled white streaks in them, which being done, he set them in the gutters, in the watering-troughs, where the flocks came to drink, which, conceiving before the rods, brought forth cattle ring-straked, speckled and spotted, Gen. xxx. 37—39.

CHESULLOTH, CHES'UL-LOTH, a city situated on the side of Mount Tabor, Josh. xix. 18.

CHEZIB, CHE'ZIB, a place mentioned Gen. xxxviii. 5, and thought to have been the same as Achzib, Josh. xv. 44, Mic. i. 14.

CHIDON, CHI'DON, the threshing-floor of Chidon is the place where Uzzah was suddenly struck dead, for having imprudently laid his hand upon the ark, which tottered in the cart 1 Chron. xiii. 9. In 2 Samuel, vi. 6, this place is called the threshing-floor of Nachon. We do not know whether the names of Nachon and Chidon are the names of men or places.

CHILD, CHILDREN: the Jewish law looked upon children as the proper goods of their parents, who had power to sell them for seven years, as their creditors had to compel them to do it for the payment of debts. When a father died insolvent, such persons as he was indebted to took away as many of his children as were, by estimation, equivalent to the money owing. Thus the poor widow, whose oil was multiplied to such a quantity by Elisha, as enabled her to pay her husband's debts, we find, 2 Kings iv. 1, complaining to the prophet, that her husband being dead, the creditor was come to take away her two sons for bondmen, Joel, ch. iii. 3, complains, *They have cast lots for my people, and have given a boy for a harlot, and sold a girl for wine that they might drink.* The Tartars, Turks, and Cossacks, sell the children they take, sometimes very low. Not only has this been done in Asia, where examples of it are frequent; our Europe has seen such desolations. When the Tartars came into Poland they carried off all they were able, and sold some of them as low as a crown. In Mingrelia they sell them for provisions and wine.

Persons who are almost of age are often called children; thus Joseph is called a child, Gen. xxxvii. 30, though he was at least sixteen years old; and Benjamin, at the age of above thirty, is still called a little child, *ibid.* xliv. 20. Likewise men of full age, have often the name of children given them. *The child shall die an hundred years old*, says Isaiah, ch. lxv. 20, or, as the words should rather be translated, He that dies a hundred years old shall die a child.

*Children*, or *sons of God*, is an expression sometimes used to denote angels, Job i. 6, ii. 1. Good men, in opposition to the wicked, are sometimes thus distinguished; for instance, the children of Seth's family, in opposition to the race of Cain, Gen. vi. 2. Judges and magistrates are likewise termed children of God, Psa. lxxxii. 6. In the New Testament believers are commonly called the children of God, by virtue of their adoption and regeneration, and the prerogative which Christ procured for them, by the merits of his death and sufferings, John i. 12, Rom. viii. 14, and Gal. iii. 26.

*Children*, or *sons of men*, is a name given to the descendants of Cain, who lived before the deluge, and in particular to the giants, those violent and corrupt men, who, before the deluge, had corrupted their ways, and drew down the most terrible effects of God's wrath upon the earth. Afterward the wicked Israelites were frequently called the *sons of men.* Psa. iv. 2, xii. 1, lvii. 4. But very often by *sons of men*, mankind are to be understood, without any censure intended. See Psa. viii. 4, xi. 4, cxlv. 12.

CHILEAB, CHI-LE'AB, *perfection of the father.* The son of King David and Abigail, 2 Sam. iii. 3.

CHILION, CHI-LI'ON, *finished, complete, wasted*, or *perfect.* The son of Elimelech and Naomi, of Bethlehem in Judah, Ruth i. 1—5.

CHILMAD, CHIL'MAD, *teaching*, or *learning.* A city of Arabia, Ezek. xxvii. 23.

CHIMHAM, CHIM'HAM, the son of Barzillai, the Gileadite. He followed David, who bestowed great presents on him, 2 Sam. xix. 37, 38.

2. CHIMHAM is also the name of a place near Bethlehem, perhaps so called from the last mentioned person, Jer. xli. 17.

CHIMNEY, this word occurs only in Hos. xiii. 3. Neither Jews, Greeks, nor Romans, had chimneys like ours, except in rare cases. The Jews seldom made fires for warming themselves, because the climate was warm enough. If, however, they found a fire necessary, they laid coals upon the hearth, or in a foot stove, and the smoke was discharged through an opening in the roof of the house.

CHIOS, CHI'OS, *open*, or *opening.* An island in the Archipelago, next to Lesbos. It is over against Smyrna, and not more than four leagues distant from the Asiatic continent. From Troas St. Paul went on foot to Assos, where, with St. Luke and the rest of the company that were come thither by sea, he embarked, and from thence came to Mitylene: then passing by Chios, he arrived at Samos, Acts xx. 15. The place is now called Scio.

CHISLEU, or CASLEU, or CISLEU, *rashness, confidence.* The third month of the Jewish civil year, and ninth of their sacred, answering to November and December, Neh. i. 1. It contains thirty days. On the 6th day of this month the Jews fast for the burning of Jeremiah's roll by King Jehoiakim; on the 7th,

they observe a feast of joy for the death of Herod the Great; on the 15th, they fast for the profanation of the temple by Antiochus; on the 21st they have a festival, pretending to be for Alexander's delivering up the Samaritans into their power; on the 25th, they observe the feast of dedication, to commemorate the purging of the temple by Judas Maccabeus.

CHISLON, CHIS'LON, *hope*, or *trust*. Father of Elidad, Num. xxxiv. 21.

CHISLOTH-TABOR, CHIS'LOTH-TA'BOR, *fears*, or *purity*. A city of Palestine, in the tribe of Zebulun, Josh. xix. 12.

CHITTIM, CHIT'TIM, *those that bruise*, or *gold*. Le Clerc and Calmet, in their comments upon Gen. x. 4, have shown that Chittim is the same with Macedonia, peopled by Chittim, the son of Javan, and grandson of Noah. It is probable, therefore, that Isaiah, ch. xxiii. 1, &c. is speaking of the destruction of Tyre by Alexander the Great, rather than of that effected by Nebuchadnezzar, because he foretels it should come from the land of Chittim. Basnage, however, by the word Chittim, understands the Cutheans, inhabitants of Susiana, near Babylon, and subjects to Nebuchadnezzar, who marched under the conduct of this prince, and contributed to the siege of Tyre, with the other nations who composed his army. But it is asked, in what place of Scripture are the Cutheans denoted by the name of Chittim? Bochart supposes the Romans to be meant by Chittim: but the Romans were not concerned in the siege of Tyre, here mentioned by Isaiah; and Tyre under the Roman empire, was not an object worthy of their indignation. It is true that Daniel, xi. 30, speaking of the ships of Chittim, means the Roman fleet; but he may call it the fleet of Chittim, because it lay in a harbour of Macedonia, when it departed to attack Antiochus, under the conduct of Caius Popilius; and of this event Daniel was speaking in the passage cited by Bochart. Josephus, by Chittim, understands the island of Cyprus, as others do the isle of Chios; others, Cilicia; and others again, Achaia. But the author of the first book of Maccabees, understands it of Macedonia: for, ch. i. 1, he calls Alexander king of Chittim; and ch. viii. 5, he says, that Perseus, king of Chittim, was overcome by the Romans. But what seems to put this matter out of all doubt, and clearly to show that by the word Chittim in Scripture Macedonia is understood, is the prophecy of Balaam, Num. xxiv. 25, who says, *And ships shall come from the coast of Chittim, and shall afflict Ashur*. Now, as Le Clerc observes, this place clearly proves that Macedonia is meant by the word Chittim, because the Assyrians were conquered by Alexander and his successors; for the Romans, till very late, did not enter Assyria, not till they were masters of Parthia. But this circumstance seems to have been overlooked by Calmet in his proofs of Chittim being Macedonia.

When Jeremiah, ch. ii. 10, reproaches the Israelites with their inconstancy in the religion of their forefathers, he speaks of Macedonia, and parts adjacent, under the name of the isles of Chittim, after the manner of the Hebrews, who spoke in that way of the peninsulas and maritime countries of Europe.

CHIUN, CHI-UN: this word occurs Amos v. 26, where we read, *Ye have borne the tabernacle of your Moloch, and Chiun, your images, the star of your god which ye made to yourselves*. This passage is quoted by Stephen in the Acts, ch. vii. 42, 43, rather differently, thus: *Ye took the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them*. The Seventy also read Ραιφαν, probably instead of *Chiun*. These words seem to have meant the same idol; and as the passage is cited by Stephen to prove that God gave the Israelites up to worship the host of heaven, it is probable that by *Moloch* is meant the *sun*, which the whole east worshipped in ancient times; called also, as is generally supposed, *Baal*, *Bel*, or *Belus*; *Baal*, the *lord*, (as the expression signifies,) and *Moloch*, the *king* of heaven, being the same. And the other word, *Chiun*, *Remphan*, or *Raiphan*, (as it is expressed in the Septuagint,) may signify the *moon*, as Vossius thinks. Thus Basnage, in his Jewish Antiquities, says, that Moloch was the sun, and Chiun, or Raiphan, the moon. Aben Ezra, Salmasius and Kircher, however, by the last mentioned idol understand Saturn, whose star is called *Keiran* among the Persians and Arabians; Remphan, or Raiphan, denoting the same among the Egyptians. And the two latter assert, that the Seventy, writing in Egypt, changed the word Chiun into Remphan, or Raiphan, because it had the same signification.

CHLOE, CHLO'E, a Christian woman of Corinth, who informed St. Paul of the divisions which then prevailed there on account of Cephas, Apollos, and himself, 1 Cor. i. 11.

CHOBA, CHO'BA, a place in the land of Palestine, Judith iv. 4.

CHOKE, to suffocate by exclusion or interception of air, Matt. xiii. 7, Luke viii. 7, 33. In the two former passages it is applied to corn choked by thorns.

CHORAZIN, CHO-RA'ZIN, a town of Judea, supposed to have stood on the sea of Galilee, and not far from Capernaum, and consequently on the western coast of the sea. Though Chorazin is reckoned among the cities wherein most of our Saviour's miracles had been performed, yet it is never mentioned but by two of the evangelists, Matt. xi. 21, Luke x. 13; and not once in all the Old Testament, except 1 Sam. xxx. 30.

CHOSAMEUS, CHO-SA-ME'US, a person mentioned 1 Esdr. ix. 32.

CHOSEN, εκλεκτος, chosen to a certain dignity or office: see Luke xxiii. 35, which seems an allusion to Isaiah xlii. 1, where the Messiah is called by God, *My Chosen, my Elect*

*One;* and that the ancient Jews understood this prophecy of Isaiah as relative to the Messiah, is apparent, from the Chaldee Targum on the place, which runs thus: *Behold my Servant the Messiah! I will be near him, my Chosen.*

The word also means *approved, excellent:* see Matt. xx. 16, xxii. 14, Luke xviii. 7, Rom. viii. 28, xvi. 13, 2 John 1, 13, 1 Tim. v. 21, in which last text the elect angels are plainly those angels who, when many others fell, kept their first estate, and so are approved by God. St. Clement, in his Epistle to the Corinthians, uses the word in this sense also. By charity were all the elect of God made perfect: without charity nothing is well-pleasing to God.

CHOZEBA, Cho-ze'ba, a town in the tribe of Judah, 1 Chron. iv. 22.

CHRIST, a Greek word which signifies *anointed,* and answers to the Hebrew word *Messiah,* which also means anointed. See 1 Sam. ii. 10, Psa. ii. 2, lxxxiv. 9, lxxxix. 51, Dan. ix. 25, 26, Hab. iii. 13, Matt. i. 16, 17, and a great many more places. This is the name attributed by the Hebrews to that Saviour, and Deliverer, whom they expected, and who was promised to them by the prophets. As the holy unction was given to kings, priests, and prophets, representing the Saviour of the world under the name of Anointed, or Messiah, it was sufficiently evidenced that the offices of king, priest, and prophet, would all eminently meet in him, and that he should exercise them not only over the Jews, but over all mankind; and in a particular manner over all those who should believe in him, and acknowledge him for their Saviour, their King, their Priest, and their Prophet. We shall speak more particularly of Jesus Christ, the true Messiah and Redeemer of mankind, under the article of Jesus Christ.

CHRISTIAN, by Dr. Johnson, is defined, "a professor of the religion of Christ;" but, in reality, a Christian is more than a professor of Christianity. He is one who imbibes the spirit, participates the grace, and is obedient to the laws of Christ. It should seem that the name *Christian,* like that of *Nazarenes* and *Galileans,* was given to the disciples of our Lord in reproach or contempt, as foolishly adhering to one Christ, whom they themselves acknowledged to have suffered an ignominious death. What confirms this opinion is, the place where they were first called Christians, namely, at Antioch in Syria, Acts xi. 26; the inhabitants of which city are observed by Zozimus, Procopius, and Zonorus, to have been remarkable for their scurrilous jesting. I cannot think that this name was given by the disciples to themselves, much less, as some have imagined, that it was imposed on them by Divine authority; in either of which cases surely we should have met with it in the subsequent history of the Acts, and in the apostolic epistles; all of which were written some years after; whereas it is found but in two more places in the New Testament, Acts xxvi. 28, where a Jew is the speaker; and in 1 Pet. iv. 16. The words of Tacitus, when speaking of the Christians persecuted by Nero, are remarkable: "Vulgus Christianos appellabat. Auctor nominis ejus, *Christus, Tiberio* imperitante, per procuratorem Pontium Pilatum supplicio affectus erat." "The Vulgar call them Christians. The Author or origin of this denomination, Christus, had, in the reign of Tiberius, been executed by the Procurator, Pontius Pilate." Epiphanius says, that they were called Jesseans, either from Jesse, the father of David, or, which is much more probable, from the name of Jesus, whose disciples they were. They were denominated Christians A. D. 42, or 43.

The first Christians distinguished themselves, in the most remarkable manner, by their conduct and their virtues. The faithful, whom the preaching of St. Peter had converted, hearkened attentively to the exhortations of the apostles, who failed not to instruct them as persons who were entering upon an entire new life. They attended the temple daily, doing nothing different from the other Jews, because it was not yet time to separate from them. But they made a still greater progress in virtue; for they sold all that they possessed and distributed their goods to the wants of their brethren. The primitive Christians were not only remarkable for the constancy of their conduct, but were also very eminently distinguished for the many miraculous gifts and graces bestowed on them, by God.

The Jews were the first and the most inveterate enemies the Christians had. They put them to death as often as they had it in their power; and when they revolted from the Romans, in the time of the emperor Adrian, Barchochebas, who was at the head of that revolt, employed against the Christians the most rigorous punishments, to compel them to blaspheme and renounce Jesus Christ. And we find that even in the third century they endeavoured to get into their hands Christian women, in order to scourge and stone them in their synagogues. They cursed the Christians three times a day in their synagogues; and their rabbins would not suffer them to converse with the Christians on any occasion. Nor were they contented to hate and detest them, but they despatched emissaries all over the world to defame them. They accused them, among other things, of worshipping the sun, and the head of an ass: they reproached them with idleness, and being a useless set of people. They charged them with treason, and with endeavouring to erect a new monarchy against that of the Romans. They affirmed that, in celebrating their mysteries, they used to kill a child, and eat its flesh. They accused them of the most shocking incests, and of intemperance in their feasts of charity.

But the lives and behaviour of the first Christians were sufficient to refute all that was said against them, and evidently demonstrated that these accusations were mere calumny, and the effect of inveterate malice.

Pliny the younger, who was the governor of Pontus and Bythynia, between the years 103, and 105, gives a very particular account of the Christians in that province, in a letter which he wrote to the emperor Trajan, of which the following is an extract: "I take the liberty, Sir, to give you an account of every difficulty which arises to me: I have never been present at the examination of the Christians; for which reason I know not what questions have been put to them, nor in what manner they have been punished. My behaviour towards those who have been accused to me has been this: I have interrogated them, in order to know whether they were really Christians. When they have confessed it, I have repeated the same question to them two or three times, threatening them with death if they did not renounce this religion. Those who have persisted in their confession have been by my orders, led to punishment. I have even met with some Roman citizens guilty of this phrensy, whom, in regard to their quality, I have set apart from the rest, in order to send them to Rome. These persons declare, that their whole crime, if they are guilty, consists in this: That on certain days they assemble before sun-rise, to sing alternately the praises of Christ, as of God; and to oblige themselves, by the performance of their religious rites, not to be guilty of theft or adultery; to observe inviolably their word; and to be true to their trust. This deposition has obliged me to endeavour to inform myself still farther of this matter, by putting to the torture two of their women servants, whom they called deaconnesses; but I could learn nothing more from them than that the superstition of this people is as ridiculous as their attachment to it is astonishing."

It is easy to discover the cause of the many persecutions to which the Christians were exposed during the three first centuries. The purity of the Christian morality, directly opposite to the corruption of the pagans, was, doubtless, one of the most powerful motives of the public aversion. To this may be added, the many calumnies unjustly spread about concerning them by their enemies, particularly the Jews; which occasioned so strong a prejudice against them, that the pagans condemned them without inquiring into their doctrine or permitting them to defend themselves. Besides, their worshipping Jesus Christ as God was contrary to one of the most ancient laws of the Roman empire, which expressly forbade the acknowledging of any god which had not been approved by the senate. But, notwithstanding the violent opposition made to the establishment of the Christian religion, it gained ground daily, and very soon made surprising progress in the Roman empire. In the third century there were Christians in the camp, in the senate, and in the palace; in short, every where but in the temples and the theatres: they filled the towns, the country, and the islands. Men and women of all ages and conditions, and even those of the first dignities, embraced the faith; insomuch that the pagans complained that the revenues of their temples were ruined. They were in such great numbers in the empire, that, as Tertullian expresses it, were they to have retired into another country, they would have left the Romans only a frightful solitude.

Christians may be considered as *nominal* or *real*. There are vast numbers who are called Christians, not because they possess any love for Christ, but because they happened to be born in a Christian country, to be baptized in their infancy, educated by Christian parents, and sometimes attend Christian worship. There are also many whose minds are well informed respecting the Christian system, who prefer it to every other, and who make an open profession of it; and yet, after all, know but little by experience, of the real power of Christianity. A *real Christian* is one whose understanding is enlightened by the truth and grace of God, so that, 1st, He knows himself, his sinfulness and guilt, his depravity and weakness, is deeply humbled thereby, and brought to experience that repentance towards God which is productive of fruit worthy of repentance. 2dly, He knows the Lord Jesus in his person and offices, his love and sufferings, his humiliation and exaltation, so as to believe and confide in him for salvation, present and eternal, and in the declarations and promises of his Gospel,—and that with a faith working by love to God and all mankind,—overcoming the world and sin, and purifying the heart. In consequence of this, 3dly, He is justified from all things past, and has peace with God through our Lord Jesus Christ; yea, is adopted into God's family, born of his Spirit, and constituted his child and his heir; and is therefore begotten again to a lively and joyful hope of the heavenly inheritance. And, 4thly, Being thus created anew in Christ Jesus unto good works and holy tempers, he makes it his continual care to walk in them; revering, honouring, worshipping, trusting in, and living to God alone, whom he embraces as his portion, loves supremely, and is zealous for his glory, and in the defence and support of his cause. His temper is regulated, his powers roused to vigorous action; his thoughts, designs and desires, his intentions and affections, are spiritual and holy; and his general deportment amiable and uniform. In fine, the *true* Christian character exceeds all others as much as the splendour of the meridian sun outshines the feeble light of the glow-worm.

CHRISTIANITY, the religion of Christians.

I. CHRISTIANITY, *foundation of*. Most, if not all, Christians, whatever their particular

tenets may be, acknowledge the Scriptures of the Old and New Testaments as the sole foundation of their faith and practice. But as some particular passages in these books have, through the ambiguity of language, been variously interpreted by different commentators, these diversities have given birth to a multiplicity of different opinions and sects. These, however, or at least the greater number of them, appeal to the Scriptures of the Old and New Testaments as the ultimate standard, the only infallible rule of faith and practice. If asked by what authority these books claim an absolute right to determine the sentiments and consciences of men, with regard to what they should believe, and what they should do, they answer, That all Scripture, whether for doctrine, correction, or reproof, was given by inspiration from God. If again interrogated how these books, which they call *Scripture*, are authenticated, they reply, That the Old and New Testaments are proved to be the Word of God, by evidences both external and internal. See article REVELATION.

II. CHRISTIANITY, *evidences of the truth of.* The external evidences of the authenticity and Divine authority of the Scriptures have been divided into *direct* and *collateral.* The direct evidences are such as arise from the nature, consistency, and probability of the facts related; and from the simplicity, uniformity, competency, and fidelity of the testimonies by which they are supported. The collateral evidences are either the same occurrences, supported by heathen testimonies, or others which concur with and corroborate the history of Christianity. Its *internal* evidences arise either from its exact conformity with the character of God, from its aptitude to the frame and circumstances of man, or from those supernatural convictions and assistances which are through it impressed on men's minds by the immediate operation of the Divine Spirit. We shall endeavour to give some of the chief evidences which have been brought forward, and which every unprejudiced person must confess are unanswerable.

First. Taking the matter merely in theory, it will appear highly probable that such a system as the Gospel should be indeed a Divine revelation.

1. The case of mankind is naturally such as to need a Divine revelation, 1 John v. 19, Rom. i. Eph. iv. 2. There is from the light of nature considerable encouragement to hope that God would favour his creatures with so needful a blessing as a revelation appears to be. 3. We may easily conclude, that if a revelation were given, it would be introduced and transmitted in such a manner as Christianity is said to have been. 4. That the main doctrines of the Gospel are of such a nature as we might generally suppose those of a Divine revelation would be; rational, practical, and sublime, Heb. xi. 6, Mark xii. 29, 1 Tim. ii. 5, Matt. v. 48, x. 29, 30, Phil. iv. 8, Rom. ii. 6, 10.

Secondly. It is in fact certain, that Christianity is indeed a Divine revelation; for, I. The books of the New Testament, now in our hands, were written by the first preachers and publishers of Christianity. In proof of this, observe, 1. That it is certain Christianity is not a new religion, but that it was maintained by great multitudes quickly after the time in which Jesus is said to have appeared. 2. That there was certainly such a person as Jesus of Nazareth, who was crucified at Jerusalem, when Pontius Pilate was governor there. 3. The first publishers of this religion wrote books which contained an account of the life and doctrine of Jesus their Master, and which went by the name of those that now make up our New Testament. 4. That the books of the New Testament have been preserved, in the main, uncorrupted to the present time, in the original language in which they were written. 5. That the translation now in our hands may be depended upon, as, in all things most material, agreeable to the original. Now, II. From allowing the New Testament to be genuine, according to the above proof, it will certainly follow that Christianity is a Divine revelation; for, in the first place, it is exceedingly evident that the writers of the New Testament knew certainly whether the facts they attest were true or false, John i. 3, xix. 27, 35, Acts xxviii. 7, 9. 2. That the character of these writers, so far as we can judge by their works, seems to render them worthy of regard, and leaves no room to imagine they intended to deceive us. The manner in which they tell their story is most happily adapted to gain our belief. There is no air of declamation and harangue; nothing that looks like artifice or design; no apologies, no encomiums, no reflections, no digressions; but the facts are recounted with great simplicity, just as they seem to have happened; and those facts are left to speak for themselves. Their integrity likewise appears in the freedom with which they mention those circumstances which might have exposed their Master and themselves to the greatest contempt among prejudiced and inconsiderate men, such as they knew they must generally expect to meet with, John i. 45, 46, vii. 52, 58, Luke ii. 4, 7, Mark vi. 3, Matt. viii. 20. It is certain that there are, in these writings, the most genuine traces not only of a plain and honest, but a most pious and devout, a most benevolent and generous disposition, as every one must acknowledge who reads their writings. 3. The apostles were under no temptation to forge a story of this kind, or to publish it to the world, knowing it to be false. 4. Had they done so, humanly speaking, they must quickly have perished in it, and their foolish cause must have died with them, without ever gaining any credit in the world. Reflect more particularly on the nature of

those grand facts, the death, resurrection, and exaltation of Christ, which formed the great foundation of the Christian scheme, as first exhibited by the apostles. The resurrection of a dead man, and his ascension into and abode in the upper world, were such strange things, that a thousand objections would immediately have been raised against them; and some extraordinary proof would have been justly required as a balance against them. Consider the manner in which the apostles undertook to prove the truth of their testimony to these facts; and it will evidently appear, that, instead of confirming their scheme, it must have been sufficient utterly to have overthrown it, had it been itself the most probable imposture the wit of man could ever have contrived, Acts iii. ix. xiv. xix. &c. They did not merely assert that they had seen miracles wrought by Jesus, but that he had endowed them with a variety of miraculous powers; and these they undertook to display, not in such idle and useless tricks as sleight of hand might perform, but in such solid and important works as appeared worthy of Divine interposition, and certainly superior to human power. Nor were these things undertaken in a corner, in a circle of friends or dependants; nor were they said to be wrought, as might be suspected, by any confederates in the fraud; but they were done often in the most public manner. Would impostors have made such pretensions as these? or, if they had, must they not immediately have been exposed and ruined? Now, if the New Testament be genuine, then it is certain that the apostles pretend therein to have wrought miracles in the very presence of those to whom their writings were addressed: nay, more, they profess likewise to have conferred those miraculous gifts, in some considerable degrees, on others, even on the very persons to whom they write; and they appeal to their consciences as to the truth of it. And could there possibly be room for delusion here? 5. It is likewise certain that the apostles did gain early credit, and succeeded in a most wonderful manner. This is abundantly proved by the vast number of churches established in early ages at Rome, Corinth, Ephesus, Colosse, &c. 6. That, admitting the facts which they testified concerning Christ to be true, then it was reasonable for their contemporaries, and it is reasonable for us, to receive the Gospel which they have transmitted to us as a Divine revelation. The great thing they asserted was, that Jesus was the Christ, and that he was proved to be so by the prophecies accomplished in him, and the miracles wrought by him, and by others in his name, and by his resurrection from the dead. If we attend to these, we shall find them to be no contemptible arguments; but must be forced to acknowledge, that, the premises being established, the conclusion most easily and naturally follows; and this conclusion, that Jesus is the Christ, taken in all its extent, is an abstract of the Gospel revelation, and therefore is sometimes put for the whole of it, Acts viii. 37, xvii. xviii. 7. The truth of the Gospel has also received farther and very considerable confirmation from what has happened in the world since it was first published. And here we must desire every one to consider what God has been doing to confirm the Gospel since its first publication, and he will find it a farther evidence of its divine original. We might argue at large from its surprising propagation in the world; from the miraculous powers with which not only the apostles, but succeeding preachers of the Gospel, and other converts were endowed; from the accomplishment of the prophecies recorded in the New Testament, and from the preservation of the Jews as a distinct people, notwithstanding the various difficulties and persecutions through which they have passed. We must not, however, forget to mention the confirmation it receives from the methods which its enemies have taken to destroy it; and these have generally been either persecution or falsehood, or cavilling at some particulars in revelation, without entering into the grand argument on which it is built, and fairly debating what is offered in its defence. The cause has gained considerably by the opposition made to it: the more it has been tried, the more it has been approved: and we are bold to say, No honest man, unfettered by prejudice, can examine this system, in all its parts, without being convinced that its origin is divine.

III. Christianity, *general doctrines of.* It must be obvious, says an ingenious author, to every reflecting mind, that, whether we attempt to form the idea of any religion *a priore*, or contemplate those which have been already exhibited, certain facts, principles, or *data*, must be pre-established; from whence will result a particular frame of mind and course of action suitable to the character and dignity of that Being by whom the religion is enjoined, and adapted to the nature and situation of those agents who are commanded to observe it. Hence Christianity may be divided into *credenda*, or doctrines, and *agenda*, or precepts. As the general foundation of his religion, therefore, the Christian believes the existence and government of one eternal and infinite Essence, which for ever retains in itself the cause of its own existence, and inherently possesses all those perfections which are compatible with its nature: such are its almighty power, omniscient wisdom, infinite justice, boundless goodness, and universal presence. In this indivisible essence the Christian recognises three distinct subsistences, yet distinguished in such a manner as not to be incompatible either with essential unity or simplicity of being, or with their personal distinction; each of them possessing the same nature and properties to the same extent. This infinite Being was graciously pleased to

create an universe replete with intelligences, who might enjoy his glory, participate his happiness, and imitate his perfections. But, as these beings were not immutable, but left to the freedom of their own will, degeneracy took place, and that in a rank of intelligences superior to man. But guilt is never stationary. Impatient of itself, and cursed with its own feelings, it proceeds from bad to worse, whilst the poignancy of its torments increases with the number of its perpetrations. Such was the situation of Satan and his apostate angels. They attempted to transfer their turpitude and misery to man, and were, alas! but too successful. Hence the heterogeneous and irreconcilable principles which operate in his nature; hence that inexplicable medley of wisdom and folly, of rectitude and error, of benevolence and malignity, of sincerity and fraud, exhibited through his whole conduct; hence the darkness of his understanding, the depravity of his will, the pollution of his heart, the irregularity of his affections, and the absolute subversion of his whole internal economy. The seeds of perdition soon ripened into overt acts of guilt and horror. All the hostilities of nature were confronted, and the whole sublunary creation became a theatre of disorder and mischief. Here the Christian once more appeals to fact and experience. If these things are so, if man be the vessel of guilt, and the victim of misery, he demands how this condition of things can be accounted for? how can it be supposed that a being so wicked and unhappy should be the production of an infinitely good and infinitely perfect Creator? He therefore insists that human nature must have been disarranged and contaminated by some violent shock; and that of consequence, without the light diffused over the face of things by Christianity, all nature must remain in inscrutable and inexplicable mystery. To redress these evils, to re-establish the empire of rectitude and happiness, to restore the nature of man to its primitive dignity, to satisfy the remonstrances of infinite justice, to purify every original and contracted stain, expiate the guilt, and destroy the power of vice, the eternal Son of God, from whom Christianity takes its name, and to whom it owes its origin, descended from the bosom of his Father, assumed the human nature, became the representative of man; endured a severe probation in that character; exhibited a perfect pattern of righteousness, and at last ratified his doctrine, and fully accomplished all the ends of his mission, by a cruel, unmerited, and ignominious death. Before he left the world, he delivered the doctrines of salvation, and the rules of human conduct, to his apostles, whom he empowered to instruct the world in all that concerned their eternal felicity, and whom he invested with miraculous gifts to ascertain the reality of what they taught. To them he likewise promised another comforter, even the Divine Spirit, who should remove the darkness, console the woes, and purify the stains of human nature. Having remained for a part of three days under the power of death, he rose again from the grave; appeared to his disciples, and many others; conversed with them for some time, then reascended to heaven; from whence the Christian expects him, according to his promise, to appear as the Sovereign Judge of the living and the dead, from whose awards there is no appeal, and by whose sentence the destiny of the righteous and the wicked shall be eternally fixed. Soon after his departure to the right hand of the Father, (where in human nature he sits supreme of all created beings, and invested with the absolute administration of heaven and earth,) the Spirit of grace and consolation descended on his apostles with visible signatures of Divine power and presence. Nor were his salutary operations confined to them, but extended to all who did not by obstinate guilt repel his influences. These, indeed, were less conspicuous than at the glorious æra when they were visibly exhibited in the persons of the apostles. But, though his energy be less observable, it is by no means less effectual to all the purposes of grace and mercy. The Christian is convinced that there is and shall continue to be a society upon earth, who worship God as revealed in Jesus Christ, who believe his doctrines, who observe his precepts, and who shall be saved by the merits of his death, in the use of those external means of salvation which he hath appointed. He also believes that the sacraments of baptism and the Lord's supper, the interpretation and application of Scripture, the habitual exercise of public and private devotion, are obviously calculated to diffuse and promote the interests of truth and religion, by superinducing the salutary habits of faith, love, and repentance. He is firmly persuaded, that, at the consummation of all things, when the purposes of Providence in the various revolutions of progressive nature are accomplished, the whole human race shall once more issue from their graves; some to immortal felicity, in the actual perception and enjoyment of their Creator's presence, and others to everlasting shame and misery.

IV. Christianity, *morality and superiority of.* It has been well observed, that the two grand principles of action, according to the Christian religion, are the love of God, which is the sovereign passion in every gracious mind; and the love of man, which regulates our actions according to the various relations in which we stand, whether to communities or individuals. This sacred connexion ought never to be totally extinguished by any temporary injury. It ought to subsist in some degree even amongst enemies. It requires that we should pardon the offences of others, as we expect pardon for our own; and that we should no further resist evil than for the preservation of personal right and social happiness. It dictates every reciprocal duty

between parents and children, masters and servants, governors and subjects, friends and friends, men and men; nor does it merely enjoin the observation of equity, but likewise inspires the most sublime and extensive charity; a boundless and disinterested effusion of tenderness for the whole species, which feels their distress, and operates for their relief and improvement.

Christianity, it has often been observed, and with the greatest reason, is superior to all other religions. The disciple of Jesus, not only contends that no system of religion has ever yet been exhibited so consistent with itself, so congruous to philosophy and the common sense of mankind, as Christianity: he likewise avers that it is infinitely more productive of real consolation, than all other religions or philosophical tenets which have ever entered into the soul, or been applied to the heart of man. For what is death to that mind which considers eternity as the career of its existence? What are the frowns of men to him who claims an eternal world as his inheritance? What is the loss of friends to that heart which feels, with more than natural conviction, that it shall quickly rejoin them in a more tender, intimate, and permanent intercourse, than any of which the present life is susceptible? What are the vicissitudes of external things to a mind which strongly and uniformly anticipates a state of endless and immutable felicity? What are mortifications, disappointments, and insults, to a spirit which is conscious of being the original offspring and adopted child of God; which knows that its omnipotent Father will, in proper time, effectually assert the dignity and privileges of its nature? In a word, as this earth is but a speck in creation, as time is not an instant in proportion to eternity, such are the hopes and prospects of the Christian in comparison of every sublunary misfortune or difficulty. It is, therefore, in his judgment, the eternal wonder of angels, and indelible approbrium of man, that a religion so worthy of God, so suitable to the frame and circumstances of our nature, so consonant to all the dictates of reason, so friendly to the dignity and improvement of intelligent beings, so pregnant with genuine comfort and delight, should be rejected and despised by any of the human race.

V. CHRISTIANITY, *propagation and success of.* Despised as Christianity has been by many, yet it has had an extensive progress through the world, and still continues to be professed by a great number of mankind; though it is to be lamented many are unacquainted with its genuine influence. It was early and rapidly propagated through the whole Roman empire, which then contained almost the whole known world; and herein we cannot but admire both the wisdom and the power of God. Destitute of all human advantages, says a good writer, protected by no authority, assisted by no art; not recommended by the reputation of its author, not enforced by eloquence in its advocates, *the word of God grew mightily, and prevailed.* Twelve men, poor, artless, and illiterate, we behold triumphing over the fiercest and most determined opposition; over the tyranny of the magistrate, and the subtleties of the philosopher; over the prejudice of the Gentile, and the bigotry of the Jew. They established a religion which held forth high and venerable mysteries, such as the pride of man would induce him to suspect, because he could not perfectly comprehend them; which preached doctrines pure and spiritual, such as corrupt nature was sure to oppose, because it shrunk from the severity of their discipline; which required its followers to renounce almost every opinion they had embraced as sacred, and every interest they had pursued as important; which even exposed them to every species of danger and infamy; to persecution unmerited and unpitied; to the gloom of a prison, and to the pangs of death. Hopeless as this prospect might appear to the view of short-sighted man, the Gospel yet emerged from the obscurity in which it was likely to be overwhelmed by the complicated distresses of its friends, and the unrelenting cruelty of its foes. It succeeded in a peculiar manner; it derived that success from truth, and obtained it under circumstances where falsehood must have been detected and crushed.

Although, says the elegant Porteus, Christianity has not always been so well understood, or so honestly practised, as it ought to have been; although its spirit has been often mistaken, and its precepts misapplied, yet, under all these disadvantages, it has gradually produced a visible change in those points which most materially concern the peace and quiet of the world. Its beneficent spirit has spread itself through all the different relations and modifications of life, and communicated its kindly influence to almost every public and private concern of mankind. It has insensibly worked itself into the inmost frame and constitution of civil states. It has given a tinge to the complexon of their governments, to the temper and administration of their laws. It has restrained the spirit of the prince, and the madness of the people. It has softened the rigours of despotism, and tamed the insolence of conquest. It has, in some degree taken away the edge of the sword, and thrown even over the horrors of war a vail of mercy. It has descended into families, has diminished the pressure of private tyranny; improved every domestic endearment; given tenderness to the parent, humanity to the master, respect to superiors, to inferiors ease; so that mankind are, upon the whole, even in a temporal view, under infinite obligations to the mild and pacific temper of the Gospel, and have reaped from it more substantial worldly benefits than from any other institution upon earth. As one proof

of this, among many others, consider only the shocking carnage made in the human species by the exposure of infants, the gladiatorial shows, which sometimes cost Europe twenty or thirty thousand lives in a month; and the exceedingly cruel usage of slaves, allowed and practised by the ancient pagans. These were not the accidental and temporary excesses of a sudden fury, but were legal and established, and constant methods of murdering and tormenting mankind. Had Christianity done nothing more than brought into disuse, as it confessedly has done, the two former of these inhuman customs entirely, and the latter to a very great degree, it had justly merited the title of the *benevolent religion*. But this is far from being all. Throughout the more enlightened parts of Christendom there prevails a gentleness of manners widely different from the ferocity of the most civilized nations of antiquity; and that liberality, with which every species of distress is relieved, is a virtue peculiar to the Christian name.

But we may ask farther, What success has it had on the mind of man, as it respects his eternal welfare? How many thousands have felt its power, rejoiced in its benign influence, and under its dictates been constrained to devote themselves to the glory and praise of God. Burdened with guilt, incapable of finding relief from human resources, the mind has here found peace unspeakable, in beholding that Sacrifice which alone could atone for transgression. Here the hard and impenitent heart has been softened, the impetuous passions restrained, the ferocious temper subdued, powerful prejudices conquered, ignorance dispelled, and the obstacles to real happiness removed. Here the Christian, looking round on the glories and blandishments of this world, has been enabled with a noble contempt to despise all. Here death itself, the king of terrors, has lost his sting; and the soul, with a holy magnanimity, has borne up in the agonies of a dying hour, and sweetly sung itself away to everlasting bliss.

In respect to its future spread, we have reason to believe that all nations shall feel its happy effects. The prophecies are pregnant with matter as to this belief. It seems that not only a nation or a country, but the whole habitable globe, shall become the kingdom of our God, and of his Christ: and who is there that has ever known the excellency of this system; who is there that has ever experienced its happy efficacy; who is there that has ever been convinced of its Divine origin, its delightful nature, and peaceful tendency, but must join the benevolent and royal poet in saying, Let the whole earth be filled with its glory; amen and amen?

CHRISTMAS, the day on which the nativity of our blessed Saviour is celebrated.

The first footsteps we find of the observation of this day are in the second century, about the time of the emperor Commodus. The decretal epistles, indeed, carry it up a little higher, and say that Telesphorus, who lived in the reign of Antoninus Pius, ordered Divine service to be celebrated, and an angelical hymn to be sung, the night before the nativity of our Saviour. That it was kept before the time of Constantine, we have a melancholy proof; for while the persecution raged under Dioclesian, who then kept his court at Nicomedia, that tyrant, among other acts of cruelty, finding multitudes of Christians assembled together to celebrate the nativity of Christ, commanded the church doors, where they were assembled, to be shut, and fire to be put to the building, which soon reduced them and the place to ashes.

CHRONICLES, two canonical books of the Old Testament: they contain the history of about 3500 years from the creation till after the return of the Jews from Babylon. It is uncertain which were written first, the books of Kings, or the Chronicles, since they each refer to the other. However it be, the latter is often more full and comprehensive than the former. Whence the Greek interpreters call these two books Παραλειπομενα, *supplements, additions*, because they contain some circumstances, which are omitted in the other historical books. The Jews make but one book of the Chronicles, under the title of דברי הימים, *Dibree hajamin*, i. e. *Journals*, or *Annals*. Ezra is generally believed to have been the author of these books. It is certain they were written after the return from the Babylonish captivity, as the decree of Cyrus, which granted liberty to the Jews, is recited in the last chapter of the second book.

The Chronicles, or Paralepomena, are an abridgment of all the sacred history, from the beginning of the Jewish nation, to their first return from the captivity, taken out of those books of the Bible, which we still have, and out of other annals which the author had then by him. The design of the writer was, to give the Jews a series of their history. The first book records a genealogical account of the descent of the people of Israel, from Adam; and gives a particular and exact narrative of the reign of David. The second book contains the history of the kingdom of Judah, to the very year of the Jews' return from the Babylonish captivity. St. Jerom's opinion of this work is, that "it is, as it were, an abridgment of the Old Testament: *Omnis traditio Scripturarim in hoc continetur*. And so considerable, that it is a folly to pretend to have any knowledge of the sacred Scriptures without it; *Absque illo, si quis scientiam, Scripturarum sibi voluerit arrogare, seipsum irrident*. For in almost every chapter of it, we meet with circumstances omitted in the books of Kings, and a great number of particulars relating to the Gospel explained. However, there are some differences between the chronology of these books and that of the books of Kings, which are to be explained and reconciled, it seems, chiefly on the principle

that these books are supplementary to those of the Kings.

CHRYSOLITE, in natural history a gem, to which the ancients gave the name of topaz: their true chrysolite being that which modern jewellers called topaz. The chrysolite is found in angular fragments and crystallized. It is of a green colour, and there are two varieties: 1, The common chrysolite, found in Ceylon, South America, and Bohemia. Its colour is a yellowish green. 2, Olive chrysolite, which is found commonly in basaltes, and is of an olive green colour. This was the seventh stone mentioned in Revelations, xxi. 20, as forming the foundation of the heavenly Jerusalem. Some interpreters make the chrysolite the tenth precious stone in the breast-plate of the high priest, which our version renders beryl.

CHRYSOPRASUS, Chry-sop'ra-sus, the tenth of those precious stones which adorn the foundations of the heavenly Jerusalem, Rev. xxi. 20. The chrysoprasus is a species of prasus of a pale but pure green colour, with a mixture of yellow.

CHUB, *Kub*, a word which we meet with in Ezekiel, xxx. 5, and in no other part of Scripture. Calmet takes Chub to be the habitation of the Cubians, placed by Ptolemy in the Marcotis.

CHUN, *Kun*, a city of ancient Syria in Asia, 1 Chron. xviii. 8.

CHURCH. 1, The Greek word Εκκλεσια, so rendered, denotes an assembly met about business, whether spiritual or temporal, lawful or unlawful, Acts xix. 32, 39. 2, It is understood of the collective body of Christians, or all those over the face of the earth who profess to believe in Christ, and acknowledge him to be the Saviour of mankind: this is called the visible church, Eph. iii. 21, 1 Tim. iii. 15, Eph. iv. 11, 12. 3, By the word church also, we are to understand the whole body of God's true people, in every period of time: this is the *invisible* or *spiritual* church. The people of God on earth are also called the *militant*, and those in heaven the *triumphant church*, Heb. xii. 23, Acts xx. 28, Eph. i. 22, Matt. xvi. 28. 4, By a particular church we understand an assembly of Christians united together, and meeting in one place for the solemn worship of God. To this agrees the definition given by the compilers of the thirty-nine articles:—"A congregation of faithful men, in which the true word of God is preached, and the sacraments duly administered according to Christ's ordinances, in all those things that of necessity are requisite to the same," Acts ix. 31, Gal. i. 2, 22, 1 Cor. xiv. 34, Acts xx. 17, Col. iv. 15. 5, The word is now used also to denote any particular denomination of Christians, distinguished by particular doctrines, ceremonies, &c. as the Romish Church, Greek Church, English Church, &c.

*Congregational church* is so called from their maintaining that each congregation of Christians, which meet in one place for religious worship, is a complete church, and has sufficient power to act and perform every thing relative to religious government within itself, and is, in no respect, subject or accountable to any other church. It does not appear, say they, that the primitive churches were national; they were not even provincial; for, though there were many believers and professing Christians in Judea, in Galilee, in Samaria, in Macedonia, in Galatia, and other provinces, yet we never read of a provincial church in any of those places. The particular societies of Christians in these districts are mentioned in the plural number, 2 Cor. viii. 1, Gal. i. 2, Acts ix. 31. According to them we find no mention made of diocesan churches in the New Testament. In the days of the apostles, bishops were so far from presiding over more churches than one, that sometimes a plurality of bishops presided over the same church, Phil. i. 1. Nor do we find any mention made of parochial churches. Some of the inhabitants may be Infidels, Mahometans, or Jews; but Gospel churches consist of such as make an open profession of their faith in Christ, and subjection to the Gospel, Rom. i. 7, 1 Cor. xiv. 33. It seems plain then, that the primitive churches of Christ were properly congregational. The first church at Jerusalem met together in one place at the same time, Acts i. 14, 15. The church of Antioch did the same, Acts xiv. 23. The church of Corinth the same, 1 Cor. xiv. 23. The same did the church at Troas, Acts xx. 7. There was a church at Cenchrea, a port of Corinth, distinct from the church in that city, Rom. xvi. He that was a member of one church was not a member of another. The apostle Paul, writing to the Colossian society, says, "Epaphras, who is one of you, saluteth you," Col. iv. 12.

Such a church is distinguished from the civil societies of the world, by the spiritual nature and design of its government: for, though Christ would have order kept in his church, yet without any coercive force; a thing inconsistent with the very nature of such a society, whose end is instruction; and a practice suitable to it, which can never, in the nature of things, be accomplished by penal laws or external coercion, Isai. xxxiii. 22, Matt. xxiii. 8, 10, John xviii. 36, Psa. ii. 6, 2 Cor. x. 4, 5, Zech. iv. 6.

*Church members* are those who compose or belong to the church. As to the *visible church*, it may be observed, that real saintship is not the distinguishing criterion of the members of it. None, indeed, can without it honestly offer themselves to church fellowship: but persons cannot be refused admission for the mere want of it; for, 1, God alone can judge the heart. Deceivers can counterfeit saintship, 1 Sam. xvi. 1—7. 2, God himself admitted many members of the Jewish church whose hearts were unsanctified, Deut. xxix. 3, 4, 13, John vi. 70. 3, John the Bap-

tist and the apostles required no more than *outward appearances* of faith and repentance in order to baptism, Matt. iii. 5, 7, Acts ii. 38, viii. 13, 23. 4, Many that were admitted members of the churches of Judea, Corinth, Philippi, Laodicea, Sardis, &c. were unregenerated, Acts v. 1, 10. viii. 13, 23, 1 Cor. v. 1, 11, 13. Phil. iii. 18, 19, Rev. iii. 1—5, 15, 17. 5, Christ compares the Gospel church to a floor on which corn and chaff are mingled together; to a net in which good and bad fish are gathered, Matt. xiii. 47—50.

As to the *real church*, 1, The true members of it are such as come out from the world, 2 Cor. vi. 17. 2, They are born again, 1 Pet. i. 23; or made new creatures, 2 Cor. v. 17. 3, Their faith works by love to God and all mankind, Gal. v. 6, Jam. ii. 14, 26. 4, They walk in all the ordinances of the Lord blameless. None but such are proper members of the true church; nor should any be admitted into any particular church without some evidence of their either possessing or earnestly seeking these things.

*Church fellowship* is the communion that the members enjoy one with another. *The end of church fellowship is*, 1, The maintenance and exhibition of a system of sound principles, 2 Tim. i. 13, 1 Tim. vi. 3, 4, 1 Cor. viii. 5, 6, Heb. ii. 1, Eph. iv. 11—16. 2, The support of the ordinances of Gospel worship in their purity and simplicity, Deut. xii. 31, 32, Rom. xv. 6. 3, The impartial exercise of church government and discipline, Heb. xii. 15, Gal. vi. 1, 2 Tim. ii. 24, 26, Tit. iii. 10, 1 Cor. v. Jam. iii. 17. 4, The promotion of holiness in all manner of conversation, Phil. i. 27, iv. 8, 11, 15, 16, 2 Pet. iii. 11.

*The more particular duties are*, 1, Earnest study to keep peace and unity, Eph. iv. 3, Phil. ii. 2, 3, iii. 15, 16. 2, Bearing of one another's burdens, Gal. vi. 1, 2. 3, Earnest endeavours to prevent each other's stumbling, 1 Cor. x. 23—33, Heb. x. 24—27, Rom. xiv. 13. 4, Steadfast continuance in the faith and worship of the Gospel, Acts ii. 42. 5, Praying for and sympathising with each other, 1 Sam. xii. 23, Eph. vi. 18.

*The advantages are*, 1, Peculiar incitement to holiness, Eccles. iv. 11. 2, There are some promises applicable to none but those who attend the ordinances of God, and hold communion with the saints, Psa. xcii. 13, cxxxii. 13, 16, xxxvi. 8, Jer. xxxi. 12. 3, Such are under the watchful eye of their pastor, Heb. xiii. 7. 4, Subject to the friendly reproof or kind advice of the saints, 1 Cor. xii. 25. 5, Their zeal and love are animated by reciprocal conversation, Mal. iii. 16, Prov. xxvii. 17. 6, They may restore each other if they fall, Eccl. iv. 10, Gal. vi. 1. 7, More easily promote the cause of true religion, and spread the Gospel elsewhere.

*Church ordinances are*, 1, Reading the Scriptures, Neh. ix. 3, viii. 3, 4, Acts xvii. 11, Luke iv. 16. 2, Preaching and expounding, 1 Tim. iii. 2, 2 Tim. ii. 24, Eph. iv. 8, Rom. x. 15. 3, Hearing, Isai. lv. 1, Jam. i. 21. 1 Pet. ii. 2, 1 Tim. iv. 13. 4, Prayer, Psa. v. 1, 2, xcv. 6, cxxi. 1, xxviii. 2, Acts xii. 12, i. 14. 5, Singing psalms and hymns, Psa. xlvii. 1—6, Col. iii. 16, 1 Cor. xiv. 15, Eph. v. 19. 6, Thanksgivings, Psa. l. 14, c. 1—5, Jam. v. 13. 7, The Lord's-supper, 1 Cor. xi. 23, Acts xx. 7. Baptism is not properly a church ordinance, since it ought to be administered before a person be admitted into church fellowship.

*Church offices* are those appointed by Christ for preaching the word, and the superintendance of church affairs: viz. bishops or elders, and deacons.* See those articles.

As to *church order and discipline*, it may be observed, that every Christian society, formed on the congregational plan, is strictly independent of all other religious societies. No other church, however numerous or respectable; no person or persons, however eminent for authority, abilities, or influence, have any right to assume arbitrary jurisdiction over such a society. They have but one master who is Christ, Matt. xviii. 15, 19. Even the officers which Christ has appointed in his church have no power to give new laws to it; but only in conjunction with the other members of the society, to execute the commands of Christ: they have no dominion over any man's faith, nor any compulsive power over the consciences of any. Every particular church has a right to judge of the fitness of those who offer themselves as members, Acts ix. 26. If they are found to be proper persons, they must then be admitted; and this should always be followed with prayer, and with a solemn exhortation to the persons received. If any members walk disorderly, and continue to do so, the church is empowered to exclude them, 1 Cor. v. 7, 2 Thess. iii. 14, 15, Rom. xvi. 17, which should be done with the greatest tenderness: but if evident signs of repentance should be discovered, such must be received again, Gal. vi. 1.

CHURCH OF ENGLAND, is the church established by law in this kingdom. When and by whom Christianity was first introduced into Britain, cannot, perhaps, be exactly ascertained. Eusebius, indeed, positively declares that it was by the apostles and their disciples. It is also said that numbers of persons professed the Christian faith here about the year 150; and, according to Usher, there was, in the year 182, a school of learning to provide British churches with proper teachers. Popery, however, was established in England by Austin the monk; and the errors of it we find every where prevalent, until Wickliffe was raised up by Divine Providence to refute them. The church of England remained in subjection to the pope until the time of Henry VIII. Henry, indeed, in early life, and during the former part of his reign, was a bigoted Papist; he burnt the famous Tyndal, author of one of the first and best

translations of the New Testament, and wrote a defence of the seven sacraments against Luther, for which the pope gave him the title of, "Defender of the Faith." But falling out with the pope about his marriage, he took the government of ecclesiastical matters into his own hands: and, having reformed many abuses, entitled himself supreme head of the church. See REFORMATION.

The *doctrines* of the church of England are contained in the thirty-nine articles, which were taken, for the most part, from a body of articles compiled and published in the reign of Edward VI. They were first passed in the convocation, and confirmed by royal authority in 1562. They were afterward ratified anew in the year 1671, and again by Charles I. The law requires a subscription to these articles, of all persons who are admitted into holy orders. In the course of the last century disputes arose among the clergy respecting the propriety of subscribing to any human formulary of religious sentiments. An application for its removal was made to parliament in 1772, by the petitioning clergy; and received the most public discussion in the House of Commons, but was rejected in the House of Lords.

The *government* of the church of England is episcopal. The king is the supreme head. There are two archbishops, and twenty-four bishops. The benefices of the bishops were converted by William the Conqueror into temporal baronies; so that every prelate has a seat and a vote in the House of Peers. Dr. Hoadley, however, in a sermon preached from this text, "My kingdom is not of this world," insisted that the clergy had no pretensions to temporal jurisdictions; which gave rise to various publications, termed, by way of eminence, the Bangorian Controversy, because Hoadley was then bishop of Bangor. Dr. Wake, archbishop of Canterbury, formed a project of peace and union between the English and Gallican churches, founded on this condition, that each of the two communities should retain the greatest part of their respective doctrines; but this project came to nothing. In the church of England there are deans, archdeacons, rectors, vicars, &c.

In the church of England, when public worship is performed, a form of prayer is used termed a liturgy. It was composed in 1547, and has undergone several alterations, the last of which was in 1661. Since that time several attempts have been made to amend the liturgy, articles, and some other things relating to the government of the church, but without effect. There are many excellencies in the liturgy: and in the opinion of Grotius, (who was no member of this church,) "it comes so near the primitive pattern, that none of the reformed churches can compare with it."

The greatest part of the inhabitants of England are professedly members of the church; but, perhaps, very few, either of her ministers or members, strictly adhere to the articles in their true sense. Those who are called methodistic or evangelical preachers in the establishment, are allowed to come the nearest to them.

CHURCH GALLICAN, denotes the *ci-devant* church of France, under the government of its respective bishops and pastors. This church always enjoyed certain franchises and immunities, not as grants from popes, but as derived to her from the first original, and which she has taken care never to relinquish. These liberties depend on two maxims: the first, that the pope has no right to order any thing in which the temporalities and civil rights of the kingdom are concerned; the second, that, notwithstanding the pope's supremacy is owned in cases purely spiritual, yet, in France, his power is limited by the decrees and canons of ancient councils received in that realm.

In this church the Jansenists have been numerous; the bishoprics and prebends entirely in the gift of the king; and no other Catholic state, except Italy, has had so numerous a clergy: there having been in this kingdom eighteen archbishops, one hundred and eleven bishops, one hundred and sixty-six thousand clergymen, and three thousand four hundred convents.

Since the repeal of the edict of Nantz, the protestants have suffered much from persecution. A solemn law, which did much honour to Lewis XVI. late king of France, gave to his non-Roman Catholic subjects, as they were called, all the civil advantages and privileges of their Roman Catholic brethren. The above statement was made previously to the French revolution: great alterations have taken place since that period.

CHURCH GREEK, or EASTERN; this comprehends the churches of all the countries anciently subject to the Greek or Eastern empire, and in which their language was used, extending from Greece eastward to Mesopotamia and Persia, and southward into Egypt. This church has been divided from the Roman ever since the time of the emperor Phocus.

CHURCH LATIN, or WESTERN: this comprehends all the churches of Italy, Portugal, Spain, and all other countries whither the Romans carried their language. Great Britain, part of the Netherlands, of Germany, and all the north of Europe, have been separated from it almost ever since the Reformation, and constitute what the Romanists call the Western schism.

CHUSHAN-RISHATHAIM, CHUSH'AN-RISH-A-THA'IM, king of Mesopotamia. He oppressed the Israelites for eight years; that is, from A. M. 2591 to 2599; at the end whereof the Hebrews cried unto the Lord, and he raised up a deliverer for them, Othniel, the son of Kenaz, and son-in-law to Caleb. Othniel marched against Chushan-rishathaim.

and the Lord delivered him into his hands, Judg. iii. 8, &c.

CHUZA, steward to King Herod, and husband to Joanna, of whom there is mention made Luke viii. 3.

CHUZI, Chu'zi, a place in Palestine, Judith vii. 18.

CILICIA, Ci-lic'i-a, a country in the south-east of Asia Minor, and lying on the northern coast, at the east end of the Mediterranean Sea; the capital city thereof was Tarsus, the native city of St. Paul, Acts xxi. 39.

CINNAMON TREE, a species of laurel or bay-tree. The better kind of bark is from the laurus cinnamomum, and the base from the laurus cassia. It has the character of being astringent in the primæ viæ, but an aperient in the more remote seats of action. It is mentioned in Exod. xxx. 23, Prov. vii. 17, Songs iv. 14.

CINNERETH, or Cinneroth, a city of the tribe of Naphtali, to the south of which lay a great plain, which reached as far as the Dead Sea, along the river Jordan, Josh. xi. 2, xii. 3, xix. 35. Many believe, with much probability, that Cinnereth was the same with Tiberias. See the article Tiberias. The lake of Cinnereth, the sea of Cinnereth, or Tiberias, or the lake Gennesareth, are so many names given to one and the same lake, from the situation of the city Cinnereth, or Tiberias, lying upon the western shore, and towards the southern extremity of it; and because the canton of Gennesareth lies upon the coast of it. It is likewise called the sea of Galilee, Matt. iv. 18, because the north-east sides of it are enclosed by Galilee. According to Josephus it is 100 furlongs in length, and 40 wide. The waters of this lake are good to drink, and produce abundance of fish. There Peter, John, Andrew, and James, carried on their trade. The river Jordan passes through this lake, and is constantly bringing into it a fresh supply of water. The country bordering on this lake is fertile and beautiful.

CIRAMA, Cir'a-ma, a place in Palestine, 1 Esd. v. 20.

CIRCUMCISION, a rite or ceremony of the Jewish religion. This term is taken from the Latin *circumcidere, to cut round*, because the act of circumcision consists in cutting off from the male infants the prepuce, or skin, which covers the glans of the penis. God enjoined Abraham to use circumcision, as a sign of that covenant which he had entered into with him, Gen. xvii. 10. God repeated the precept to Moses, Exod. xii. 44, Lev. xii. 3, and ordained that all who would partake of the paschal sacrifice should receive circumcision; and that this operation should be performed on children newly born, on the eighth day after their birth. The Hebrews have been always very exact in the observance of this ceremony, nor does it appear to have been neglected in Egypt. But Moses, while he was in Midian, did not circumcise the two sons which he had in that country; and during the journey of the Israelites through the wilderness, the children who were then born were not circumcised; for which two reasons are assigned. The first is, that their frequent moving from place to place, would have made it dangerous to those children who had been newly circumcised: the other is, that the design of circumcision being to keep the people from intermingling with other nations, it became less necessary in the wilderness, where they were in no danger of such a mixture. After the passage over Jordan into the land of Canaan, the rite of circumcision, by command of their leader Joshua, was renewed, Josh. v. 2, 9. These two passages have given no small trouble to commentators. 1, The sharp knives are allowed to be, what our marginal notes call them, knives of flint, which, when made very sharp, were the knives commonly used in the eastern country. But St. Jerom himself, great as he was in the Hebrew language, could not find out what this circumcision was, which passed upon the children of Israel the second time. Some of the Jews from these words of Jeremiah ix. 25, "I will punish the circumcised that have a fore-skin," (so the Hebrew,) have undertaken to prove, that it was possible to bring on the fore-skin again by art, which the Israelites had done during their abode in the wilderness; and for this reason were ordered to be circumcised again: and those Christians who have embraced this notion, pretend to support it by the words of St. Paul, 1 Cor. vii. 18, "If any man is called, being circumcised, μη επισπασθω, let him not get a fore-skin again:" or, as we render it, *Let him not become uncircumcised.* But whether the recovery of a prepuce be a thing probable or not, it is certain that all the difficulty arises from misunderstanding the idiom of the original words, and may easily be removed by translating them thus: Let the ceremony of circumcision, which has been so long discontinued, be renewed as heretofore. 2, The rolling away the reproach of Egypt, is supposed by some to relate to the reproaches which the Egyptians used to cast upon the Israelites; viz. that seeing them so long wandering in the wilderness, they would not fail to scoff them with their wild notions of the promised land: from which reproaches God now delivers them. The learned Spencer thinks the reproach of Egypt to be the slavery to which they had been long subject, but were now fully declared a free people, by receiving the mark of the seed of Abraham, and being made heirs of the promised land. But the most common opinion is, that by the reproach of Egypt is meant nothing else but uncircumcision, with which the Israelites always reproached other people, and particularly the Egyptians, with whom they lived so long, and were best acquainted with: and, admit-

ting this to be the true, as it is the most unconstrained sense, this passage is a plain proof that the Israelites could not learn the rite of circumcision from the Egyptians, as some pretend; but, on the contrary, the Egyptians must have had it from them.

The law of Moses ordained nothing with respect to the person by whom, the instrument with which, or the manner how the ceremony was to be performed. So that it was left to the choice of the parent either to perform it himself, or get it performed by some other. The ceremonies now observed by the Jews in circumcision, as related by Leo de Modena, are as follow: When a son is born in the family, it is customary for some to put little notes in the four corners of the chamber, with these words inscribed, *Adam and Eve; Lelith be gone;* the Jews believe that Lelith was Adam's first wife, who, upon her separation from him, took up her habitation in the air, and is a great enemy to the delivery of women, and new-born children. They write likewise in these notes the names of three angels, in order to defend the child from all sorts of witchcraft. But all do not observe these superstitious practices. The father is obliged to have his son circumcised on the eighth day, unless the weakness or indisposition of the child obliges him to defer it. The night before circumcision is called watching, because the whole family is awake to guard the child; and the father and mother are visited by their male and female friends, on which occasion abundance of joy and civility is expressed. The godfather and godmother, are chosen some time before. The godfather holds the child, while the operation is performed, and the godmother carries it to the synagogue. They choose whom they please to perform this operation. The father of the child himself may perform this office if he be able, and choose to do it. It is a great honour among the Jews to be *mohel*, that is to say, *a circumciser*. It is not necessary to go to the synagogue to perform this ceremony; for the child may be circumcised at home if the parents please. Two seats are provided for this purpose, with silk cushions: one of the seats is for the godfather, who holds the child; the other is left vacant, and is designed, as some say, for the prophet Elias, whom they believe to be invisibly present at all circumcisions; so great was his zeal for the observance of the law. He who circumcises comes with a dish, wherein are the instruments and other things necessary for that operation, such as the razor, the astringent powders, a linen cloth, lint and oil of roses. They who are present sing some songs while they wait for the godmother, who brings the child, and is attended by a company of women. But none of them go beyond the door of the synagogue. There they deliver the child to the godfather; and immediately all that are present cry out, *Baruch-haba*, welcome. The godfather sitting down upon his seat, settles the child in a proper posture upon his knees: then he who is to circumcise him opens the blankets. Some make use of silver tweezers to take up so much of the prepuce as they design to cut off. Others take it up with their fingers. Then the circumciser holding the razor in his hand, says, "Blessed be thou, O Lord, who hast commanded us to use circumcision;" and while he is saying this, he cuts off the thick skin of the preputium, and with his thumb nails, tears off another finer skin remaining. He sucks the blood two or three times, which flows plentifully on this occasion, and spits it into a cup full of wine. After this he lays some dragon's-blood on the wound, with some coral powder, and other things to stop the bleeding; to all which he adds bolsters of oil of roses, and covers all closely. In the next place he takes the cup into which he had spit the blood sucked from the wound, blesses that, and the child, and gives him the name appointed for him by his father; at the same time pronouncing these words of Ezekiel, xvi. 6, "I said unto thee, whilst thou wast in thy blood, Live." After this they repeat the cxxviiith Psalm, and so the ceremony concludes.

As to the reasons of the institution of the rite, the most considerable seem to be these. The first is tropical, taken from the nature of the climate, the heat of which, according to Philo, subjected those who were not circumcised to a distemper called the carbuncle: and yet there are countries equally hot, where the inhabitants are not circumcised, and no such distemper happens. The second is political, namely, that it was to distinguish those who were in the covenant with God from other nations. A third reason is of a moral nature, viz. to show emblematically the necessity of the circumcision of the heart, and the mortification of carnal appetites. The last reason is physical, and is, that circumcision is a help to fertility, those who are circumcised being apter to procreate than those who are not. This reason, however, is as doubtful as the first, since the people who never practise the rite multiply as fast as those who do. The only reasons for circumcision seem to be those of a religious and moral nature, and no other.

The Jews distinguished their proselytes into two sorts, according as they became circumcised or not. Those who submitted to this rite, were looked upon as children of Abraham, and obliged to keep the law of Moses. The uncircumcised were bound only to observe the precepts of Noah, and were called Noachidæ. Those Jews who renounced Judaism, endeavoured to erase the mark of circumcision, as may be seen, 1 Mac. i. 15.

Circumcision is likewise the ceremony of initiation into the Mahometan religion. There is, indeed, no law in the Koran which enjoins it, and they have the precept only in tradition. They say, that Mahomet com-

manded it out of respect to Abraham, the head of his race. They have no fixed day for the performance of this rite, and generally wait till the child is five or six years of age.

CISLEU, *Kisleu*, the ninth of the ecclesiastical, and third of the civil year, among the Hebrews. It answers nearly to our November. The 7th day is observed as a fast in memory of Jehoiakim's cutting the book of Jeremiah's prophecies, ch. xxxvi. 23, with a penknife. On the 15th, they humble themselves before the Lord, because that on that day Antiochus Epiphanes profaned the temple of Jerusalem, 1 Mac. i. 57. The 25th is kept in memory of Judas Maccabæus purifying the temple, and dedicating it anew, 2 Mac. i. 18. This was called the feast of dedication, John x. 22. It is likewise said that on the 13th of this month, Nehemiah offered a solemn sacrifice, and sprinkled the victim with muddy water, which had been found in the place where before the sacred fire had been hidden. A flame from heaven, by Divine appointment, descending on the altar, kindled a fire, 2 Mac. i. 19, 20.

CISTERN, a reservoir chiefly for rain-water. Numbers of these are still to be seen in Palestine, some of which are 150 paces long and 60 broad. The reason of their being so large was, their cities were many of them built in elevated situations, and the rain falling only twice in the year, viz. spring and autumn, it became necessary for them to lay up a quantity of water, as well for cattle as for the people.

CITTIM, the people of Macedonia so called, 1 Mac. viii. 5.

CITY, *a great town*, so called from the concourse of people. קִרְיָה, rendered *city*, occurs Deut. ii. 36, 1 Kings i. 41, 45, Num. xxi. 28, Psa. xlviii. 3, &c. Hence the famous Carthage had in part its ancient name, Carthada; and hence is derived the Welsh word *Caer*, a city, a walled or fortified town, any strong hold, the wall of a city, or any other place for its defence. And the word *Caer*, from the Hebrew קִיר, makes a part of several names of towns both in England and Wales, as Carlisle, Cardiff, Caermarthen, Caernarvon, &c.

CLAUDA, Clau'da, an island near Crete, Acts xxvii. 16.

CLAUDIA, Clau'di-a, a Roman lady, mentioned 2 Tim. iv. 21.

CLAUDIUS, Clau'di-us, a Roman emperor, of whom there is frequent mention made in Scripture. He succeeded Caius Caligula, A. D. 41, and reigned 13 years, 8 months, and 19 days, dying A. D. 54. King Agrippa was the principal means of persuading Claudius to accept the empire, which was tendered him by the soldiers. As an acknowledgment for this service, he gave Agrippa all Judea, and the kingdom of Chalcis to his brother Herod. He put an end to the dispute, which had been for some time on foot between the Jews of Alexandria and the other freemen of that city, and confirmed the Jews in the possession of their right of freedom, which they had enjoyed from the beginning, and every where maintained them in the free exercise of their religion. But he would not permit them to hold any assemblies at Rome. King Agrippa dying A. D. 44, the emperor again reduced Judea into a province, and sent Cuspius Fadus to be governor. About the same time the famine happened which is mentioned Acts xi. 28—30, and was foretold by the prophet Agabus.

Claudius, in the ninth year of his reign, published an edict for expelling all Jews out of Rome, Acts xviii. 2. It is very probable that the Christians, who were at that time confounded with the Jews, were banished thence likewise, and this we learn from Suetonius, that Claudius drove the Jews out of Rome, on account of the continual disturbances, which were then excited by them at the instigation of one Chrestus. *Judæos, impulsore Chresto, assidue tumultuantes, Roma expulit.* Claudius was poisoned by his wife Agrippina, and was succeeded by Nero.

2. Claudius Lysias, a tribune of Roman troops, which kept guard at the temple of Jerusalem. Some incidents of his life are mentioned Acts xxi. 27, 28, xxii. xxiii.

CLEMENT, Cle'ment, *mild, good, modest, merciful.* A person mentioned Phil. iv. 3. The generality of the fathers make no question but that this Clement is the same who succeeded St. Peter after Linus and Clitus, in the government of the church of Rome. Grotius, on the contrary, is of opinion, that Clement, whom Paul speaks of, was no more than an elder of the church of Philippi.

CLEOPAS, Cle-o'pas, *the whole glory.* This person, according to the ancient fathers, who speak of him, was brother to Joseph, and both of them the sons of Jacob. He was the father of Simon, bishop of Jerusalem, of James the Less, of Jude, and Joseph, or Joses. Cleopas married Mary, sister to the blessed virgin, so that he was uncle to Jesus Christ, as were his sons cousin-germans to him. Cleopas, his wife, and his sons, were some of the faithful disciples of the Lord Jesus, and of the number of those who looked upon him as the Redeemer of Israel. But Cleopas did not understand the mystery of the cross, and what Jesus had so often told his disciples that it was expedient he should die and return unto his Father: for, having seen our Lord expire on the cross, he lost all hopes of seeing the kingdom of the Messiah established on earth. He departed from Jerusalem two days after our Saviour's death, that is to say, on the very day of his resurrection; and as he was going to Emmaus with another disciple, and while they two were conversing together about the things which had happened during the feast, particularly with respect to the Lord Jesus, he joined them in the form of a traveller, Luke xxiv. 13—35, asked them what they were discoursing upon,

and encouraged them, convincing them from the Scriptures, that it was necessary Christ should suffer death. We know nothing particular of Cleopas during the remainder of his life. It is the opinion of Jerom that he always abode at Emmaus, and that it was in this house that he invited our Saviour to continue with him. But supposing Cleopas to have been the father of James, Jude, Simon, and Joses, Calmet thinks it more probable that he was a Galilean, and that his dwelling was in some city of Galilee.

CLEOPATRA, daughter of Ptolemy Epiphanes, king of Egypt. She is mentioned Esth. xi. 1.

2. CLEOPATRA, daughter of the above, 1 Mac. x. 58, xi. 12. She was poisoned by her son Gryphus, A. M. 3882.

CLERGY, from the Greek word κληρος, *heritage*. The word in its general meaning, as used by us, signifies the body of the ecclesiastics of the Christian church, in contradistinction to the laity; but strictly speaking, and, according to Scripture, it means the church. When Joshua, as one observes, divided the Holy Land by lot among the Israelites, it pleased God to provide for a thirteenth part of them, called Levites, by assigning them a personal estate equivalent to that provision made by a real estate which was allotted to each of the other twelve parts. In conformity to the style of the transaction, the Levites were called God's *lot, inheritance*, or *clergy*. This style, however, is not always used by the Old Testament writers. Sometimes they call all the nation God's lot, Psa. lxxviii. 71, xxviii. 9. The New Testament writers adopt this term, and apply it to the whole Christian church, 1 Pet. v. 3. Thus it is the church distinguished from the world, and not one part of the church as distinguished from another part. The word clergy, however, among us, always refers to ecclesiastics.

The clergy originally consisted of bishops, or elders, and deacons; but in the third century many inferior orders were appointed; such as sub-deacons, acoluthists, readers, &c. The clergy of the church of Rome are divided into regular and secular. The regular consist of those monks, or religious, who have taken upon them the holy orders of the priesthood in their respective monasteries. The secular clergy are those who are not of any religious order, and have the care and direction of parishes. The Protestant clergy are all secular.

The clergy have large privileges allowed them by our municipal laws, and had formerly much greater, which were abridged at the Reformation, on account of the ill use which the popish clergy had endeavoured to make of them; for the laws having exempted them from almost every personal duty, they attempted a total exemption from every secular tie. The personal exemptions, indeed, for the most part, continue. A clergyman cannot be compelled to serve on a jury, nor to appear at a court leet, which almost every other person is obliged to do; but if a layman be summoned on a jury, and, before the trial, takes orders, he shall, notwithstanding, appear, and be sworn. Neither can he be chosen to any temporal office, as bailiff, reeve, constable, or the like, in regard of his own continual attendance on the sacred function. During his attendance on divine service he is privileged from arrests in civil suits. In cases of felony also, a clerk in orders shall have the benefit of his clergy, without being branded in the hand, and may likewise have it more than once; in both which cases he is distinguished from a layman.

*Benefit of clergy* was a privilege whereby a clergyman claimed to be delivered to his ordinary to purge himself of felony, and which anciently was allowed only to those who were in orders; but by the statute of 18th Elizabeth, every man to whom the benefit of clergy is granted, though not in orders, is put to read at the bar, after he is found guilty, and convicted of felony, and so burnt in the hand; and set free for the first time, if the ordinary or deputy standing by do say, *Leget ut clericus;* otherwise he shall suffer death.

As the clergy have their privileges, so they have also their disabilities, on account of their spiritual avocations. Clergymen are incapable of sitting in the House of Commons; and by statute 21st Henry VIII. c. 13, are not in general allowed to take any lands or tenements to farm, upon pain of 10*l.* per month, and total avoidance of the lease; nor, upon like pain, to keep any tap-house or brew-house; nor shall engage in any trade, nor sell any merchandise, under forfeiture of the treble value: which prohibition is consonant to the canon law.

The number of clergy in England and Wales amounts, according to the best calculation, to about 18,000. The revenues of the clergy were formerly very considerable; but, since the Reformation, they are comparatively small, at least those of the inferior clergy.

CLOAK, a well known garment. St. Chrysostom, on 2 Tim. iv. 13, says, He here calls his *cloak* φαιλονη; but some say he means his *portmanteau*, or case where his books were put. And this was the opinion of Theophylact; but Œcumenius interprets it ενδυμα, *a garment;* and this indeed seems the most probable sense of the word; because the apostle, in the same sentence, distinctly mentions both his books and parchments.

CLOTHE, CLOTHES. It is said the Hebrews wore no other clothes but their linen coats, with large sleeves; and their woollen cloaks. See articles GARMENT, RAIMENT, ROBES, &c.

CLOUD, a collection of vapours suspended in the atmosphere; or a congeries chiefly

of watery particles drawn up from the sea and land by the solar, or subterraneous heat, and perhaps by both.

When the Israelites departed out of Egypt, God gave them a pillar of a cloud to direct them in their journey, Exod. xiii. 21, 22. It attended them from the time of their leaving Succoth, according to St. Jerom, or from Rameses, according to others; or only from Ethan, till the death of Aaron, as the Hebrews say; or as far as the passage over Jordan, as the generality of commentators will have it. This pillar was commonly in front of the Israelitish army; but when they were come to the Red Sea, over against Pihahiroth, and the Egyptian army approached behind them, the pillar of cloud, which had stood before the camp of Israel, placed itself between that and the camp of the Egyptians, and thus separated the two armies all the night, *ibid.* xiv. 20. This cloud continued with the Israelites, and directed their movements: it was bright and shining through the night; but during the day it was opaque and dark: and from verse 19th, it seems to have been the cloudy tabenacle of Jehovah. The Lord appeared at Sinai, in the midst of a cloud, Exod. xix. 9, xxxiv. 5, and after Moses had built and consecrated the tabernacle, the cloud filled the court round about it, so that neither Moses nor the priests could go in, *id.* xl. 34, 35. The same thing happened at the dedication of the temple at Jerusalem by Solomon, 2 Chron. v. 13, 1 Kings viii. 10. When the cloud appeared upon the tent before which were held the assemblies of the people in the desert, it was believed that God was present, Exod. xvi. 10, xxxiii. 9, Num. xi. 25. It is common in Scripture, when there is any mention of God's appearing, to represent him as encompassed with clouds, which were, (so to speak,) his chariot, and cast a veil before his dreadful majesty, Job xxii. 14, Isa. xix. 1, Matt. xvii. 5, xxiv. 30, Psa. xviii. 11, 12, civ. 3.

CNIDUS, Ni'dus, a city and promontory in Asia, Acts xxvii. 7.

COCKATRICE, Cock'a-trice, a venomous serpent of the oviparous kind, in Asia and Africa. It is sometimes called a basilisk, of which many fabulous stories are told, Isa. xiv. 29, xi. 8, lix. 5.

COFFIN, Gen. l. 26. To have their bodies put into coffins, was an honour appropriated to persons of distinction, coffins not being universally used in Egypt. Antique coffins of stone and sycamore-wood are still to be seen in Egypt.

CÆLO-SYRIA, in the larger sense of the word, was the name of the whole country lying southward of Seleucia, and extending as far as Egypt and Arabia: but this word is principally applied to the valley lying between Libanus and Antilibanus.

COLHOZEH, Col-ho'zeh, a ruler in Jerusalem, Neh. iii. 15.

COLLIUS, Col'li-us, the name of a certain Levite, 1 Esd. ix. 23.

COLOSSE, Co-los'se, *punishment*, or *correction*. A city of Phrygia, which, Herodotus tells us, stood where the river Lycus, running under ground, disappears: the river, however, rising up again above ground, at the distance of five furlongs from the city, empties itself into the river Meander. It is generally agreed that Colosse stood at no great distance from Laodicea and Hierapolis, whence we find St. Paul mentioning the inhabitants of these three cities together, Col. iv. 13. This city, Dr. Wells informs us, has been long since buried in its ruins, the memory of it being now chiefly, if not wholly preserved by the epistle which St. Paul wrote to the Christians then in it.

COLOSSIANS, Col-os'si-ans, the inhabitants of Colosse.

COMMUNION, in its strict and proper sense, signifies holding something in common with another, Acts ii. 42. 2, In a more general sense, it denotes conformity or agreement, 2 Cor. vi. 14, Eph. v. 11. 3, It signifies converse, or friendly intercourse, whereby men contrive or consult together about matters of common concern, Luke vi. 11, Psa. iv. 4. 4, Communion is also used for the Lord's-supper, because we therein make a public profession of our conformity to Christ and his laws; and of our agreement with other Christians in the spirit, faith, and practice of the Gospel.

The fourth council of Lateran decrees, that every believer shall receive the communion, at least at Easter: which seems to import a tacit desire that they should do it oftener, as, indeed, they did it much oftener in the primitive days. Gratian, and the master of the sentences, prescribe it as a rule for the laity to communicate three times a year, at Easter, Whitsuntide, and Christmas. But in the 13th century the practice began to prevail of never approaching the eucharist except at Easter; and the council thought fit to enjoin it then by a law, lest their coldness and remissness should go farther still; and the council of Trent renewed the same injunction, and recommended frequent communion, without enforcing it by any express decree. In the 9th century the communion was still received by the laity in both kinds, or rather the species of bread was dipped in the wine, as is owned by the Romanists themselves. M. de Marca observes, that they received it at first in their hands; and believes the communion in one kind alone to have had its rise in the west, under Pope Urban II. in 1096, at the time of the conquest of the Holy Land. It was more solemnly enjoined by the council of Constance, in 1414. The 28th canon of the council of Clermot enjoins the communion to be received under both kinds distinctly; adding, however, two exceptions; the one of necessity, the other of caution;

the first in favour of the sick, and the second of the abstemious, or those who had an aversion for wine. It was formerly a kind of canonical punishment for clerks, guilty of any crime, to be reduced to *lay communion*: i. e. only to receive the eucharist as the laity did, viz. under one kind. They had another punishment of the same nature, though under a different name, called *foreign communion*, to which the canons frequently condemned their bishops and other clerks. This punishment was not any excommunication or deposition; but a kind of suspension from the function of the order, and a degradation from the rank they held in the church. It had its name because the communion was only granted to the criminal on the foot of a foreign clerk, i. e. being reduced to the lowest of his order, he took his place after all those of his rank, as all clerks, &c. did in the churches to which they did not belong. The second council of Agda orders every clerk that absents himself from the church to be reduced to foreign communion.

*Church communion* is sometimes applied to different churches united in doctrine and discipline. The three grand communions into which the Christian church is divided is that of the church of Rome, the Greek church, and the Protestant church; but originally all churches were in communion with each other, having one common faith and discipline.

CONCLAVE, the assembly or meeting of the cardinals shut up for the election of a pope. Conclave also signifies the place in which the cardinals of the Romish church meet for the above-mentioned purpose. The conclave is a range of small cells, ten feet square, made of wainscot; these are numbered and drawn for by lot. They stand in a line along the galleries and hall of the Vatican, with a small space between each. Every cell has the arms of the cardinal over it. The conclave is not fixed to any one determinate place, for the constitutions of the church allow the cardinals to make choice of such a place for the conclave as they think most proper; yet it is generally held in the Vatican. The conclave is very strictly guarded by troops: neither the cardinals, nor any person shut up in the conclave are spoken to, but at the hours allowed of, and then in Italian or Latin: even the provisions for the conclave are examined, that no letters be conveyed by that means from the ministers of foreign powers, or other persons, who may have an interest in the election of the pontiff.

CONCUBINE: this term, in Scripture, signifies a wife of the second rank, who was inferior to the mistress of the house. The chief wives differed from the concubines; 1, In that the former were taken into fellowship with their husbands by solemn stipulation, and with consent and solemn rejoicings of friends. 2, They brought with them dowries to their husbands. 3, They had the government of their families under and with their husbands. 4, The inheritance belonged to the children brought forth by them. Though the children of concubines did not inherit their father's fortune, yet the father, in his life time, might provide for them, and make them presents. Thus Sarah was Abraham's wife, by whom he had Isaac, the heir of all his wealth. But he had besides two concubines, namely, Hagar and Keturah. By these he had other children whom he distinguished from Isaac, and made them presents, Gen. xxv. 6. As polygamy was tolerated among the Jews, it was a common thing to see one, two, or many lawful wives in every family; and besides these several concubines, 2 Sam. iii. 2—5, xx. 3. But ever since the abrogation of polygamy by Jesus Christ, and the reduction of marriage to its primitive institution, the use of concubines has been condemned and forbidden among Christians, notwithstanding which, clandestine marriages were for a long time tolerated, and the women so married were frequently called concubines.

CONDEMNATION: this word signifies, 1, To declare a person guilty, or to pronounce the sentence of punishment on any malefactor by some judge. Christ, not being a civil magistrate, did not condemn the woman taken in adultery to a civil punishment, John viii. 10, 11; neither did he acquit her, for that would have been making void the law of Jehovah. He only performed the office of a minister, and spake to her as the Mediator and Saviour of mankind, calling her to repentance and reformation. 2, Condemnation signifies that which aggravates a person's sin and punishment, or that which is the reason, the evidence, and great cause of condemnation, John iii. 19. 3, The punishment itself whereunto one is adjudged, 1 Cor. xi. 32. 4, The censuring of other people's persons, purposes, words, or actions, either rashly, unjustly, or uncharitably, Luke vi. 37. 5, The witnessing against, and convicting, persons of their wickedness and faults, by one's good example and conduct, Matt. xii. 41. The manner of condemning or passing sentence upon persons varied in different countries: the Jews, by a simple pronunciation of the sentence, as, Thou N. art just, or thou N. art unjust and guilty, either absolved or condemned. The manner of the Romans was this: the jury withdrew and threw their tablets, containing their sentiments of the culprit, into urns or boxes. The accused person in the mean time, was prostrate at their feet, to move compassion. The tablets were taken out and numbered; and when the prætor knew the judgment of the majority, he pronounced accordingly: *videtur fecisse*; or *non jure videtur fecisse*; as the person was found guilty or not guilty. Among the Greeks, condemnation was signified by giving a black stone, and absolution by giving a white stone; to this last custom there seems to be an allusion, Rev. ii. 17.

CONFESSION, signifies 1, A public acknowledgment of any thing, as one's own: thus Christ will confess the faithful in the day of judgment, Luke xii. 8. 2, To own and profess the truths of Christ, and to obey his commandments, notwithstanding opposition and danger from enemies, Matt. x. 32. 3, To utter or declare the praises of God. 4, To acknowledge our sins and offences unto God, either in public or in private, Psa. xxxii. 5, Matt. iii. 6, Jam. v. 16, 1 John i. 9.

Among the Jews, it was a custom on the annual feast of expiation, for the high priest to make confession of sins to God, in the name of the whole people, at the same time laying his hands on the head of a living goat, which was supposed to carry away with it all their transgressions, Lev. xvi. 21. But besides this general confession, the Jews were obliged, during ten days immediately preceding the feast of expiation, to make a particular confession of their sins, either to God alone, or in the presence of a few persons. If their sins were a breach of the first table, or offences against God only, they were not obliged to confess them before men; and Maimonides says, it would have been a piece of imprudence to have done so. But violations of the laws of the second table, or offences against their neighbour, were to be acknowledged in the presence of their brethren. A criminal under sentence of death, when he came within ten cubits of the place of execution, was obliged to make a public acknowledgment of his sins, and to say, "Let my death be an expiation for all my sins;" and this he did after the example of Achan, Josh. vii. 19.

It has been a custom among the more modern Jews, when a person was sick, to send ten men with a rabbin, before whom the sick man repeated a confession of his sins, which was composed in an alphabetical order, each letter of the alphabet containing one or more of the sins that are usually committed.

The Jews at present confess much after the manner practised by the Romanists on their death-bed, as we learn from Buxtorf. The most ignorant have a general form of confession, which they repeat. Others express their sins more particularly. They likewise confess their sins in the beginning of the year, standing in a tub full of water. There are two and twenty words in the form of their confession, as many as there are letters in the alphabet; and as often as they pronounce any word in the confession, one who is present thrusts their heads under the water, and the penitent smites his breast with his right-hand. Upon the great day of expiation, they confess themselves after the following manner: two Jews retire into a corner of the synagogue; one bows very low before the altar, and with his face turned towards the north; he who performs the office of confessor, gives the penitent thirty-nine blows on his back, with a leathern strap, repeating these words of Psa. lxxviii. 38, "God being full of compassion," &c. And as there are but thirteen words in this verse recited in the Hebrew, he repeats it three times, and at every word strikes one blow, which makes thirty-nine words and as many lashes. In the mean time the penitent declares his sins, and at the confession of every one beats upon his breast. This done, he who performs the office of confessor prostrates himself on the ground, and receives the same number of lashes from his penitent.

The Romish church not only requires confession as a duty, but has advanced it to the dignity of a sacrament.

CONFLAGRATION GENERAL, a term used to denote that grand period, or catastrophe of the world, when the face of nature is to be changed by fire, as formerly it was by water.

1, The Scripture assures us in general, that this earth, in its present form, will not be perpetual, but shall come to an end. 2, It farther tells us that this dissolution of the world shall be by a general conflagration, in which all things upon the face of the earth shall be destroyed, by which the atmosphere shall also be sensibly affected, 2 Pet. iii. 5, 7, 10, 12, where, from the connexion of the words, the opposition between the conflagration and the deluge, as well as the most literal and apparent import of the phrases themselves, it is plain they cannot, as Dr. Hammond strangely supposes, refer to the desolation brought on Judea when destroyed by the Romans, but must refer to the dissolution of the whole earth. 3, The Scriptures represent this destruction of the world as a circumstance nearly connected with the day of judgment, 2 Pet. iii. 7, 2 Thess. i. 7, 8, Heb. x. 27, 1 Cor. iii. 12, 13; and it is probable there may be an allusion to this in several passages of the Old Testament, such as Psa. xi. 6, l. 3, xcvii. 3, Isai. xxxiv. 4, 8, 10, lxvi. 15, Dan. vii. 9, 10, Mal. iv. 1, Zeph. iii. 8, Deut. xxxii. 22; to which many parallel expressions might be added, from the canonical and apocryphal books. 4, It is not expressly declared how this burning shall be kindled, or how it shall end, which has given occasion to various conjectures about it, some of which are as follows: divines ordinarily account for the conflagration metaphysically, and will have it take its rise from a miracle, as a fire from heaven. Philosophers contend for its being produced by natural causes, and will have it effected, according to the laws of mechanics. Some think an eruption of the central fire sufficient for the purpose; and add, that this may be occasioned several ways, viz. either by having its intension increased, which again may be effected either by being driven into less space, by the encroachments of the superficial cold, or by an increase of the inflammability of the fuel whereon it is fed; or by having the resistance of the imprisoning earth weakened, which may happen either from the diminution of its matter, by the consumption of its central parts, or by

the weakening the cohesion of the constituent parts of the mass by the excess of the defect of moisture. Others look for the cause of the conflagration in the atmosphere; and suppose that some of the meteors there engendered in unusual quantities, and exploded with unusual vehemence from the concurrence of various circumstance may effect it, without seeking any farther. Lastly, others have recourse to a still more effectual and flaming machine, and conclude the world is to undergo its conflagration from the near approach of some comet in its return from the sun.

Various opinions also are entertained as to the renovation of the earth after the conflagration. 1, Some suppose that the earth will not be entirely consumed, but that the matter of which it consists will be fixed, purified, and refined, which they say, will be the natural consequence of the action of fire upon it; though it is hard to say what such a purification can do towards fitting it for its intended purpose; for it is certain a mass of crystal or glass would very ill answer the following part of this hypothesis. 2, They suppose that from the materials thus refined, as from a second chaos, there will, by the power of God, arise a new creation; and that the face of the earth, and likewise the atmosphere, will then be restored, so as to resemble what it originally was in the paradisiacal state; and consequently to render it a more desirable abode for human creatures than it is at present: and they urge for this purpose the following texts, 2 Pet. iii. 13, Isai. lxv. 17, lxvi. 22, Matt. xix. 28, 29, Mark x. 29, 30, Luke xviii. 29, 30, Psa. cii. 25, 26, Acts iii. 21, 1 Cor. vii. 31, Rom. viii. 21. 3, They agree in supposing, that in the new state of things there will be no sea, Rev. xxi. 1. 4, They suppose that the earth, thus beautified and improved, shall be inhabited by those who shall inherit the first resurrection, and shall here enjoy a very considerable degree of happiness, though not equal to that which is to succeed the general judgment; which judgment shall, according to them, open when those thousand years are expired, mentioned in Rev. xx. 4, &c. 1 Thess. iv. 17, compare with the 15th, which passage is thought by some to contain an insinuation that Paul expected to be alive at the appearance of Christ, which must imply an expectation of being thus raised from the dead before it: but it is answered that the expression, *we that are alive*, may only signify, those of us that are so, speaking of all Christians in one body, 1 Cor. xv. 49, 52. Dr. Hartly declared it as his opinion, that the millenium will consist of a thousand prophetical years, where each day is a year, or 360,000, pleading that this is the language used in other parts of the Revelation. But, it seems an invincible objection against this hypothesis, which places the millenium after the conflagration, that the saints inhabiting the earth after the first resurrection are represented as distressed by the invasion of some wicked enemies, Rev. xx. 7, 9, Ezek. xxxviii. After all, little can be said with certainty on this subject. It is probable that the earth will survive its fiery trial, and become the everlasting abode of righteousness, as part of the holy empire of God; but seeing the language used in Scripture, and especially in the book of the Revelations, is often to be considered as figurative rather than literal, it becomes us to be cautious in our conclusions.

CONFUSION OF TONGUES, a memorable event which happened in the 101st year, according to the Hebrew chronology, and the 401st by the Samaritan, after the flood, at the overthrow of Babel, Gen. xi. Until this period there had been but one common language, which formed a bond of union that prevented the separation of mankind into distinct nations. Writers have differed much as to the nature of this confusion, and the manner in which it was effected. Some think that no new languages were formed: but that this event was accomplished by creating a misunderstanding and variance among the builders, without any immediate influence on their language; and that a distinction is to be made between confounding a language and forming new ones. Others account for this event by the privation of all language, and by supposing that mankind were under a necessity of associating together, and of imposing new names on things by common consent. Some again ascribe the confusion to such an indistinct remembrance of the original language which people spoke before, as made them pronounce it very differently: but the more common opinion is, that God caused the builders actually to forget their former language, and each family to speak a new tongue; whence originated the various languages at present in the world. It is, however, but of little consequence to know precisely how this was effected, as the Scriptures are silent respecting it; and, after all that can be said, it is but conjecture still.

CONIAH, Co-NI'AH, *strength*, or *stability of the Lord*, Jer. xxii. 28.

CONONIAH, Co-NO-NI'AH, the name of a Levite, 2 Chron. xxxi. 12.

CONSCIENCE, *Συνειδησις*, a secret testimony or judgment of the soul, whereby it gives approbation to the things it does which are naturally good, and reproaches itself for those that are evil. South calls it a double or joint knowledge. And Milton speaks of conscience thus:—

> "And I will place within them as a guide,
> My umpire Conscience; whom if they will hear,
> Light after light, well us'd they shall attain,
> And to the end persisting, safe arrive."
>
> Book iii. l. 194, &c.

Here our great poet means what is commonly called natural conscience, or that com-

mon principle which instructs men of all countries and religions in the duties to which they are all alike obliged. There seems to be something of this in the minds of all men. Even in the darkest regions of the earth, and among the rudest tribes of men, a distinction has ever been made between just and unjust.

*The rules of conscience.* We must distinguish between a rule that of itself and immediately binds the conscience, and a rule that is occasionally of use to direct and satisfy the conscience. Now in the first sense the will of God is the only rule immediately binding the conscience. No one has authority over the conscience but God. All penal laws, therefore, in matters of mere conscience, or things that do not evidently affect the civil state, are certainly unlawful; yet, 2, The commands of superiors, not only natural, as parents, but civil, as magistrates or masters, and every man's private engagements, are rules of conscience. 3, The examples of wise and good men may become rules of conscience; but here it must be observed, that no example or judgment is of any authority against law: and, where the law is doubtful, and even where there is no doubt, the side of example cannot be taken till inquiry has been first made concerning what the law directs.

The Scripture speaks of conscience in different respects; as, 1, *Good*, 1 Tim. i. 5. 2, *Void of offence*, Acts xxiv. 16. 3, Witnessing with the Holy Ghost, Rom. ix. 1. 4, Pure, Heb. ix. 14, 1 Tim. iii. 9. 5, *Guilty*, Heb. x. 2. 6, *Evil*, Heb. x. 22. 7, *Seared as with a hot iron*, 1 Tim. iv. 2. To which may be added, a doubtful conscience, which, in cases that admit of the clearest light, contents itself with uncertainties and probabilities. The consciences of many are of no higher character. But persons of this description would do well to consider Rom. xiv. 23.

For the right management of conscience, we should, 1, Endeavour to obtain a thorough knowledge of the law of God, and of our own tempers and lives, and frequently compare them together. 2, Furnish conscience with general principles of the most extensive nature and the strongest influence; such as the supreme love to God; love to our neighbour as to ourselves; and that the care of our souls is of the greatest importance. 3, Preserve the purity of conscience. 4, Maintain the freedom of conscience, particularly against interest, passion, temper, example, and the authority of great names. 5, We should accustom ourselves to reflect coolly on our past conduct.

CONSECRATION, a devoting or setting apart any thing to the worship or service of God. The Mosaical law ordained that all the first-born, both of man and beast should be sanctified or consecrated to God. The whole race of Abraham was in a peculiar manner consecrated to his worship, and the tribe of Levi, and family of Aaron, were more immediately consecrated to the service of God, Exod. xiii. 2, 12, 15, Num. iii. 12, 1 Pet. ii. 9.

Besides the consecrations ordained by the sovereign authority of God, there were others which depended on the will of men, and were either to continue for ever or for a time only. Thus Joshua, ch. ix. 27, devoted or consecrated the Gibeonites to the service of the tabernacle. David and Solomon, in like manner, devoted the Nethinims to the service of the temple for ever, Ezra viii. 20, ii. 58. Hannah, the mother of Samuel, offered her son to the Lord, to serve all his life-time in the tabernacle, 1 Sam. i. 11: see Luke i. 15. The Hebrews sometimes devoted their fields and cattle to the Lord, and the spoils taken in war, Lev. xxvii. 28, 29, 1 Chron. xviii. 11. Herodian calls the deification of the emperors, consecration: and the Romish church uses the term for transubstantiation, pretending that the bread and wine, after consecration, is the real body and blood of Jesus Christ.

The New Testament furnishes us with instances of consecration. Christians in general are consecrated to the Lord, and are a holy race, a chosen people, 1 Pet. ii. 9. Bishops and other ministers of the Gospel are in a peculiar manner set apart for his service. Churches, church-yards, sacred vessels, and other utensils belonging to the worship of God, are consecrated things.

CONSOLATION is taken for spiritual comfort, 2 Cor. i. 5. The Holy Spirit is named the Consolator, or Comforter, John xvi. 7. The promises of the gospel are Grounds of comfort, 1 Thess. iv. 18. Jesus Christ is called the consolation of Israel, Luke ii. 25.

CONSTELLATION, a cluster of stars. About 3000 visible stars are classed into 59 constellations, 12 of which are in the Zodiac, or middle region of the firmament, 23 in the north part, and 24 in the south, Isa. xiii. 10.

CONSUME, to waste or utterly destroy, Exod. xxxii. 10.

CONY, שָׁפָן, *Shapan*, which our commentators have rendered *rabbit*, a translation the propriety of which is very doubtful. It is some kind of an animal, probably so called from hiding itself in the holes of the earth, rocks, or trees. It is mentioned Lev. xi. 5, Deut. xiv. 7, Psa. civ. 18, Prov. xxx. 26. It is joined with the hare, and mentioned as a ruminating animal, Lev. xi. 5, Deut. xiv. 7. It has been rendered the *rabbit*, as already observed, to which interpretation Bochart objects. The Greek renders it χοιρογρυλλιος, which Hederic explains by, "Majoris muris genus, in Palestina, Egypto et Lybiâ," a kind of larger mouse in Palestine, Egypt, and Lybia. Jerom says, it is an animal not larger than a hedge-hog, resembling a mouse and a bear; the latter, it seems, through its walking on its hinder feet; whence, in Palestine, it is called αρκτομυς, i. e. *the bearmouse*.

Jerom adds, that there is great abundance of this genus in those countries, and that they are always wont to dwell in the clefts of the rocks, and holes in the ground. This description agrees with the *jerboa*, or, as the Arabs call it, *aljarbuo*, and of which one of their writers, cited by Bochart, expressly observes, that it ruminates; and another says, the *jarbuo* does not prepare his dwelling, except in some rocky and high place, that he may be safe from the influx of waters, and the hoofs of animals. Bochart gives other instances of the sagacity of these little animals from the Arabic writers, particularly in their having a leader, whose business it is to give them notice of the approach of danger, and who, in case of neglect, is punished with death, and another appointed in his room. This well agrees with Prov. xxx. 26. On the whole then, it seems probable that the Hebrew word עכבר means the *jarbuo*, *mus jaculus*, or jumping mouse.

CONVERSION, a change from one state or character to another. Conversion may be 1, *Merely external*, or that which consists only in an outward reformation. 2, *Doctrinal*, or a change of sentiments. 3, *Saving*, which consists in a renovation of the heart and life, or a turning from the power of sin and Satan unto God, Acts xxvi. 18, and is produced by the influence of divine grace on the soul. 4, Sometimes it is put for restoration, as in the case of Peter, Luke xxii. 32. The instrumental cause of conversion is usually the ministry of the word; though sometimes it is produced by reading, by serious and appropriate conversation, sanctified afflictions, &c. Conversion evidences itself by ardent love to God, Psa. lxxiii. 25; delight in his people, John xiii. 35; attendance on his ordinances, Psa. xxvii. 4; confidence in his promises. Psa. ix. 10; abhorrence of self, and renunciation of the world, Jam. iv. 4; submission to God's authority, and uniform obedience to his word, Matt. vii. 20.

CONVICTION, in general, is the assurance of the truth of any proposition. In a religious sense, it is the first degree of repentance and implies an affecting sense that we are guilty before God; that we can do nothing of ourselves to purchase his forfeited favour; that we deserve and are exposed to the wrath of God; that sin is very odious and hateful, yea, the greatest of evils. There is a kind of conviction which arises from conscience imperfectly enlightened, fear of punishment, moral suasion, or alarming providences, but which is not of a permanent nature. Saving conviction is the work of the Spirit, as the efficient cause; though the law, a man's conscience, the Gospel, or affliction, may be the means, John xvi. 8, 9. Convictions for sin differ very much in their degrees in different persons. It has been observed that those who suffer the most agonizing sensations are generally such as did not before enjoy the external call of the Gospel, or were not favoured with the tuition of religious parents, and had neglected or notoriously abused the means of grace. To these, conviction is often sudden, and produces that distress and shame which are not soon overcome; whereas those who have sat under the Gospel from their infancy have not usually such alarming convictions, because they have already some acquaintance with divine things, and such a knowledge of the Gospel as administers immediate comfort. As it is not, therefore, the method of the Spirit to convince always in one way, it is improper for any to distress themselves, because they are not, or have not been, greatly distressed, and almost plunged into despair: they should rather be thankful that the Spirit of God has dealt tenderly with them, and opened to them the sources of consolation. It is necessary, however, to observe, that, in order to repentance and conversion to God, there must be real and lasting conviction, which, though it may not be the same in degree, must, in all, be the same in nature. Evangelical conviction differs from legal conviction thus: *legal* conviction arises from a consideration of God's holy law, his omniscience, justice, power, and wrath, revealed against sin: *evangelical*, from views of his mercy, goodness, and holiness, and from a hatred to sin.

COOS, Co'os, or Cos, an island in the Archipelago, lying near the south-west point of Asia Minor, and having a city of the same name, now called Stancora, or Lango, Acts xxi. 1. Esculapius, the god of physic, was their chief idol. The celebrated painter Appelles, and the no less famous physician Hippocrates, were natives of this island.

COR, a measure equal to ten ephahs, or 17,468 solid inches, which is 44 solid inches more than the English quarter, Ezek. xlv. 14.

CORAL, a genus belonging to the order of vermes zoophyta. The species are distinguished by the form of their branches, and are found in the ocean, attached to stones, shells, bones, &c. The corals were formerly believed to be vegetable substances, but are now known to be only a congeries of animals. The islands in the south seas are mostly coral rocks covered over with earth. The little creatures, which have hardly sensation enough to distinguish them from plants, build up a rocky structure from the bottom of the sea, till it reaches the surface. Some of the coralline islands are much older than others; and it is probable that, as these sub-marine works are continually going on, new islands may by that means be frequently produced. M. de Peyssonnel, of Marseilles, discovered, in the middle of the last century, that the bodies, which had been taken for flowers, were insects inhabiting the coral; for upon taking branches of it out of water, the flowers, which proceeded from a number of white points, entered into the bark and disappeared; but on being restored to the water, became again perceptible. Through these

points, or holes, the insects come forth; and the cavities, corresponding with the holes, are the cells they inhabit. When the insects are dead, they corrupt, and communicate the smell of putrid fish to the water. The milky juice of coral is the blood of the animals, and, running along the furrows, perceived on the proper substance or body of coral, becomes hard, and is changed into stone. The polype, or coral insect, expands in water, and contracts in air; and also when touched with the hand in water, or when acids are poured upon it. Broken branches of coral have been seen to fasten themselves to other branches, and have continued still to grow. There are properly but three kinds of coral; red, white, and black: the last is the most rare, and most esteemed; but the red was formerly used in medicine. When coral is first taken out of the sea, the protuberances on its surface are soft, and yield a milky juice. The cortical part, with which the coral is all over covered, is usually taken off before it is sold. The principal coral trade is at Genoa and Leghorn. We find it mentioned in Job xxviii. 18, Ezek. xxvii. 16.

CORBE, Cor'be, one who returned from captivity, 1 Esdr. v. 12.

CORBAN, Cor'ban, in Jewish antiquity, were those offerings which had life, in opposition to the *minchah*, or those which had not. It is derived from the word *karab*, which signifies to approach; because the victims were brought to the door of the tabernacle. The corban were always looked upon as the most sacred offerings. The Jews are reproached with defeating, by means of the corban, the precept of the fifth commandment, which enjoins the respect due to parents. For when a child had no mind to relieve the wants of his father or mother, he would say to them, "It is a gift, (*corban*,) by whatsoever thou mightest be profited by me;" i. e. I have devoted that to God which you ask of me; and it is no longer mine to give, Mark vii. 11.

CORD, a small rope, Josh. ii. 15. The *silver cord* mentioned Eccl. xii. may be the spinal marrow, or perhaps the tie of soul and body. The cords of God, spoken of Psa. ii. 3, are his laws; or the doctrines, promises, and threatnings of his Word. See also Hos. xi. 4. The *cords of the wicked*, Psa. cxxix. 4, are the snares which they lay for men.

CORIANDER, a genus of the digynia order, in the pentandria class of plants, and in the natural method ranking under the 45th order, umbellatæ. There are only two species, both herbaceous annuals, the leaves of which are useful for culinary, and the seeds for medicinal purposes. The leaves of both species resemble those of parsley, but only one is generally cultivated, namely, the *sativum*, which has a small white fibrous root crowned by many parted leaves, having broadish segments. In the centre is an upright branchy stalk, two feet high, having all the branches terminated by umbels of flowers, which are succeeded by globular fruit. It is propagated by seeds sown in March. The seeds are carminative and stomachic. The manna which God gave the Israelites in the wilderness resembled in form this seed, Exod. xvi. 31, Num. xi. 8.

CORINTH, Cor'inth, *satisfied, ornament,* or *beauty.* A celebrated city, the capital of Achaia, seated on the isthmus which separates Peloponnesus from Attica. It is forty miles north-west of Athens, in lat. 38° 14′, long. 23° 18′ east. This city was one of the best peopled and most wealthy of all Greece. It is said to have been built by Sisyphus, the grandfather of Ulysses, about A. M. 2400, though this is probably too early. Its situation between two seas drew thither the trade of both the east and the west, from all parts. Its riches produced pride, ostentation, effeminacy, and all manner of vices, which generally are the consequences of great wealth and affluence. Lasciviousness, and various lewd practices, were not only tolerated here, but, in a manner, consecrated, by the worship of Venus, and the public prostitution of those who were devoted to her. But that which made this city most memorable among heathen authors was its citadel, called Acro-corinthus, from its being built on a very high rock. Its insolence against the Roman legates made L. Mummius to destroy it: and in its conflagration, so many statues of different metals were melted down, that the remains of them formed the famous Corinthian brass, which was accounted more valuable than either gold or silver. After this destruction it was restored by Julius Cæsar to its former splendour, and in a short time became the most beautiful city of all Greece; insomuch that the neat order of pillars, which are used at this day in the decoration of all fine buildings, took from this place the name of Corinthian pillars.

Such was the state of Corinth when St. Paul came to preach the Gospel there, A. D. 52, Acts xviii. 1, 2, &c. He lodged there with one Aquila, and his wife Priscilla, who, as well as the apostle, were tent-makers; and thus he procured a livelihood by the labour of his hands, without being burdensome to any one. He preached every Sabbath-day in the Jewish synagogue, and converted some who heard him. From Corinth he wrote his two epistles to the Thessalonians, A. D. 52. Sometime after, observing that the Jews of Corinth, instead of being benefitted by his instructions, opposed him with very blasphemous language, he shook his raiment, and said, Your blood be upon your own heads, I am clear; from henceforth I will go unto the Gentiles. He went, therefore, and lodged with Justus surnamed Titus, who was indeed a Gentile, but one who feared God; and many of the Gentiles afterward embraced the faith. St. Paul suffered much at Corinth; but the Lord Jesus appeared one night to him, and said, "Be not afraid: for I have much

people in this city." Encouraged by these words, he continued eighteen months at Corinth, and in the neighbouring places. He departed from thence A. D. 54, and went to Jerusalem. About two years after, he wrote his first epistle to the Corinthians from Ephesus, where he then was, 1 Cor. xvi. 8, and not from Philippi, as the Greek inscription has it. During the absence of St. Paul from Corinth, a new instructer, a Jew by nation, had got himself introduced among the Christians, and had raised a faction against the apostle. One principal design therefore of this epistle is to support his own authority and credit with that part of the church which still adhered to him; to vindicate himself from the calumnies and aspersions of the opposite party; to lessen the credit of the chief and leading men of it, and by this means to break the faction, and put an end to the schism. The rest of the epistle is taken up in answering some questions they had proposed to him concerning marriage, things offered in sacrifice to idols, &c. and in resolving some doubts; not without a mixture, on all occasions, of reflections on his opposers, and exhortations to union.

St. Paul, having understood the good effect his first letter had produced among the Corinthians, wrote a second to them, A. D. 57. He wrote from Macedonia, and probably from the city of Philippi. In this epistle he speaks more freely, and deals more closely and sharply with his opposers, as may be seen ch. i. 12, ii. 14, vi. 11, x. 1, xiii. 10, ii. 17, iv. 2—5, v. 12, vi. 11—16, xi. 11, xii. 15. He also exhorts them to make a liberal contribution for the poor saints at Jerusalem.

About A. D. 268, the Heruli burnt Corinth to ashes. In 525, it was again almost ruined by an earthquake. About 1180, Roger, king of Sicily, took and plundered it. Since 1458, it has been generally under the power of the Turks; and is so decayed, that its inhabitants amount to no more than about 1500, or 2000, half Mahometans and half Christians, with an archbishop at their head.

CORMORANT, the water-raven. It is a kind of pelican, and of the size of a goose. It is web-footed, and builds in trees, or more generally on rocks; its chief food is fish. The law declared it unclean, Lev. xi. 17, Deut. xiv. 17.

CORNELIUS, Cor-ne'li-us, a centurion of a cohort belonging to the legion surnamed Italian, Acts x. 1, 2, 3, &c. He was a gentile, but one that feared God. As nothing further is known of this good man with any certainty, save what is recorded in this chapter at large, to this, therefore, the reader is referred for his satisfaction.

CORRUPT, Corruption, waste, putrefaction. The word καπηλευω, rendered to *corrupt*, is, with a very striking propriety, applied to those, who, for filthy lucre's sake, basely adulterated the Word of God with human imaginations, 2 Cor. ii. 17. *Corrupt communications*, Eph. iv. 29, *corrupt words*, Dan. ii. 9, are the opposite to the speech recommended Col. iv. 6, Mark ix. 50, Matt. v. 13—17, in which places salt is used for wisdom and grace manifested in our conversation, spirit, and behaviour.

COSAM, Co'sam, the son of Elmodam, and one of our Saviour's ancestors, according to his human nature, Luke iii. 28.

COUCH, a bed; more properly a *carpet*, or *mattress*, of which the beds of the eastern people chiefly consisted.

COVENANT, a mutual agreement between two or more parties, Gen. xxi. 32. For the better understanding of this term, it is necessary to produce the original words made use of by the Holy Ghost, which our translators have rendered covenant; Διαθηκη, *a disposition, institution, appointment.* It signifies, saith Junius, neither a *testament*, nor a *covenant*, nor an *agreement*, but, as the import of the word simply requires, a *disposition*, or *institution* of God. The Hebrew word in the Old Testament, which almost always answers to διαθηκη, in the Seventy, is ברית, which properly denotes a *purification*, or *purification-sacrifice;* never, strictly speaking, *a covenant*, though כרת ברית, *cutting off*, or *in pieces*, a *purifying sacrifice*, be indeed sometimes equivalent to making a *covenant;* because that was the usual sacrificial rite on such occasions, and was originally, no doubt, an emblematical expression of the parties staking their hopes of purification and salvation by the great sacrifice, on their performing their respective conditions of the covenant on which the sacrifice was offered. See Gen. xv. 10, 17, Jer. xxxiv. 18. In the Hebrew, the word signifies,

1. A *disposition, dispensation, institution*, or *appointment* of God to man, Heb. ix. 16, 17, 20; and in this view our English word *dispensation* seems very happily to answer it.

2. The religious dispensation or institution which God appointed to Abraham and the patriarchs, Acts iii. 25. Compare Luke i. 72, Acts vii. 8.

3. The dispensation from Sinai, Heb. viii. 9, Gal. iv. 24.

4. The dispensation of faith, and free justification, of which Christ is the Mediator, Heb. vii. 22, viii. 6, and which is called *new*, in respect of the *old*, or Sinai covenant, 2 Cor. iii. 6, Heb. viii. 8, 13, ix. 15; and hence Η Καινη Διαθηκη, The *New Covenant*, or Testament, became the title of the books in which this new dispensation is contained. But by whom this title was first imposed appears not; but it was probably given because,

5. Η Παλαια Διαθηκη, The *Old Dispensation*, is used for the books of Moses, containing that dispensation, by St. Paul, 2 Cor. iii. 14.

Covenants were anciently confirmed by eating and drinking together, and chiefly by feasting on a sacrifice. In this manner Abi-

melech, the Philistine, confirmed the covenant with Isaac, and Jacob with his father Laban, Gen. xxvi. 26—31, xxxi. 44—46, 54. Sometimes they divided the parts of the victim, and passed between them, by which act the parties signified their resolution of fulfilling all the terms of the engagement, on pain of being divided or cut asunder as the sacrifice had been, if they should violate the covenant, Gen. xv. 9, 10, 17, 18, Jer. xxxiv. 18. Hence the Hebrew word *charat*, which properly signifies to divide is applied allusively in Scripture to the making of a covenant.

When the law of Moses was established, the people feasted in their peace-offerings on a part of the sacrifice, in token of their reconciliation with God, Deut. xii. 6, 7. And thus in the Lord's supper we renew, as it were, our covenant with God, being at his table feasted with the bread and wine, as the representations of Christ's body and blood, which he offered for us on the cross.

COVETOUSNESS, an unreasonable desire after what we have not, with a dissatisfaction with what we have. It may further be considered as consisting in, 1, An anxious care about the things of this world; 2, An eagerness in getting; 3, It too frequently leads to sinister and illegal ways of obtaining wealth: and, 4, Includes a tenaciousness in keeping it.

There is scarcely a more unreasonable sin than covetousness. It produces injustice; only to covet, is to begin to be unjust. It is *cruel:* the covetous must harden themselves against a thousand plaintive cries. It is *ungrateful:* such forget their former obligations, and their present supporters. It is *foolish:* it destroys reputation, breaks a person's rest, unfits him for the performance of duty, and implies a contempt of God himself. It is *idolatry*, Col. iii. 5. Covetousness is condemned Exod. xviii. 21, xx. 17, xxii. 25, xxiii. 8, Lev. xix. 13, xxv. 36, Deut. xvi. 19, xvii. 17, xxiii. 20, xxvii. 25, &c. &c.

COUNSEL. Besides the common signification of this word, it is frequently used in Scripture to signify the decrees or purposes of God, or the orders of his providence, Acts iv. 28, and Psa. lxxiii. 24. It also signifies his will, or doctrine concerning the way of salvation; thus Luke vii. 30, Acts xx. 27.

COURT, an entrance into a palace or house. The great courts belonging to the temple of Jerusalem were three; the first called the court of the gentiles, because the gentiles were allowed to enter so far, and no farther. The second was the court of Israel, because all the Israelites, provided they were purified, had a right of admission into it. The third court was that of the priests, where the altar of burnt-offerings stood, where the priests and Levites exercised their ministry. Common Israelites, who were desirous of offering sacrifices, were at liberty to bring their victims as far as the inner part of the court; but they could not pass a certain line of separation, which divided it into two; and they withdrew as soon as they had delivered their sacrifices and offerings to the priests, or had made their confession with the ceremony of laying their hands upon the head of the victim, if it were a sin-offering.

Before the temple was built, there was a court belonging to the tabernacle, but not near so large as that of the temple, and encompassed only with pillars, and veils hung with cords.

These courts were exactly after the fashion of the Egyptian temples, belonging to which there were large courts surrounded with colonnades. The same were to be seen at the palaces of kings, and the houses of great men, belonging to which there were great courts, as appears from the palaces of Solomon, and king Ahasuerus, mentioned by Esther, ch. iv. 11, v. 1, vi. 4.

COUTHA, Cou'tha, mentioned 1 Esdr. v. 32.

COZ, *a thorn.* A descendant of Asher, 1 Chron. iv. 8.

COZBI, Coz'bi, *a liar*, or *as sliding away.* The daughter of Zur, a prince of the Midianites. See Num. xxv. 6—15.

CRANE, *grus*, a tall and long-necked bird of passage, mentioned Isai. xxxviii. 14, Jer. viii. 7. Bochart thinks it is so called from its cry, and because the names of this bird in the several languages, particularly the Greek, γερανος, Latin, *grus*, Welsh, *garan*, German, *cran*, English, *crane*, are all formed from its remarkable cry. These birds every year return or fly back to the northern countries, where they were bred; and, according to Ælian, know each their own nests, as men do their own dwellings.

CREATION, in its primary import, signifies the bringing into being something which did not exist before. The term is therefore most generally applied to the original production of the materials whereof the visible world is composed. It is also used in a secondary, or subordinate sense, to denote those subsequent operations of the Deity upon the matter so produced, by which the whole system of nature, and all the primitive *genera* of things, received their forms, qualities, and laws.

There is no subject concerning which learned men have differed in their conjectures more than in this of creation. It is certain, as a good writer observes, that none of the ancient philosophers had the smallest idea of its being possible to produce a substance out of nothing, or that even the power of the Deity himself could work without materials to work upon. Hence some of them, among whom was Aristotle, asserted, that the world was eternal, both as to its matter and form. Others, though they believed that the gods had given the world its form, yet imagined the materials whereof it was composed to have been eternal. But, indeed, the opinions of the ancients, who had not the benefit of revela-

tion, were on this head so confused and contradictory, that nothing of any consequence can be deduced from them. The freethinkers of our own and former ages have denied the possibility of creation, as being, they contend, a contradiction to reason; and of consequence they have taken occasion from thence to endeavour to discredit revelation. On the other hand, the defenders of the Sacred Writings have shown that creation out of nothing, so far from being a contradiction to reason, is not only probable, but demonstrably certain. It is impossible, however, to enter here into the multiplicity of arguments on both sides; it is enough for us to know what God has been pleased to reveal, both concerning himself and the works of his hands. Men, and other animals that inhabit the earth and the seas—all the immense varieties of herbs and plants, of which the vegetable kingdom consists—the globe of the earth, and the expanse of the ocean—these we know to have been produced by his power. Besides the terrestrial world which we inhabit, we see many other material bodies disposed around it in the wide extent of space. The moon, which is in a particular manner connected with our earth, and even dependent upon it; the sun, and the various planets, with their satellites, which, like the earth, circulate round the sun, and appear to derive from him light and heat; those bodies which we call fixed stars, and consider as illuminating and cherishing with heat each its peculiar system of planets: and the comets, which at certain periods surprise us with their appearance, and the nature of whose connexion with the general system of nature, or with any particular system of planets, we cannot pretend fully to have discovered:—these are so many more of the Deity's works, from the contemplation of which we cannot but conceive the most awful ideas of his creative power.

Matter, however, whatever the varieties of form under which it is made to appear, the relative disposition of its parts, or the motions communicated to it, is but an inferior part of the works of creation. We believe ourselves to be animated by a much higher principle than brute matter. In viewing the manners and economy of the lower animals, we can scarce avoid acknowledging even them to consist of something more than the various modifications of matter and motion. The other planetary bodies, which seem to be in circumstances nearly analagous to those of our earth, are probably, as well as it, appointed for the residence of rational, intelligent beings. The existence of intelligences of a higher order than man, though infinitely below the Deity, appears extremely probable. Of the spiritual beings called angels, we have express intimation in Scripture. But the limits of the creation we must not attempt to define. How far the regions of space extend, or how they are filled, we know not. How the planetary worlds, the sun and the fixed stars are occupied, we do not pretend to have ascertained. We are even ignorant how great a diversity of forms, what an infinity of living animated beings may inhabit our own globe. So confined is our knowledge of creation, yet so grand, so awful, that part which our narrow understandings can comprehend.

CRESCENS, Cres'cens, a person mentioned 2 Tim. iv. 10.

CRETE, Cre'te, *carnal, fleshly.* An island in the Mediterranean, now called Candia, of which Titus was bishop, ch. i. 5.

CRETIANS, Cre'she-ans, the inhabitants of Crete, Tit. i. 12, 13.

CRIMSON, one of the seven red colours used by the dyers. Mention is made of this colour 2 Chron. ii. 7, 14, iii. 14, Isa. i. 18, Jer. iv. 30. The Arabians call it *kermes*, because they make use of the worm so called to dye this colour.

CRISPUS, Cris'pus, *curled.* Chief of the Jewish synagogue at Corinth, who was converted to Christianity, A. D. 52, Acts xviii. 8, 1 Cor. i. 14.

CROCODILE, in zoology, a species of lizard. There are eighty-one species of lizards, at the head of which the crocodile seems to stand. It is a native both of Africa and Asia, but is most frequently found in the former, inhabiting its vast rivers, and particularly the Niger and the Nile. It has occasionally been seen of the length of even thirty feet; and instances of its attaining twenty are by no means uncommon. It principally subsists on fish; but such is its voracity, that it seizes almost every thing within its reach. The upper part of its body is covered with a species of armour so thick and firm as to be scarcely penetrable by a musket-ball; and the whole body exhibits the appearance of an elaborate covering of carved work. It is an oviparous animal, and its eggs scarcely exceed in size those of a goose. It lies in wait near the banks of rivers, and with a sudden spring seizes any animal that approaches within its reach, swallowing it by an instantaneous effort, and then rushing back into its watery recesses. A single negro will often attack a crocodile, and by spearing it between the scales of the belly, where it is vulnerable, secure its destruction. The eggs of the crocodile are deposited in the mud, or sand, on the bank of the river; and immediately on being hatched the young move towards the water; in their passage to which, however, vast numbers are intercepted by the ichneumons, and birds which watch their progress, Job xli. 1, &c.

CROISADE, or Crusade, is a word which may be applied to any war undertaken on pretence of defending the cause of Christianity; but it has been chiefly used for the expeditions of the Christians against the infidels, for the conquest of Palestine.

These expeditions commenced A. D. 1096. The foundation of them was a superstitious veneration for those places where our Lord

performed his miracles, and accomplished the work of man's redemption. Jerusalem had been taken, and Palestine conquered by Omar. This proved a considerable interruption to the pilgrims, who flocked from all quarters to perform their devotions at the holy sepulchre. They had, however, still been allowed the liberty, on paying a small tribute to the Saracen caliphs, who were not much inclined to molest them. But, in 1065, this city changed its masters. The Turks took it from the Saracens; and, being much more fierce and barbarous, the pilgrims now found they could no longer perform their devotions with the same safety. An opinion was about this time also prevalent in Europe which made these pilgrimages much more frequent than formerly: it was imagined, that the thousand years mentioned Rev. xx. were fulfilled; that Christ was soon to make his appearance in Palestine to judge the world; and consequently that journies to that country were in the highest degree meritorious, and even absolutely necessary. The multitudes of pilgrims who now flocked to Palestine meeting with a very rough reception from the Turks, filled all Europe with complaints against those infidels, who profaned the holy city, and derided the sacred mysteries of Christianity, even in the place where they were fulfilled. Pope Gregory VII. had formed a design of uniting all the princes of Christendom against the Mahomedans; but his exorbitant encroachments upon the civil power of princes had created him so many enemies, and rendered his schemes so suspicious, that he was not able to make great progress in his undertakings. The work was reserved for a meaner instrument. Peter, commonly called the hermit, a native of Amiens, in Picardy, had made the pilgrimage to Jerusalem; and being deeply affected with the dangers to which that act of piety now exposed them, as well as with the oppressions under which the eastern Christians now laboured, formed the bold, and, in all appearance, impracticable design of leading into Asia, from the farthest extremities of the west, armies sufficient to subdue those potent and warlike nations that now held the holy land in slavery. He proposed his scheme to Pope Martin II. who, prudently resolving not to interpose his authority till he saw a probability of success, summoned, at Placentia, a council of 4000 ecclesiastics and 30,000 seculars. As no hall could be found large enough to contain such a multitude, the assembly was held in a plain. Here the Pope himself, as well as Peter, harangued the people, representing the dismal situation of their brethren in the east, and the indignity offered to the Christian name, in allowing the holy city to remain in the hands of infidels. These speeches were so agreeable to those who heard them, that the whole multitude suddenly and violently declared for the war, and solemnly devoted themselves to perform this service, which they believed to be meritorious in the sight of God. But, though Italy had embraced the design with ardour, Martin thought it necessary, in order to ensure perfect success, to engage the greater and more warlike nations in the enterprise. Having therefore exhorted Peter to visit the chief cities and sovereigns of Christendom, he summoned another council at Clermont in Auvergne. The fame of this great and pious design being now universally diffused, procured the attendance of the greatest prelates, nobles, and princes; and when the pope and the hermit renewed their pathetic exhortations, the whole assembly, as if impelled by immediate inspiration, exclaimed, with one voice, "It is the will of God!" These words were deemed so much the effect of a Divine impulse, that they were employed as the signal of rendezvous and battle in all future exploits of these adventurers. Men of all ranks now flew to arms with the utmost ardour, and a cross was affixed to their right shoulder by all who enlisted in this holy enterprise. At this time Europe was sunk in the most profound ignorance and superstition. The ecclesiastics had gained the greatest ascendant over the human mind; and the people, who committed the most horrid crimes and disorders, knew of no other expiation than the observances imposed upon them by their spiritual pastors. But amidst the abject superstition which now prevailed, the military spirit had diffused itself; and though not supported by art of discipline, was become the general passion of the nations governed by the feudal law. All the great lords possessed the right of making peace and war. They were engaged in continual hostilities with one another; the open country was become a scene of outrage and disorder; the cities still mean and poor, were neither guarded by walls, nor protected by privileges. Every man was obliged to depend for safety on his own force, or his private alliances; and valour was the only excellence which was held in esteem, or gave one man the pre-eminence above another. When all the particular superstitions, therefore, were here united in one great object, the ardour for private hostilities took the same direction, and all Europe, torn from its foundations, seemed ready to precipitate itself in one united body upon Asia.

All ranks of men now deeming the croisade the only road to heaven, were impatient to open the way with their swords to the holy city. Nobles, artisans, peasants, even priests enrolled their names; and to decline this service was branded with the reproach of impiety or cowardice. The nobles were moved with the romantic spirit of the age, to hope for opulent establishments in the east, the chief seat of arts and commerce at that time. In pursuit of these chimerical projects, they sold at low prices their ancient castles and

inheritances, which in their eyes had now lost all value. The infirm and aged contributed to the expedition by presents and money; and many of them attended it in person; being determined, if possible, to breathe their last in sight of that city where their Saviour died for them. Even women, concealing their sex under the disguise of armour, attended the camp; and often forgot their duty still more, by prostituting themselves to the army. The greatest criminals were forward in a service which they considered as an expiation of all crimes: and the most enormous disorders were, during the course of these expeditions, committed by men inured to wickedness, encouraged by example, and impelled by necessity. The adventurers were at last so numerous, that their sagacious leaders became apprehensive that the greatness of the armament would be the cause of its own disappointment. For this reason they permitted an undisciplined multitude, computed at 300,000 men, to go before them, under the command of Peter the Hermit, and Gautier, or Walter, surnamed the *Moneyless*, from his being a soldier of fortune. These took the road towards Constantinople, through Hungary and Bulgaria; and trusting that heaven, by supernatural assistance, would supply all their necessities, they made no provision for subsistence in their march. They soon found themselves obliged to obtain by plunder what they vainly expected from miracles; and the enraged inhabitants of the countries through which they passed, attacked the disorderly multitude, and slaughtered them without resistance. The more disciplined armies followed after; and, passing the straits of Constantinople, were mustered in the plains of Asia, and amounted in the whole to 700,000 men. The princes engaged in this first croisade were, Hugo, count of Vermandois, brother to Philip I. king of France; Robert, duke of Normandy; Robert, earl of Flanders; Raimond, earl of Toulouse and St. Giles; the celebrated Godfrey of Bouillon, duke of Lorrain, with his brothers, Baldwin and Eustace; Stephen, earl of Chartres and Blois; Hugo, count of St. Paul; with many other lords. The general rendezvous was at Constantinople. In this expedition Godfrey besieged and took the city of Nice. Jerusalem was taken by the confederated army, and Godfrey chosen king. The Christians gained the famous battle of Ascalon against the soldan of Egypt, which put an end to the first croisade, but not to the spirit of crusading. The rage continued for near two centuries.

The second croisade, in 1144, was headed by the emperor Conrade III. and Louis VII. king of France. The emperor's army was either destroyed by the enemy, or perished through the treachery of Manuel, the Greek emperor; and the second army, through the unfaithfulness of the Christians of Syria, was forced to break up the siege of Damascus. The third croisade, in 1188, immediately followed the taking of Jerusalem by Saladin, the soldan of Egypt. The princes engaged in this expedition were, the emperor Frederic Barbarossa, Frederic, duke of Suabia, his second son; Leopold, duke of Austria; Berthold, duke of Moravia; Harman, marquis of Baden; the counts of Nassau, Thuringia, Missen, and Holland; and above sixty other princes of the empire; with the bishops of Besancon, Cambray, Munster, Osnaburg, Missen, Passau, Visburg, and several others. In this expedition the emperor Frederic defeated the soldan of Iconium: his son Frederick, joined by Guy Lusignon, king of Jerusalem, in vain endeavoured to take Acre, or Ptolemais. During these transactions, Philip Augustus, king of France, and Richard II. of England, joined the croisade; by which means the Christian army consisted of 300,000 fighting men: but great disputes happening between the kings of France and England, the former quitted the holy land, and Richard concluded a peace with Saladin.

The fourth croisade was undertaken, in 1195, by the emperor Henry VI. after Saladin's death. In this expedition the Christians gained several battles against the infidels, took a great many towns, and were in the way of success, when the death of the emperor obliged them to quit the holy land, and return into Germany. The fifth croisade was published by Pope Innocent III. in 1198. Those engaged in it made fruitless efforts for the recovery of the holy land: for though John de Neule, who commanded the fleet equipped in Flanders, arrived at Ptolemais a little after Simon of Montfort, Renard of Dampierre, and others, yet the plague destroying many of them, and the rest either returning, or engaging in the petty quarrels of the Christian princes, there was nothing done; so that the soldan of Aleppo easily defeated their troops, in 1204. The sixth croisade began in 1228; in which the Christians took the town of Damietta, but were forced to surrender it again.—In 1229, the emperor made peace with the soldan for ten years. About 1240, Richard, earl of Cornwall, brother to Henry III. king of England, arrived in Palestine at the head of the English croisade; but finding it most advantageous to make a peace, he re-embarked, and steered towards Italy. In 1244, the Karasmians, being driven out of Persia by the Tartars, broke into Palestine, and gave the Christians a general defeat near Gaza.

The seventh croisade was headed, in 1249, by St. Lewis, who took the town of Damietta; but a sickness happening in the Christian army, the king endeavoured a retreat; in which, being pursued by the infidels, most of his army was miserably butchered, and himself and the nobility taken prisoners. A truce was then agreed on for ten years, and the king and lords set at liberty.—The eighth croisade, in 1270, was headed by the same

prince, who made himself master of the port and castle of Carthage, in Africa: but dying a short time after, he left his army in a very bad condition. Soon after, the king of Sicily coming up with a good fleet, and joining Philip the Bold, son and successor of Lewis, king of Tunis, after several engagements with the Christians, in which he was always worsted, desired peace, which was granted, upon conditions advantageous to the Christians: after which both princes embarked for their own kingdoms. Prince Edward of England, who arrived at Tunis at the time of this treaty, sailed towards Ptolemais, where he landed a small body of English and French, 300, and hindered Bendocdar from laying siege to Ptolemais: but being obliged to return to take possession of the crown of England, this croisade ended without contributing any thing to the recovery of the holy land. In 1291, the town of Acre, or Ptolemais, was taken and plundered by the soldan of Egypt, and the Christians quite driven out of Syria. There has been no croisade since that period, though several popes have attempted to stir up the Christians to such an undertaking, particularly Nicholas IV. in 1292, and Clement V. in 1311.

Though these croisades were effects of the most absurd superstition, they tended greatly to promote the good of Europe. Multitudes, indeed, were destroyed; in the whole perhaps upwards of two millions. Many there were, however, who returned; and these having conversed so long with people who lived in a much more magnificent way than themselves, began to entertain some taste for a refined and polished way of life. Thus the barbarism in which Europe had been so long immersed, began to wear off soon after. The princes also, who remained at home, found means to avail themselves of the frenzy of the people. By the absence of such numbers of restless and martial adventurers, peace was established in their dominions. They also took the opportunity of annexing to their crowns many considerable fiefs, either by purchase, or the extinction of the heirs; and thus the mischiefs, which must always attend feudal governments, were considerably lessened.

With regard to the bad success of the croisaders, it was scarce possible that any other thing could happen to them. The emperors of Constantinople, instead of assisting, did all in their power to disconcert their schemes: they were jealous, and not without reason, of such an inundation of barbarians. Yet, had they considered their true interest, they would either have assisted them, or, at least, stood neuter, than entered into alliances with the Turks. They followed the latter method, however, and were often of very great disservice to the western adventurers, which at last occasioned the loss of their city. But the worst enemies the croisaders had were their own internal feuds and dissentions. They neither could agree while marching together in armies, with a view to conquest, nor could they unite their conquests under one government, after they had made them. They set up three small states, one at Jerusalem, another at Antioch, and another at Edessa. These states, instead of assisting, made war upon each other, and on the Greek emperors; and thus became an easy prey to the common enemy. The horrid cruelties they committed, too, must have inspired the Turks with the most invincible hatred against them, and made them resist with the greatest obstinacy. They were such as could have been committed only by barbarians inflamed with the most bigotted enthusiasm. When Jerusalem was taken, not only the numerous garrison were put to the sword, but the inhabitants were massacred without mercy, and without distinction. No age or sex was spared, not even sucking children. What eminently shows the enthusiasm by which these conquerors were animated, is their behaviour after this terrible slaughter. They marched over heaps of dead bodies towards the holy sepulchre; and while their hands were polluted with the blood of so many innocent persons, sung anthems to the common Saviour of mankind! Nay, so far did their religious enthusiasm overcome their fury, that these ferocious conquerors now burst into tears. If the absurdity and wickedness of this conduct can be exceeded by any thing, it must be by what follows. In 1204, the frenzy of croisading seized the children, who are ever ready to imitate what they see their parents engaged in. Their childish folly was encouraged by the monks and schoolmasters; and thousands of these innocents were conducted from the houses of their parents on the superstitious interpretation of these words, "Out of the mouths of babes and sucklings hast thou perfected praise." Their base conducters sold a part of them to the Turks, and the rest perished miserably.

CROSS, a gibbet made of two pieces of wood, placed cross-wise, whether they cross with right angles at the top like a T, or in the middle of their length like an X. The cross to which our Saviour was fastened, and on which he died, was of the former kind; being thus represented by old monuments, coins, and crosses; and St. Jerom compares it to a bird flying, a man swimming, or praying with his arms extended. The punishment of the cross was common among the Syrians, Egyptians, Persians, Africans, Greeks, and Romans. With the Jews it was not used at all, hanging on a tree being a punishment of a quite different kind.

The death of the cross was of all others the most dreadful, and so scandalous, that it was inflicted as the last mark of detestation upon the vilest persons. It was the punishment of robbers and murderers, provided that they were slaves also: but otherwise, if they were free, and had the privileges of

the city of Rome, this was thought a prostitution of that honour, and too infamous a punishment for such a one, let his crimes be what they might. The form of the cross being such as has already been described, the body of the criminal was fastened to the upright piece, by nailing the feet to it, and to the transverse part by nailing the hands to it on each side. Now, because these parts of the body, being the instruments of action and motion, are provided with a much greater quantity of nerves than others have occasion for; and because all sensation is caused by the spirit contained in these nerves, it will follow, as Stanhope observes, that wherever they abound, the sense of pain must needs be in proportion: hence the word *cruciatus*, as expressive of the most violent pains.

Before crucifixion, the criminal was generally scourged. And Pilate, having pronounced sentence against our Lord, ordered him to be scourged, and then crucified, Matt. xxvii. 26. It was also a custom that he who was to be crucified should bear his own cross to the place of execution. After this manner we find our Saviour was treated; he was compelled to bear his own cross; and, as it appears he shrunk under the burden, Simon, a Cyrenean, was constrained to bear it after him. It is generally supposed, that our Lord bore the whole cross, that is, both the long and the transverse part: but this seems to be a thing impossible, and therefore Lipsius, in his treatise *de Supplicio Crucis*, has set the matter in a true light, when he tells us, that Jesus only carried the transverse beam, because the long beam was either fixed in the ground before, or made ready to be set up as soon as the prisoner came to the place: and from hence, he observes, that painters are greatly mistaken in their description of our Saviour carrying the whole cross.

The criminal was fastened to the cross quite naked; and, in all probability, the Saviour of the world was not used with any greater tenderness than others on whom this punishment was inflicted. Christians, out of respect, and a principle of modesty, generally represent Jesus Christ covered as far as decency requires; but this by no means proves the general practice to be such, nor that the Jews had any regard to Jesus Christ, whom they did not know, and who designed to load himself with the shame and punishment of our sins.

Sometimes, they who were fastened upon the cross lived a good while in that condition. St. Andrew is believed to have continued three days alive upon it. Eusebius speaks of certain martyrs in Egypt, who were kept upon the cross till they were starved to death. Pilate was amazed at Christ's dying so soon, Mark xv. 44, because naturally he must have lived longer; but he had power to die when he pleased, even to lay down his life, and to resume it again. The law of Moses, Deut. xxi. 22, forbids the bodies of criminals hanged on a tree to be left after sun-set, John xix. 31—33. But among other nations they were suffered to remain there a long time.

Our Saviour says, Matt. xvi. 24, that whosoever will be his disciple must take up his cross and follow him; by which is meant, that they must be willing and prepared to suffer for him, in any way in which God, in the course of his providence, may call them to suffer, even to suffer martyrdom if called to it. The *cross* is also often put for the whole of Christ's sufferings, Eph. ii. 16, Heb. xii. 2.

CROWN is a term properly taken for a cap of state worn on the heads of sovereign princes, as a mark of regal dignity. In very remote antiquity, the crown was only given to gods; and most authors agree, that the crown originally was rather a religious than a civil ornament; rather one of the *pontificalia*, than the *regalia;* that it only became common to kings, because the ancient kings were priests as well as princes: and that modern princes are entitled to it in their ecclesiastical, rather than their civil capacity. In Scripture there is frequent mention made of crowns, and the use of them seems to be very common among the Hebrews. The high priest wore a crown which was girt about his mitre, or the lower part of his bonnet, and was tied about his head. On the forepart was a plate of gold, with these words engraven on it, *Holiness to the Lord*, Exod. xxviii. 36, xxix. 6.

New-married persons of both sexes wore crowns upon their wedding-day, Cant. iii. 11: and alluding to this custom it is said, Ezek. xvi. 12, that when God entered into covenant with the Jewish nation, he put a beautiful crown upon their head. The first crowns were no more than a bandelet drawn round the head, and tied behind, as we see it still represented on medals, &c. Afterward, they consisted of two bandelets; by degrees they took branches of trees of diverse kinds, &c. at length they added flowers; and Claudius Saturninus says, there was not any plant of which crowns had not been made.

There was always a difference either in matter or form between the crowns of kings and great men, and those of private persons. The crown of a king was generally a white fillet bound about his forehead, the extremities whereof being tied behind the head, fell back on the neck. Sometimes they were made of gold tissue, adorned with jewels. That of the Jewish high priest, which is the most ancient whereof we have any description, was a fillet of gold placed upon his forehead, and tied with a ribbon of a hyacinth colour, or azure blue. The crown, mitre, and diadem, royal fillet and tiara, are frequently confounded. Crowns were bestowed on gods, kings, and princes, as the principal marks of their dignity. David took the crown of the king of the Ammonites from off

his head: the crown weighed a talent of gold, and was moreover enriched with jewels, 2 Sam. xii. 30, 1 Chron. xx. 2. The Amalekite, who valued himself on his killing Saul, brought this prince's crown unto David, 2 Sam. i. 10. The crown was placed upon the head of young King Josiah, when he was presented to the people, in order to be acknowledged by them, 2 Chron. xxiii. 11. Baruch, ch. vi. 9, says, that the idols of the Babylonians wore golden crowns. Queens too wore diadems among the Persians. King Ahasuerus honoured Vashti with this mark of power; and, after her divorce, the same favour was granted to Esther, ch. ii. 17.

Pilate's guard platted a crown of thorns, and placed it on the head of Jesus Christ, Matt. xxvii. 29, with an intention to insult him, under the character of the king of the Jews. See THORN. In a figurative sense, a crown signifies honour, splendour, or dignity, Lam. v. 16, Phil. iv. 1; and is also used for reward, because conquerors, in the Grecian games, were crowned, 1 Cor. ix. 25.

CRYSTAL, in natural history, the name of a large class of fossils, hard, pellucid, and colourless. The word occurs Job xxviii. 17, Ezek. i. 22, Rev. iv. 6, xxi. 11, xxii. 1.

CUBIT, in the mensuration of the ancients, is a measure equal to the length of a man's arm, from the elbow to the end of the middle finger: this is the ancient cubit. According to Bishop Cumberland, the Hebrew cubit is 21 inches; but others fix it at 18. Lucius Capellus and some others have asserted that there were two sorts of cubits among the Hebrews, one sacred and the other common: the sacred containing three feet, and the common a foot and a half, and they think they are both mentioned 1 Kings vii. 15, 2 Chron. iii. 15. In the former the two columns of brass in Solomon's temple are reckoned eighteen cubits high, and in the latter thirty-five cubits, which is double the other, or nearly so. But others think these texts may be reconciled otherwise, viz. by taking the height of one pillar to be almost 18 cubits, and the height of both, taken together, 35. Dr. Arbuthnot makes the English cubit equal to 18 inches; the Roman cubit equal to one foot 5.406 inches; and the cubit of the Scriptures one foot 9.888 inches.

CUCKOO, a genus of birds belonging to the picæ. There are 46 species. This bird was declared unclean by the law of Moses, Lev. xi. 16, Deut. xiv. 15.

CUCUMBER, a plant too well known to need any description here. We find it mentioned Num. xi. 5, Isa. i. 8.

CUMMIN, in botany, a genus of the pentandria-digynia class of plants, the general involucrum of which is composed of leaves, longer than the umbel; they are sometimes quadrifid, and sometimes trifid; the partial involucrum is similar; the general corolla is uniform; the single flower consists of five somewhat unequal petals; the stamina are five simple filaments; the antheræ are simple; the german is oval, larger than the flower, and stands under its cup; the styles are two and very small; the stigmata are very simple; the fruit is naked, of an oval figure, and striated; the seeds are two, of an oval figure, convex and striated; on one side smooth, and plain on the other. The word occurs Matt. xxiii. 23, Isai. xxviii. 25.

CUP: this word is taken in a twofold sense, proper and figurative. In a proper sense it signifies a common cup, such as people drink out of at meals, Gen. xl. 13. As it was anciently the custom at great entertainments for the governor of the feast to appoint to each of his guests the kind and proportion of wine which they were to drink, and what he had thus appointed them it was deemed a breach of good manners either to refuse, or not to drink up: hence a man's cup, both in sacred and profane authors, came to signify the portion, whether of good or evil, which happens to him in this world. Thus, to drink the *cup of trembling*, or of *the fury of the Lord*, is to be afflicted with sore and terrible judgments, Isai. li. 17, Jer. xxv. 15—29, Psa. lxxv. 8.

> "Fast by the threshold of Jove's courts are plac'd
> Two casks, one stor'd with evil, one with good,
> From which the god dispenses as he wills,
> For whom the glorious thund'rer mingles both."

What Christ means by the expression, we cannot be at a loss to understand, since in two remarkable passages, Luke xxii. 42, and John xviii. 11, he has been his own interpreter: for *lethale poculum bibere*, to drink the deadly cup, or cup of death, was a common phrase among the Jews, and from them we have reason to believe our Lord borrowed it.

Babylon is called a golden cup, Jer. li. 7, because of her great wealth and dignity. Rev. xvii. 4, the woman had a golden cup in her hand, denoting the luxury and idolatry of the antichristian church. The expression, *I will take the cup of salvation*, Psa. cxvi. 13, means, I will receive with gratitude, joy, and praise, the deliverances and blessings God has prepared for me, and especially spiritual and eternal salvation. It is a phrase taken from the common practice of the Jews in their peace-offerings, in which a feast was made of the remainder of the sacrifices; and the offerers, together with the priests, used to eat before the Lord; and, among other ceremonies, the master of the feast took a cup of wine in his hand, and solemnly blessed God for it, and for the mercies which were then acknowledged, and then gave it to all the guests, of which every one drank in his turn. See 1 Chron. xvi. 2, 3. To which custom it is supposed our blessed Lord alluded in the institution of the cup in the eucharist, which also is called the cup of blessing, 1 Cor. x. 16.

CURSE: to curse signifies to imprecate, to call for mischief upon, or wish evil to, any one. Noah cursed his grandson Canaan, Gen. ix. 25: Jacob cursed the fury of his two sons, ch. xlix. 7: Moses enjoins the people of Israel to denounce curses against the violaters of the law, Deut. xxvii. 15, 16, &c. Joshua pronounced a curse upon him who should undertake to rebuild Jericho. These curses were such as were either ordained by God himself, and pronounced by men under the influence of his spirit; or they were predictions of certain evils which would happen to individuals, or to a people, uttered in the form of imprecations. They were not the effects of passion, impatience, or revenge, and, therefore, were not things condemned by God in his law, like the cursing mentioned Exod. xxi. 17, xxii. 28, Lev. xix. 14, but were even commanded.

God, from the beginning, denounced a curse on the serpent, and on the earth, which thenceforth was to produce briars and thorns, Gen. iii. 14—17. He cursed Cain also, who had imbrued his hands in his brother's blood, *ibid.* iv. 11.

CUSH, Cush, *blackness*, or *heat*. The eldest son of Ham, and father of Nimrod; the other sons of Cush were Seba, Havilah, Sabtah, Raamah, and Sabtecha, Gen. x. 6—8. Though we know of no other person in Scripture that was called by this name, yet several countries were called by it; but whether the same person dwelt in them all at different times, or there were some other persons of the same name, cannot now be ascertained. The Vulgate, Septuagint, and other interpreters, both ancient and modern, generally translate Cush, Ethiopia: but there are many passages wherein this translation cannot be admitted. Cush is the name of the country watered by the Araxes, a river of Persia. They who in speaking of the situation of Eden, have rendered Cush Ethiopia, made way for that unwarrantable opinion, which Josephus and several others have entertained, of the river Gihon being the Nile. In this place, Gen. ii. 13, the Seventy render the word Cush, Ethiopia, and is not only followed in this mistake by the English version, but in the same particular in several other places. Cuth is the same as Cush. The Chaldees generally put the *tau* where the Hebrews use the *schin*; and hence they say Cuth instead of Cush.

Ethiopia, however, is frequently, in Hebrew called Cush; and Josephus says, that they called themselves by this name, and that the same name was given them by all Asia. St. Jerom tells us, that the Hebrews call them by the same name, and the Septuagint give them no other. See Jer. xiii. 23, Ezek. xxix. 10, Isa. xi. 11. All these places agree with Ethiopia properly so called, which lies to the south of Egypt.

Bochart has shown very clearly that there was a country called the land of Cush in Arabia Petræa, bordering upon Egypt; that this country extended itself principally upon the eastern shore of the Red Sea, and, at its extremity, to the point of this sea, inclining towards Egypt and Palestine. The proofs of his opinion are these: Zipporah, the wife of Moses, who was of Midian, is called a Cushite, or Ethiopian, by Moses, Num. xii. 1. Now Midian, as Josephus, Ptolemy, and St. Jerom agree, lay upon the Red Sea, to the eastward of it, in Arabia. Cush was therefore in the same country. Habakkuk, ch. iii. 7, mentions the land of Cush or Cushan as synonymous with that of Midian. Job speaks of the topaz of Cush, ch. xxviii. 19; Isaiah, ch. xviii. 1; and Zephaniah, ch. iii. 10, describes Egypt as situated beyond the rivers of Cush, which cannot be understood of the rivers of Ethiopia properly so called. King Tirhakah, who marched to attack Sennacherib, 2 Kings xix. 9, and Zerah, who, at another time, made an irruption upon the land of Judah, 2 Chron. xiv. 9, were both kings of the country we are speaking of, bordering upon Egypt and Palestine, as all the circumstances of the history demonstrate. Thus there are three countries of the name of Cush, described in Scripture, and all confounded by interpreters under the general name of Ethiopia.

CUSHI, Cu'shi, the name of a person mentioned 2 Sam. xviii. 21.

2. Cushi, the father of Shelamiah, Jer. xxxvi. 14.

3. Cushi, the father of the prophet Zephaniah, ch. i. 1.

CUTH, a province of Assyria, as some say, which lies upon the Araxes, and is the same with Cush; but others take it to be what the Greeks call Susiana, and which at present is called Chusestan. Calmet is of opinion that Cutha and Scytha are the same place, and that the Cuthites, who were removed into Samaria by Shalmaneser, 2 Kings xvii. 24, came from Cush, mentioned Gen. ii. 13. See 2 Kings xvii. 17—24, xviii. 34, xix. 12—16.

CYPRESS, *cupressus*, a genus of the monadelphia order, in the monœcia class of plants; ranking in the natural method under the 51st order, coniferæ. There are six species, of which the principal is the sempervirens, or evergreen, with a straight stem, closely branching all round, almost from the bottom upwards, in numerous quadrangular branches, and rising from 15 to 50 feet in height, with small, narrow, evergreen leaves. It is mentioned Isai. xliv. 14.

CYPRUS, a famous island in the Mediterranean Sea, situated between Cilicia and Syria; its length, from east to west is near 200 miles, and its breadth 60. The ancients were of opinion that it took its name from the cypress-tree, which grows in abundance there. It is said to be exceedingly fertile. Its chief produce is cotton, silk, and wines. It was infamous for luxury and all kinds of debauchery. It is said to have been peopled by the descendants of Chittim. It had fifteen cities of note

Cyrus reduced the island: and 70 years after, Cimon, the Athenian general, obliged the Persians to withdraw their garrisons from it, and restore the inhabitants to their liberty. A. M. 3590, the wicked Clodius, and Cato so much celebrated for virtue and morality, stripped Ptolemy, the king of Cyprus, of his wealth to the value of £1,356,250, and of his kingdom, and reduced it to a Roman province. Christianity seems to have been planted here by some persons who fled from persecution: see Acts xiii. 4, 5, 6, xx. 39. A. D. 648, it was taken by the Saracens; but recovered by the emperor of Constantinople about 957. About 1191, Richard, king of England, wrested it from the Seljukian Turks, and gave it to Lusignan titular king of Jerusalem. He and his posterity held it about 300 years, though, for the last 50, they were tributary to the Mameluke sultans of Egypt. A. D. 1473, the Venetians seized it: but in 1570, the Turks forced them from it.

CYRENE, Cy-re'ne, a city of Lybia in Africa, Acts ii. 10. It was the birth-place of Simon, Matt. xxvii. 32, Luke xxiii. 26. Many Jews of this place embraced the Gospel, Acts xi. 20, xiii.

CYRUS, the son of Cambyses, king of Persia, and Mandane, daughter of Astyages, king of Media. Cyrus was born in his father's court, and was educated with all the care his birth required. When he was about twelve years of age, his grandfather Astyages sent for him to Media. Some time after, the king of Assyria's son having invaded Media, Astyages, with his son Cyaxares, and his grandson Cyrus, marched against him. Cyrus distinguished himself in this war, and defeated the Assyrians. He afterward returned to his father Cambyses.

Cyrus, at the age of thirty, was by his father made general of the Persian troops, and sent at the head of 30,000 men to assist his uncle Cyaxares. After defeating the enemy he retired to his uncle towards the frontiers of Armenia. Little dependance can be placed on the biographers of this great prince; perhaps the account given by Zenophon is the most deserving of credit, the Scripture account excepted. See Dan. viii. 3—20. The ram's two horns signify the two empires, which Cyrus united in his own person, that of the Medes and that of the Persians. He was monarch of all the east; or, as he speaks, 2 Chron. xxxvi. 22, 23, and Ezra i. 1, 2, of all the earth, when he permitted the Jews to return to their own country, A. M. 3466. The prophet Isaiah, ch. xliv. 28, predicts his coming by name 200 years before he was born. He is spoken of as a righteous person, Isai. xli. 2, 10, xlvi. 11, xliv. 28. And yet God says, ch. xlv. 5, *I girded thee, though thou hast not known me.* Archbishop Usher fixes the birth of Cyrus in A. M. 3405; his first year at Babylon, 3466, and his death, 3475.

# D.

DABBASHETH, Dab'ba-sheth, *flowing with honey.* A town belonging to the tribe of Zebulun, Josh. xix. 11.

DABERATH, Dab'e-rath, *the word.* A town mentioned Josh. xix. 12.

DACOBI, Da-co'bi, one who returned from captivity, 1 Esdr. v. 28.

DADDEUS, Dad'de-us, one who returned from captivity, 1 Esd. viii. 46.

DAGON, Da'gon, *corn*, or *fish.* The god of the Philistines, Judg. xvi. 23, 1 Sam. v. This name means the increasing power of the material heavens, both in the earth and in the sea, of which attribute perhaps corn and fish, from their great fruitfulness, were the emblems. It is probable that the lower part of this idol resembled a fish, and it appears plain from the prohibitions, Exod. xx. 4, Deut. iv. 18, that the idolaters in those parts had anciently some fishy idols, as is certain they had in later times. There is still to be seen in the city of Gaza, in Palestine, some ruins of the temple of Dagon, overturned by Samson, Judg. xvi. 30. Bochart is of opinion, that the god Dagon was Japhet, the third son of Noah; and that they gave him the divinity of the sea, because his lot, and that of his descendants, was the islands, peninsulas, and countries beyond the sea; that is, the continent of Europe, according to what Lactantius remarks, *Neptuno maritima omnia cum insulis obvenerunt:* Neptune had for his share all the sea coasts, together with the islands. Mr. Jerieu adds, that probably Noah himself may be concealed under Dagon or Neptune, because the empire of the sea agrees perfectly well with him, who floated several months on the waters of the deluge; and who alone escaped from that flood, which destroyed the rest of mankind.

DÆMONS, a name given by the ancients to certain spirits or genii, which, they say, appeared to men, for good or evil purposes.

DÆMONIAC, a human being possessed with, and actuated by, some created spiritual being of superior power. That the reader may form some correct idea on this subject, we shall lay before him the arguments against and for the existence of dæmoniacal possessions.

I. Dæmoniacs, *arguments against the existence of.* Those who are unwilling to allow that angels or devils have ever intermeddled with the concerns of human life, urge a number of specious arguments. The Greeks and

Romans of old, say they, believed in the reality of dæmoniacal possessions. They suppose that spiritual beings did at times enter into mankind, and distinguish themselves in that situation, by capricious freaks, deeds of wanton mischief, or prophetic enunciations. But in the instances in which they supposed this to happen, it is evident no such thing took place. Their accounts of the state and conduct of those persons whom they believed to be possessed in this supernatural manner, show plainly that what they ascribed to the influence of dæmons was merely the effect of natural diseases. Whatever they relate concerning the *larvati*, the *cerriti*, and the *lymphatici*, shows that these were merely persons disordered in mind, in the same unfortunate situation with those madmen, idiots, and melancholy persons, whom we have among ourselves. Festus describes the *larvati* as being *furiosi et mente moti*. Lucian describes the dæmoniacs as lunatic, and as staring with their eyes, foaming at the mouth, and being speechless. It appears still more evident that all the persons spoken of as possessed with devils in the New Testament, were either mad, or epileptic, and precisely in the same condition with the madmen and epileptics in modern times. The Jews, among other reproaches which they threw out against our Saviour, said, *He hath a devil, and is mad; why hear ye him?* The expressions, *he hath a devil, and is mad*, were certainly used on this occasion as synonymous. With all their virulence, they could not surely ascribe to him at once two things that were inconsistent and contradictory. Those who thought more favourably of Jesus Christ, asserted concerning his discourses, in reply to his adversaries, *These are not the words of him that hath a dæmon;* meaning, no doubt, that he spoke in a more rational manner than a madman could be expected to speak. The Jews appear to have ascribed to the influence of dæmons, not only that species of madness in which the patient is raving and furious, but also melancholy madness. Of John the Baptist, who secluded himself from intercourse with the world, and was distinguished for abstinence, and acts of mortification, they said, *He hath a dæmon.* The youth was afflicted with an epilepsy, whose father applied to Jesus to deliver him from an evil spirit, describing his unhappy condition in saying, *He is lunatic, and sore vexed with a dæmon; for oft times he falleth into the fire, and oft into the water.* Every thing, indeed, that is related in the New Testament concerning dæmoniacs, proves that they were persons affected with such natural diseases as are far from being uncommon among mankind in the present age. When the symptoms of the disorders cured by our Saviour and his apostles, as cases of dæmoniacal possession, correspond so exactly with those of diseases well known as natural in the present age, it would be absurd to impute them to a supernatural cause. It is much more consistent with common sense and sound philosophy to suppose that our Saviour and his apostles wisely, and with that condescension to the weakness and prejudices of those with whom they conversed, adopted the vulgar language in speaking of those unfortunate persons who were groundlessly supposed to be possessed with dæmons, though they well knew the notions which had given rise to such modes of expression to be ill founded, than to imagine that the diseases, which arise at present from natural causes, were produced in days of old by the intervention of dæmons; or that evil spirits still continue to enter into mankind in all cases of madness, melancholy, or epilepsy. Besides, it is by no means a sufficient reason for receiving any doctrine as true, that it has been generally received through the world. Error, like an epidemical disease, is communicated from one to another. In certain circumstances, too, the influence of imagination predominates, and restrains the exertions of reason. Many false opinions have extended their influence through a very wide circle, and maintained it long. On every such occasion as the present, therefore, it becomes us to inquire not so much how generally any opinion has been received, or how long it has prevailed, as from what cause it has originated, and on what evidence it rests. When we contemplate the frame of nature, we behold a grand and beautiful simplicity prevailing through the whole; notwithstanding its immense extent, and though it contains such numberless diversities of being, yet the simplest machine, constructed by human art, does not display greater simplicity, or a happier connexion of parts. We may, therefore, infer by analogy, from what is observable of the order of nature in general, that to permit evil spirits to intermeddle with the concerns of human life, would be to break through that order which the Deity appears to have established through his works; it would be to introduce a degree of confusion, unworthy of the wisdom of Divine Providence.

II. Dæmoniacs, *arguments for the existence of.* In opposition to these arguments, the following are urged by such as believe the existence of dæmoniacs. In the days of our Saviour it would appear that dæmoniacal possession was very frequent among the Jews and the neighbouring nations. Many were the evil spirits whom Jesus is related in the Gospels to have ejected from persons that were brought unto him as possessed and tormented by these malevolent dæmons. His apostles, too, and the first Christians, who were most active and successful in the propagation of Christianity, appear to have often exerted the miraculous powers, with which they were endowed, on similar occasions. The dæmons displayed a degree of knowledge and malevolence which sufficiently distinguished them

from human beings: and the language, in which the dæmoniacs are mentioned, and the actions and sentiments ascribed to them in the New Testament, show that our Saviour and his apostles did not consider the idea of dæmoniacal possession as being a vulgar error concerning the origin of a disease or diseases produced by natural causes. The more enlightened cannot always avoid the use of metaphorical modes of expression; which though founded upon error, yet have been so established in language by the influence of custom, that they cannot be suddenly dismissed. But in descriptions of characters, in the narration of facts, and in the laying down of systems of doctrine, we require different rules to be observed. Should any person, in compliance with popular opinions, talk in serious language of the existence, dispositions, declarations, and actions of a race of beings whom he knew to have no existence, we surely could not praise him for integrity: we must suppose him to be either exulting in irony over the weak credulity of those around him, or taking advantage of their weakness, with the dishonesty and selfish views of an impostor. And if he himself should pretend to any connexion with this imaginary system of beings, and should claim, in consequence of his connexion with them, particular honours from his contemporaries; whatever might be the dignity of his character in all other respects, nobody could hesitate to brand him as an impostor. In this light must we regard the conduct of our Saviour and his apostles, if the idea of dæmoniacal possession were to be considered as merely a vulgar error. They talked and acted as if they believed that evil spirits had actually entered into those who were brought to them as possessed with devils, and as if those spirits had actually been expelled by their authority out of the unhappy persons whom they had possessed. They demanded, too, that their authority and declarations should be believed, in consequence of their performing such mighty works, and thus triumphing over the powers of hell. The reality of dæmoniacal possession stands upon the same evidence as the Gospel system in general. Nor is there any thing unreasonable in this doctrine. It does not appear to contradict those ideas, which the general appearances of nature and the series of events suggest, concerning the benevolence and wisdom of the Deity, by which he regulates the affairs of the universe. We often fancy ourselves able to comprehend things to which our understanding is wholly inadequate; we persuade ourselves, at times, that the whole extent of the works of the Deity must be well known to us, and that his designs must always be such as we can fathom. We are then ready, whenever any difficulty arises to us in considering the conduct of Providence, to model things according to our ideas, to deny that the Deity can possibly be the author of things which we cannot reconcile; and to assert, that he must act on every occasion in a manner consistent with our narrow views. This is the pride of reason; and it seems to have suggested the strongest objections that have been at any time urged against the reality of dæmoniacal possessions. But the Deity may surely connect one order of his creatures with another. We perceive mutual relations and a beautiful connexion to prevail through all that part of nature which falls within the sphere of our observation. The inferior animals are connected with mankind, and subject to their authority, not only in instances in which it is exerted for their advantage, but even where it is tyrannically abused to their destruction. Among the evils to which mankind have been subjected, why might not their being liable to dæmoniacal possession be one? While the Supreme Being retains the sovereignty of the universe, he may employ whatever agents he thinks proper in the execution of his purposes; he may either commission an angel, or let loose a devil, as well as bend the human will, or communicate any particular impulse to matter. All that revelation makes known, all that human reason can conjecture concerning the existence of various orders of spiritual beings, good and bad, is perfectly consistent with, and even favourable to, the doctrine of dæmoniacal possession. It is mentioned in the New Testament in such language, and such narratives are related concerning it, that the Gospels cannot well be regarded in any other light than as pieces of imposture, and Jesus Christ must be considered as a man who took advantage of the weakness and ignorance of his contemporaries, if this doctrine be nothing but a vulgar error: it teaches nothing inconsistent with the general conduct of Providence; in short, it is not the caution of philosophy, but the pride of reason, that suggests objections against this doctrine.

DAISAN, DAI'SAN, one whose sons served in the temple, 1 Esd. v. 31.

DALAIAH, DA-LA'I-AH, *the poor of the Lord.* A descendant of King David, 1 Chron. iii. 24.

DALMANUTHA, DAL-MA-NU'THA, *a bucket; leanness; branch.* Mark, ch. viii. 10, says, that Jesus Christ embarked with his disciples on the sea of Tiberias, and came to Dalmanutha. Matthew, ch. xv. 39, calls it Magdala. It seems the place where our Saviour landed was near to Magdala and Dalmanutha.

DALMATIA, DAL-MA'TIA, *deceitful lamps,* or *vain brightness:* a part of old Illyria, lying along the Gulf of Venice. Titus preached here, 2 Tim. iv. 10.

DAMARIS, DAM'A-RIS, *a little woman,* mentioned Acts xvii. 34.

DAMASCUS, DA-MAS'CUS, a city, long the capital of Syria, north-east of Jerusalem, in a pleasant plain between Mount Lebanon on

the west, and Hermon on the south. Abraham's servant was a native of this place, Gen. xv. 2. Rezon made it the capital of his empire, 1 Kings xi. 24. It was taken by Jeroboam, 2 Kings xiv. 28.

A. M. 3264, Tiglath-Pileser demolished it, and carried the inhabitants captive to Kir, Isa. vii. 4, viii. 4, ix. 9, Amos i. 3, 4. It recovered its lustre, and was taken and pillaged by Nebuchadnezzar, Ezek. xxvii. 18, Jer. xxv. 9, 10, xlix. 23, 24. After the return of the Jews from the captivity, Zech. ix. 1, the prophet foretold several calamities which should befal it; and in A. M. 3671, the treasures of Darius and part of his family, fell into the hands of Alexander. After this we find it the residence of an Arabian prince, subject to the Romans, 2 Cor. xi. 32. About A. D. 620, Cosrhoes, king of Persia, took it from the Romans; it was, however, quickly retaken; but in a few years after it fell into the hands of the Saracens. At present it is in the hands of the Turks. It is built in the form of an oblong square. Streams of clear water fertilize the gardens, supply the public fountains, and run into every house. The caravanseras have long galleries, supported by marble pillars, surrounding a large court. The private houses which are built of wood, have their fronts inward, inclosing a court, and presenting dead walls to the street, although richly adorned within. The castle is like a little town, having its own streets and houses. The mosques are superb and numerous. The gardens extend several miles, and are embellished with summer-houses, turrets, fountains, and cascades. Damascus stands in a fertile plain, containing about 80,000 inhabitants, of whom 15,000 are Christians. It is 112 miles north-north-east of Jerusalem. Latitude 33 degrees 45 minutes north, longitude 37 degrees east.

DAN, the fifth son of Jacob, Gen. xxx. 1—6. Dan had but one son, whose name was Hushim, Gen. xlvi. 23, yet he had a numerous posterity; for, on leaving Egypt, this tribe consisted of 62,700 men able to bear arms, Num. i. 38. Of Jacob's blessing Dan, see Gen. xlix. 16, 17. They took Laish, Judg. xviii. 1, Josh. xix. 47. They called the city Dan, after their progenitor. The city of Dan was situated at the northern extremity of the land of Israel, hence the phrase, from Dan to Beersheba, denoting the whole length of the land of Promise. The city of Dan was seated at the foot of Mount Libanus, upon the spring of Dan, or Jordan; and several authors have been of opinion, that the river Jordan took its name from *Jor, a spring*, and *Dan*, the town situated near its source. Here Jeroboam, the son of Nebat, set up one of his golden calves, 1 Kings xii. 29, and the other at Bethel.

DANJAAN, Dan-ja'an, a city of Palestine, 2 Sam. xxiv. 6.

DANIEL, Dan'i-el, *judgment of God.* This prophet of the Lord, was descended from the royal family of David, and carried captive to Babylon when very young, in the fourth year of Jehoiakim, king of Judah, A. M. 3398. He was chosen, with three of his companions, to continue in the court, Dan. i. 2, 3, &c. and such an education was given him as was suitable to the employment for which he was designed. The first display of Daniel's wisdom was in the deliverance of Susanna. See article Susanna.

Some time after this, Nebuchadnezzar had the dream spoken of Dan. ii. and which was explained by this prophet. About A. M. 3444, the king set up his golden image, *ibid.* iii. 1, 2, &c. Daniel, in all probability was at that time absent from Babylon, as on this memorable occasion he is not noticed. The Jews invidiously say, that perceiving the storm coming on, he had slipt away into Egypt to purchase hogs for the royal family. The king died soon after this, and Evilmerodach having succeeded him, Daniel maintained all the credit under that prince, which he had done under the king his father. Belshazzar succeeded Evilmerodach, and in the first year of his reign, Daniel had his vision of the four beasts, ch. vii; and two years after, see ch. viii. 1, he had that of the ram and he-goat.

Darius, the Mede, having succeeded Belshazzar, see ch. v. 30, 31, appointed 120 governors over his provinces, and placed Daniel at their head. This filled them with envy, and became the occasion of the edict, mentioned ch. vi. 9, prohibiting every person, young or old, male or female, from asking any petition, of any god or man, except from the king, for the space of thirty days; an edict which was complied with by all the people, Daniel excepted.

The term of seventy years, (which, according to the prophecies of Jeremiah, ch. xxv. 8—14, xxix. 10, 11, was fixed for the duration of Judah's captivity,) being now drawing to a conclusion, Daniel *set his face*, as the expression is, ch. ix. 3, *to seek of God by prayer and supplications, with fasting, sackcloth and ashes*, the deliverance of his people. A. M. 3443, being the third year of the reign of Cyrus in Persia, which answers to the first of Darius in Babylon, Daniel had his remarkable vision, as recorded in chapters x. xi. xii. After the death of Darius, the Mede, A. M. 3456, Cyrus ascended the throne of the Persians and Medes, and Daniel continued to enjoy great authority in his dominions. The reputation of Daniel was so great, even during his life, that it became a proverb to say concerning any one, "Thou art as wise as Daniel." See Ezek. xxviii. 3. And he is ranked with Job and Noah, for piety and power with God in prayer, Ezek. xiv. 14, 20. It is believed that Daniel died in Chaldea, and did not take advantage of the permission granted by Cyrus to the Jews, of returning to their own country. Epiphanius says, he died at Babylon; and herein he is followed by the generality of historians.

Daniel was a very extraordinary person, and was favoured of God, and honoured by men beyond all his contemporaries. His prophecies concerning the Messiah, and the other great events of succeeding times, are so clear and explicit, that Porphyry argued, that they must have been written after the facts had happened. The Jews do not reckon Daniel among the prophets; and the reason they assign is, because he rather lived the life of a courtier in the palace of the king of Babylon, than that of a prophet. They add, that, though he had Divine revelations given him, yet it was not in the prophetic way, but by dreams and visions of the night, which they look upon as the most imperfect way in which God revealed future events, and below that which he used in communicating his will and designs to the prophets. And yet Josephus, one of the most ancient writers of that nation, reckons him amongst the greatest of the prophets; and says further of him, that he conversed familiarly with God; and not only foretold future events, as other prophets did, but determined likewise the time when they should come to pass; and our Lord, acknowledging Daniel, a prophet, Matt. xxiv. 15, puts his prophetic character out of all dispute. Among the old prophets, says Sir Isaac Newton, Daniel is most distinct in order of time, and easiest to be understood; and therefore in those things which relate to the last times, he must be made the key to the rest.

2. DANIEL, a son of David, by Abigail, 1 Chron. iii. 1.

3. DANIEL, a priest who attended Ezra to Judea, A. M. 3550; and twenty years after sealed the covenant, Ezra viii. 2, Neh. x. 6.

DANNAH, DAN'NAH, a city in Palestine, in the tribe of Judah, Josh. xv. 49.

DAPHNE, DAPH'NE, *a bay-tree.* A grove or suburb near Antioch, the capital of Syria. Near this place, Onias, the high-priest, was murdered, A. M. 3838. See 2 Mac. iv. 33.

DARA, DARA, *generation*, or *the house of shepherds* A descendant from the patriarch Judah, 1 Chron. ii. 6.

DARDA, DAR'DA, *the dwelling place of knowledge.* A wise man mentioned 1 Kings iv. 31.

DARIUS, DA-RI'US, *he that inquires*, or *informs himself.* The name of several princes mentioned in history, four whereof are taken notice of in Scripture.

1. DARIUS, the Mede, Dan. v. 31, ix. 1, xi. 1, &c. He was the son of Astyages, king of the Medes, and brother to Mandane, the mother of Cyrus, and grandmother to Belshazzar. The Septuagint, in Dan. vii. calls him Artaxerxes; and the 13th, or apocryphal chapter of the same Daniel, names him Astyages; and lastly, Xenophon gives him the name of Cyaxares. This prince succeeded Belshazzar, king of Babylon, his nephew's son, or his sister's grandson, who died, according to Calmet, A. M. 3448, but according to Usher, in 3468. Daniel does not tell us that there had been war between them, but we learn this from Isai. xiii. xiv. xlvi. xlvii. and Jer. l. li.

2. DARIUS, the son of Hystaspes, who is supposed to be the Ahasuerus of Scripture, and the husband of Esther. See article AHASUERUS.

3. DARIUS CODOMANUS: he was of the royal family of the Persians, but remote from the crown, and in a low condition, when Bagoas, the famous eunuch, who had successively promised the destruction of the two preceding kings, Ochus and Arses, placed him on the throne. His true name was Codoman, and he only took the name of Darius on being made king. He reigned but six years, that is from A. M. 3668 to 3674, in which he died. He is that Darius with whom Alexander the Great contended in war. See Dan. vii. 5, 6, ii. 39, 40, viii. 5, 6, 20, 22. See article ALEXANDER.

DARKNESS, the absence, or privation of natural light, Gen. i. 2, Matt. xxvii. 45, Mark xv. 33, Luke xxiii. 44, 2 Cor. iv. 6. The darkness which took place on the death of Christ was peculiarly proper, while the Sun of Righteousness was withdrawing his beams from the land of Israel, and from the world; not only because it was a miraculous testimony borne by God himself to his innocence, but also because it was a fit emblem of his departure, and its effects. This darkness, which now covered Judea and the neighbouring countries, beginning about noon, and continuing till Jesus expired, was not the effect of an ordinary eclipse of the sun: for that can never happen but at the new moon; whereas the moon was now at the full; not to mention that the total darkness occasioned by the eclipse of the sun never continues above twelve or fifteen minutes; and therefore it must have been produced by God's almighty power, in a manner we cannot explain.

2. *Spiritual darkness*, implying ignorance or error, John iii. 19, Rom. ii. 19; sin and misery, Matt. iv. 16, Luke i. 79, Acts xxvi. 18, 1 Thess. v. 4, 1 Pet. ii. 9. Also persons in such a state, Eph. v. 8; hence *the works of darkness* are such works as are usually practised by men in that condition, Rom. xiii. 12, Eph. v. 11, and that often secretly. For the apostle calls the heathen mysteries works of darkness, because the impure actions, which the initiated performed in them, under the notion of religious rites, were done in the night-time; and by the secrecy in which they were acted were acknowledged by the perpetrators to be evil.

3. It signifies hell, or infernal spirits, as opposed to Christ, the Sun of Light, of Righteousness, Luke xxii. 53, 2 Cor. vi. 14, Col. i. 13.

4. Eternal misery and damnation, 2 Pet. ii. 17, Jude 13.

DARKON, DAR'KON, *of generation*, or *the possession.* One who returned from the Babylonish captivity, Ezra ii. 56.

DATHAN, Da'than, *laws*, or *rites*. He was one of those who conspired against Moses and Aaron, Num. xvi. 1, &c.

DATHEMAH, or Dath'mah, a fortress in the land of Gilead, 1 Mac. v. 9.

DAVID, Da'vid, *beloved*, or *dear*. The son of Jesse, of the tribe of Judah, and town of Bethlehem. He was born, according to the learned Usher, A. M. 2919. After the rejection of Saul, the Lord sent Samuel to anoint David, one of the sons of Jesse, whom he had appointed to succeed him in the kingdom. Soon after this, in the same year, according to Usher, the Spirit of the Lord having forsaken Saul, he began to feel himself tormented by an evil one, or by a deep melancholy, to dispel which he was advised to procure David to play upon his harp before him, who was celebrated as a skilful musician. He was accordingly sent for, and his personal accomplishments procured him the favour of Saul, who made him his armour-bearer. How long he remained at court is uncertain; however, he returned home after some time and resumed his employment, which was that of a shepherd.

When Saul and his army were encamped in the valley of Elah, to oppose the Philistines, who had pitched their camp at Ephesdammim, between Shocho and Azekah, 1 Sam. xvii. 1, &c. Goliah, a giant in their army, of extraordinary strength, insulted Israel by a challenge. At this time David came to the camp, sent by his father to inquire after the welfare of his three brothers, who were in Saul's army. David, hearing that this giant had defied Israel, intimated a readiness to encounter him. This being reported to the king, he sent for him, but when he saw him, judging him very unfit for so perilous an undertaking, wished him to lay aside all thoughts of it. But David answered by relating instances of his victory over some wild beasts; and observed, that the same Almighty Power, which had formerly preserved him, would now also protect and deliver him. Saul, admiring David's courage, would have equipped him with his own armour, but David declined accepting it, as too heavy, and calculated to impede his free motion. With nothing but his sling and five well chosen stones, he marched against Goliah, who, advancing and observing him to be a youth of a fair countenance, and fresh complexion, despised him. David, undismayed, slung a stone at him, which struck him with such violence, in the middle of his forehead, that he instantly fell to the ground. David immediately run upon him, drew the giant's sword, and cut off his head. The Philistines, seeing their champion killed, fled, and were pursued by the Israelites.

When Saul saw David marching against the Philistine, he inquired of Abner who he was. Abner answered he did not know. This has seemed strange to many, considering that David had been so often, and so lately, at court, when he played before Saul on the harp, and had been made by him his armour-bearer. To reconcile this, some have thought that the interval of time between his having been Saul's armour-bearer and his killing the giant, had been so great, as to produce such alterations in his person, that he was not easily known again. The most probable account of this matter seems to be, that during his absence from court, his beard had grown considerably, and his person become more masculine; and that when he had been at court formerly, his dress had of course been that of a courtier, whereas now it was that of a shepherd just come off his journey. So that the king and his officers, who had seen such a variety of faces since David was at the court, might not easily know him again.

Abner, upon his return from the victory, introduced him to the king with Goliah's head in his hand. From this time Jonathan conceived a great affection for David, which continued to the death of that prince. From 1 Sam. xviii. we learn the causes of Saul's jealousy and hatred of David; and though he had promised him his eldest daughter in marriage, he gave her to another; and more than once attempted his life.

It happened that Michal, Saul's second daughter, became enamoured of David, which was pleasing to her father, who offered her to him in marriage on the condition related in verses 22—28. From the 19th chapter to the end of the book is contained a succinct history of David's life and trials from his father-in-law till the death of that little-minded sovereign.

2 Sam. ii. iii. informs us, that David removed to Hebron, where he was crowned king of Judah, his own tribe, over which he reigned upwards of seven years; and on the death of Ishbosheth, was proclaimed king over all the tribes, A. M. 2957. A. M. 2960, David made war upon the Philistines, and effectually freed Israel from them, and some other enemies who had long molested them, 2 Sam, viii. ix. x. xi. A. M. 2969, David resolved to make himself master of Rabbah, the capital of the Ammonites; in which design he succeeded. But during the siege, he unhappily fell into the very heinous crimes of adultery and murder, as is related at large 2 Sam. xi. xii. These notorious sins exceedingly provoked the wrath of God; all Israel were scandalized at them; and even strangers took occasion from them to blaspheme the name of God, 2 Sam. xii. 14. The prophet Nathan, by God's appointment, went and reproved David for his crimes; and, under the parable of a rich man, who had taken from a poor man the only ewe-lamb he had, obliged David to condemn himself. Nathan then proceeded to foretel, that, as a punishment of these sins, his house should be filled with blood: that his wives should be abused in the sight of the world; and that the child born of this adultery

should die: which came to pass a few days after. As the beginning of David's predicted punishment, Amnon, having ravished Tamar, was slain by Absalom, who fled; but after two years was brought back by Joab's management. Yet Absalom soon abused his father's indulgence, and rebelled against him, aspiring to the royal dignity. He went to Hebron with a number of people, and was there acknowledged king: so that David, to save his life, was obliged to flee from his palace and from Jerusalem, and to pass over Jordan. Absalom followed him to Mahanaim, and a battle ensued, in which Absalom's army was defeated, and he, being entangled by his hair among the trees of a wood, and hanging upon a branch, was discovered by Joab, run through and killed. The news of Absalom's death overwhelmed the king with sorrow; but Joab representing to him how much his interests would suffer by this conduct, he was induced to show himself publickly to the people, and afterward returned to Jerusalem.

A. M. 2983, God having visited the land with a famine for three years continuance, the oracle of the Lord declared, that it was owing to the blood of the Gibeonites, which had been unjustly shed by Saul, ch. xxi. About two years before the death of David, he ordered a census of the people to be taken, and in Israel there were found 800,000, and in Judah 500,000; in all, 1,300,000 men able to bear arms; though the tribes of Benjamin and Levi were not included in this number. It seems proper to observe here, that upon comparing this account with that mentioned 1 Chron. xxi. 5, we find a great difference between them; for in this latter place the men of Israel are said to be 1,100,000, which is 300,000 more than is stated in the former; while those of Judah are said to be only 470,000, which is 30,000 less. To reconcile these apparent differences, it has been observed that it appears by Chronicles xxvii. that there were twelve divisions of generals, who commanded monthly, and whose duty was to keep guard near the king's person, each having a body of troops consisting of 24,000 men, which jointly formed a grand army of 288,000; and as a separate body of 12,000 men naturally attended on the twelve princes of the twelve tribes mentioned in the same chapter, the whole will be 300,000, which is the difference between the two accounts, of 800,000 and 1,100,000. As to the men of Israel, the author of Samuel does not take notice of the 300,000, because they were in the actual service of the king, as a standard army, and therefore there was no need to number them; but Chronicles joins them to the rest, saying expressly, *All those of Israel were* 1,100,000; whereas the author of Samuel, who reckons only the 800,000, does not say, *All those of Israel*, but barely, *And Israel were*, &c. It must also be observed, that, exclusive of the troops before mentioned, there was an army of observation on the frontiers of the Philistines' country, composed of 30,000 men, as appears by 2 Sam. vi. 1; which, it seems, were included in the number of 500,000 of the people of Judah, by the author of Samuel; but the author of Chronicles, who mentions only 470,000, gives the number of that tribe, exclusive of those 30,000 men, because they were not all of the tribe of Judah; and therefore does not say, *All those of Judah*, as he had said, *All those of Israel*, but only, *And those of Judah;* and thus both accounts may be reconciled.

David possessed most of those qualities that constitute a great character. His conduct towards King Saul shows him to be free from a vindictive spirit, one of the worst of human passions. He was endowed with generosity, personal courage, and intrepidity in danger. His confidence in God could only be equalled by his zeal for his service and honour; to accomplish which he neither spared his time nor his money. To these talents, which would reflect honour on any throne in the universe, he added the sublime powers of poetical composition, by which productions the pious have, in all ages, been at once both pleased and profited. And in these bright qualities he stood a fair type of the Redeemer of mankind. But he was human; and while we admire those astonishing abilities which raised him from the shepherd's hut to the regal palace, and made him the idol of his friends, and the terror of his enemies; candour must draw the veil of pity over those stains which the seductions of power, and the illusions of grandeur, hurried him into, and fixed a scar on his character, for which we may endeavour to apoligise, but can never remove.

DAY: the time during which the sun is above the horizon; from whose beams that celestial fluid issues, by which those tumultuous motions are excited in the air which produce the light. "A good telescope," says a philosopher, "will show us what a tumult arises in the air from the agitation of the sunbeams in the heat of the noon-day. The heaven seems transparent and undisturbed to the naked eye; while a storm is raised in the air by the impulse of light, not unlike what is raised in the waters of the sea, by the impetuosity of the wind. It increases with the altitude of the sun; and when the evening comes on it subsides almost to a calm."

DAY is distinguished into *natural, astronomical, civil*, and *artificial*. The *natural* day is one revolution of the sun. The *astronomical* day is one revolution of the equator, added to that portion of it through which the sun has passed in one natural day. The *civil* day is that whose beginning and end are determined by the custom of any nation. The Hebrews began their day in the evening, Lev. xxiii. 32. The Babylonians reckoned their day from sun-rising; some reckon from sun-set: but the greatest part of Europe from

midnight. Another distinction of the day may be termed *prophetical;* the prophets frequently calling years *days;* of which we have an example in the interpretation given of Daniel's *seventy weeks*, ch. ix. 24. The phrase, *this day*, or *to-day* not only signifies the particular day on which we are speaking, but any indefinite time; as we say, The people of the *present day*, or time.

DEACON, Διακονος, a *servant*, or *minister.*

1. In ecclesiastical polity, a deacon is one of the lowest of the three orders of the clergy. He is rather a novitiate, or in a state of probation for one year; after which he is admitted into full orders, or ordained a priest.

2. In the New Testament, the word is used for any one that ministers in the service of God: bishops, or presbyters, are also styled deacons; but more particularly and generally the word is to be understood of those whose office it was to take care of the secular affairs of the church, to receive and disburse monies, keep the churches' accounts, and provide every thing necessary for its temporal good. Thus, while the bishops, or presbyters, attended to the souls, the deacons attended to the bodies of the people, Acts vi.

DEATH is generally defined to be the separation of the soul from the body. It is styled, in Scripture language, a departure out of this world to another, 2 Tim. iv. 6; the dissolving of the earthly house of this tabernacle, 2 Cor. v. 1; *going the way of all the earth*, Josh. xxiii. 14; returning to the dust, Eccl. xii. 7; a sleep, John xi. 11. Death is the effect of sin, Rom. v. 12; yet as our existence is from God, no man has a right to take away his own life, or the life of another, Gen. ix. 6. Satan is said to have the power of death, Heb. ii. 14. Death is but once, Heb. ix. 27; certain, Job xiv. 1, 2; Christ has taken away the sting of it, with regard to those that believe aright on him.

2. *Death spiritual*, John v. 24, 1 John iii. 14. As spiritual life consists in an union and intercourse with the Divine light and Spirit, which are life, so spiritual death is the being separated from that blessed influence; the consequence of which is the being *carnally minded*, which is death, Rom. viii. 6.

3. *Death eternal*, Rom. vi. 21, 23, Jam. v. 20, which, in respect to the natural or temporal, is called the *second death*, Rev. ii. 11, and implies everlasting punishment, Rev. xxi. 8.

4. Figuratively, imminent danger of death, 2 Cor. i. 10, iv. 11, xi. 23.

*Death of Christ.* The circumstances attendant on the death of Christ are so well known, that they need not be inserted here. As the subject, however, of all others, is the most important to the Christian, a brief abstract of what has been said on it by a celebrated writer may not be unacceptable.

"The hour of Christ's death was the most pregnant with great events since hours had begun to be numbered, since time had begun to run. *It was the hour in which Christ was glorified by his sufferings.* Through the cloud of his humiliation his native lustre often broke forth, but never did it shine so bright as now. It was indeed the hour of distress and of blood. It is distress which ennobles every great character, and distress was to glorify the Son of God. He was now to teach all mankind, by his example, how to suffer, and how to die. What magnanimity, in all his words and actions, on this great occasion! No upbraiding, no complaining expression escaped from his lips. He betrayed no symptom of a weak, a discomposed, or impatient mind. With all the dignity of a sovereign, he conferred pardon on a penitent fellow-sufferer; with a greatness of mind beyond example, he spent his last moments in apologies and prayers for those who were shedding his blood. *This was the hour in which Christ atoned for the sins of mankind, and accomplished our eternal redemption.* It was the hour when that great Sacrifice was offered up, the efficacy of which reaches back to the first transgression of man, and extends forward to the end of time; the hour when from the cross, as from a lofty altar, the blood was flowing which washed away the guilt of the nations. *In this hour, the long series of prophecies, visions, types, and figures was accomplished.* This was the centre in which they all met. You behold the law and prophets standing, if we may speak so, at the foot of the cross, and doing homage. You behold Moses and Aaron bearing the ark of the covenant; David and Elijah presenting the oracle of testimony. You behold all the priests and sacrifices, all the rites and ordinances, all the types and symbols, assembled together to receive their consummation. *This was the hour of the abolition of the law, and the introduction of the Gospel; the hour of terminating the old, and beginning the new dispensation.—It is finished*—When he uttered these words, he changed the state of the universe. This was the ever-memorable point of time which separated the old and the new world from each other. On one side of the point of separation you behold the law, with its priests, its sacrifices, and its rites, retiring from the sight. On the other, you behold the Gospel, with its simple and venerable institution, coming forward in view. Significantly was the veil of the temple rent in twain, for the glory then departed from before the cherubim. The legal high priest delivered up his Urim and Thummim, his breast-plate, his robes, and his incense; and Christ stood forth as the great High-priest of all succeeding generations. Altars on which the fire had blazed for ages were now to smoke no more. Now it was also that he threw down the walls of partition, which had so long divided the Gentile from the Jew, and gathered into one all the faithful of every kindred and people. *This was the hour of Christ's triumph over all the powers of darkness;* the hour in which he overthrew dominions and thrones, led captivity captive, and gave gifts unto men: then

it was that the foundation of every pagan temple shook; the statue of every false god tottered on its base; the priest fled from his falling shrine; and the heathen oracles became for ever dumb! *This was the hour when our Lord erected that spiritual kingdom, which is never to end.* His enemies imagined that in this hour they had successfully accomplished their plan of his destruction; but how little did they know that the Almighty was at that moment setting him as a king on the hill of Zion! How little did they know that their badges of mock royalty were at that moment converted into the signs of absolute dominion, and the instruments of irresistible power! The reed which they put into his hands became a *rod of iron*, with which he was to break his enemies in pieces; a sceptre, with which he was to rule the universe in righteousness. The cross, which they thought was to stigmatize him with infamy, became the ensign of his renown. Instead of being the reproach of his followers, it was to be their boast and their glory. The cross was to shine on palaces and churches throughout the earth. It was to be assumed as the distinction of the most powerful monarchs, and to wave in the banner of victorious armies, when the memory of Herod and Pilate should be accursed; when Jerusalem should be reduced to ashes, and the Jews be vagabonds over all the world."

DEBIR, De'bir, otherwise called Kirjath-sepher, a city in the tribe of Judah, near Hebron, Josh. x. 39, xii. 13, xv. 16; the first inhabitants of it were giants, of the race of Anak, *ib.* 39, xii. 13, xv. 15, 16.

2. Debir, a town beyond Jordan, Josh. xiii. 26.

3. Debir, a king of Eglon, Josh. x. 3.

DEBORAH, Deb'o-rah, a prophetess, the wife of Lapidoth, who judged Israel, and dwelt under a palm-tree, between Ramoth and Bethel, Judg. iv. 5, &c.

DEBORAH, Rebekah's nurse, Gen. xxxv. 8. She is also mentioned Gen. xxiv. 59. Some have supposed that, after conducting her mistress to Isaac, she had returned to Haran, where she had continued till Jacob's removal, when, having a desire to see her old mistress, she had put herself under the conduct of Jacob on his leaving Haran.

DECALOGUE, Dec'a-logue, the ten commandments given by God to Moses.

The ten commandments were engraven by God on two tables of stone. The Jews, by way of eminence, call these commandments the ten words, from whence they had afterward the name of *decalogue;* but they joined the first and the second into one, and divided the last into two. They understand *that* against stealing to relate to the stealing of men, or kidnapping; alleging, that the stealing one another's goods or property is forbidden in the last commandment. The church of Rome has struck the second commandment quite out of the decalogue; and, to make their number complete, have split the tenth into two. The reason is obvious.

DECAPOLIS, De-cap'o-lis, a country in Palestine, so called, because it contained ten principal cities; some situated on the west, and some on the east side of Jordan, Matt. iv. 25, Mark v. 20.

DEDAN, De'dan, *their friendship*, or *a judge*. The son of Raamah, Gen. x. 7, or a descendant of Abraham, Gen. xxv. 3.

DEDANIM, Ded'a-nim, Isai. xxi. 13.

DEDICATION, a religious ceremony, whereby any person or thing was set apart to the service of God, and the purposes of religion.

Dedications of persons, temples, and houses, were frequent among the Jews. The dedication of houses was performed by pronouncing a certain benediction, while some particular words of the law, written on parchment, and rolled up in a cane or hollow stick, were fastened on the door posts; hence was derived the custom of dedicating churches, chapels, altars, &c. among Christians.

DEER, *cervus*, in zoology, a genus of quadrupeds of the order of pecora.

DEFILE, or pollute. Man is defiled either inwardly by sin, 1 Cor. viii. 7, Tit. i. 15, Heb. xii. 15; or outwardly and ceremonially, as by the plague of leprosy, Lev. xiv. 46. Both inwardly and outwardly, by following the abominations of the heathens, Lev. xviii. 24; by unnatural lusts, 1 Tim. i. 10; by the unruliness of the tongue, Jam. iii. 6.

DEGREE. *Psalms* or *songs of degrees*, is a title given to fifteen psalms, which are the cxx. to the cxxxv. The Hebrew text calls them *songs of ascents;* some translate them *excellent songs:* but *degrees* has more generally obtained; either because they were to be sung with a greater elevation of voice, or because of the excellent matter contained in them.

DEHAVITES, De-ha'vites, a people mentioned Ezra iv. 9, and thought to be the same with those spoken of 2 Kings xvii. 24.

DEKAR, De'kar, father to one of Solomon's household, 1 Kings iv. 9.

DELAIAH, Del-ai'ah, *the poor of the Lord*. The son of Elioenai of David's family, 1 Chron. iii. 24.

2. Delaiah was the name of one of king Jehoiakim's counsellors, mentioned Jeremiah xxxvi. 12.

DELILAH, Del-i'lah, a beautiful woman, who lived in the valley of Sorek, in the tribe of Judah, near the land of the Philistines, with whom Samson was in love, Judg. xvi. 4, &c. Her treachery to Samson ought to remind us, that a fair countenance and an elegant form are not the indubitable index of a gracious heart and virtuous character.

DELUGE, the flood which overflowed and destroyed the earth. This flood makes one of the most considerable epochas in chronology. Its history is given by Moses, Gen. vi. vii. Its time is fixed by the best chronologers to the

year from the creation 1655, answering to the year before Christ 2349. From this flood the state of the world is divided into *diluvian* and *antediluvian*.

Men who have not paid that regard to sacred history which it deserves, have cavilled at the account given of a universal deluge. Their objections principally turn upon three points: 1. The want of any direct history of that event by the profane writers of antiquity: 2. The apparent improbability of accounting for the quantity of water necessary to overflow the whole earth to such a depth as it is said to have been overflowed: and, 3. There appearing no necessity for an universal deluge, as the same end might have been answered by a partial one.

To the above arguments we oppose the plain declarations of the Holy Scriptures. God declared to Noah that he was resolved to destroy every thing that had breath under heaven, or had life on the earth, by a flood of waters; such was the threatening, such was the execution. The waters, Moses assures us, covered the whole earth, buried all the mountains; every thing perished therein that had life, excepting Noah, his family, and the creatures which were with him in the ark. Can an universal deluge be more clearly expressed? If the deluge had only been partial, there had been no necessity to spend an hundred years in the building of an ark, and shutting up all the sorts of animals therein, in order to re-stock the world; they had been easily brought from those parts of the world not overflowed, into those that were; at least, all the birds never would have been destroyed, as Moses says they were, so long as they had wings to bear them to those parts which the flood did not reach. If the waters had only overflowed the neighbourhood of the Euphrates and the Tigris, they could not be fifteen cubits above the highest mountains: there was no rising that height, but they must spread themselves, by the laws of gravity, over the rest of the earth; unless, perhaps, they had been retained there by a miracle: in that case, Moses, no doubt, would have recorded the miracle, as he did that of the waters of the Red-Sea, &c. It may also be observed, that in regions far remote from the Euphrates, and Tigris, viz. Italy, France, Switzerland, Germany, England, &c. there are frequently found in places, many scores of leagues from the sea, and even in the tops of high mountains, whole trees sunk deep under ground, as also teeth and bones of animals, fishes entire, sea-shells, ears of corn, &c. petrified, which the best naturalists are agreed could never have come thither but by the deluge. That the Greeks and western nations had some knowledge of the flood, has never been denied; and the Mussulmen, Chinese, and Americans have traditions of the deluge. The ingenious Mr. Bryant, in his Mythology, has pretty clearly proved that the deluge, so far from being unknown to the heathen world at large, is in reality conspicuous throughout every part of their religious worship. In India, Sir William Jones has discovered, that, in the oldest mythological books of that country, there is such an account of the deluge as corresponds sufficiently with that of Moses.

Various have been the conjectures of learned men as to the *natural causes of the deluge*. But all attempts of this nature must be fruitless, since it was altogether miraculous and supernatural, as a punishment of mankind for the corruption then in the world. And the most easy and certain way is, to rest satisfied with the Mosaic account.

DEMAS, De'mas, *popular*. A disciple of St. Paul, Col. iv. 14, and who was very serviceable to that apostle during his imprisonment at Rome; but some years after, A. D. 65, he forsook St. Paul, 2 Tim. iv. 10, and withdrew to Thessalonica, the place of his birth; where, Epiphanius informs us, he renounced the faith, and embraced the heresy of Cerinthus, Ebion, and others, who held Jesus Christ to be a mere man.

DEMETRIUS, De-me'tri-us, *belonging to Ceres*, or *to corn*. He was called Soter, the son of Seleucus IV. surnamed Philopater, king of Syria; he ascended the throne of his father A. M. 3842. See 1 Mac. vii. 2 Mac. xiv. 1 Mac. ix. He was killed in battle, A. M. 3854, after reigning twelve years.

2. Demetrius Nicanor, or Nicator, son of Demetrius Soter. After a series of events, he ascended the throne of his father, A. M. 3865; he perished in battle, A. M. 3878.

3. Demetrius, a silversmith of Ephesus, whose chief business consisted in making little models of the temple of Ephesus, with the image of Diana included in them, which he sold to foreigners, Acts xix. 24, &c.

4. Demetrius, a pious man mentioned by St. John, 3 Epist. 12.

DERBE, Der'be, a city of Lycaonia, whither St. Paul and Barnabas retreated, Acts xiv. 6, A. D. 41.

DESERT. There are several places in and about Canaan bearing the name of deserts, or wildernesses; that is, uncultivated lands, most of which produced timber, and had places suitable for pasture. The desert of Arabia, wherein the Israelites sojourned forty years, after their departure out of Egypt, is particularly called the *desert*, Exod. v. 3, Psa. lxxviii. 40, cvi. 14, John vi. 31. *The desert of Sin*. There are two deserts of this name mentioned in Scripture; the first is written purely סִין, *Sin*, Exod. xvi. 1, and lies between Elim and Mount Sinai; the second is written צִין, *Zin*, Num. xx. 1, and lies near Kadesh-barnea, where Miriam, the sister of Moses, died. The desert of Sinai is that which is about, and is adjacent to, that mountain. The people encamped there a long time, and received there the greatest part of

those laws which are recorded in the books of Moses. See Exod. xix. 1.

DESSAU, Des'sau, a town or castle mentioned 2 Mac. xiv. 16.

DESTRUCTION. This word is sometimes put for an unhappy death, Job xxi. 30, sometimes for punishment, Psa. ci. 8; and also for temporal death in general, Psa. xc. 3. For future misery, 2 Pet. ii. 1.

DEVIL, διάβολος, *a false accuser, a slanderer.* See the Greek of 1 Tim. iii. 11, 2 Tim. iii. 3, Tit. ii. 3. He is so called because he falsely accused or slandered God in Paradise, representing him as being averse to the increase of man's knowledge and happiness, Gen. iii. 5, John viii. 44. By this term, in its common acceptation, we are not to understand one being only, but many evil spirits united under one head, called שָׂטָן, *Satan*, and actuated by the same infernal malignity against us; whence we are concerned to look upon them as one enemy.

The existence of evil spirits appears probable from reason and analogy. For, as in the visible material world we see no chasms, but a continued series of things descending in the scale of being downwards from man by easy gradations; so we have reason to think it suitable to the magnificent design of the great Architect of the Universe, that the species of creatures should ascend by the same gentle gradations upwards above us. And as we are much more remote from God than we are from the lowest state of corporeal existence; so it is not improbable that there are far more kinds of spiritual creatures above us, than of embodied beings beneath us. Hence we may conceive there may be various orders of angelic natures. And those exalted beings, having freedom of will, might, or might not, continue in their obedience. Those who continued steadfast in their obedience we call good angels; and those who rebelled, and forfeited their happy state, became devils, or fallen angels. So consonant, indeed, is the belief of dæmons, or devils, to the apprehensions and reason of mankind, that most part of the heathen world entertained it. We may add further, that as microscopes have discovered to us vast tribes of insects, in various parts of nature, which before were totally unknown to us; so revelation may discover to us myriads of spirits, which, without such aid, would have escaped our notice. And we may certainly suppose revelation to be as proper a mean of discovering invisible, spiritual beings, in one case, as optical instruments are for the discovery of minute corporeal ones in the other. But that there are wicked and malignant spirits appears from 2 Pet. ii. 4, Jude 6, Matt. xxv. 41, Rev. xx. 10, 15, and many other parts of the inspired writings. It must not, however, be denied, that the words Satan and Diabolos, *the devil*, have sometimes ambiguous meanings. Satan, for instance, signifies an adversary among men and good angels, as well as among evil spirits. See the Hebrew text of Num. xxii. 32, 2 Sam. xix. 23, 1 Kings v. 4, xi. 14, 23, 25, Psa. lxxi. 13, cix. 20, 29. So Peter was Satan to our Lord, Matt. xvi. 23. And the unbelieving Jews were the Satan who hindered St. Paul's return to Thessalonica, 1 Thess. ii. 18. But though we find an ambiguity in the word Satan, &c. yet it would be an unwarranted conclusion from such premises to deny the existence of evil spirits. And although we know not what means they use to tempt us, it would be great folly to deny the fact. Facts are often certain, when the *modus operandi* is unknown: and it is no less folly on the other hand to entertain groundless fears, or believe idle stories, about evil spirits, since they are under the absolute control of God; and if we sincerely fear and love him, they will never be permitted to injure us.

DEUTERONOMY, a canonical book of the Old Testament, being the last of the Pentateuch, or five books of Moses. The Greeks gave it the name of Deuteronomy, or the *second law*, or *repetition of the law*, much of the law being repeated in it; and some rabbins also call it *Mishnah*, the *second law*; others the *book of reprehensions*, on account of the reproaches with which Moses loaded the Israelites in ch. i. viii. ix. xviii. xxx. xxxii. This book also contains the history of what passed in the wilderness from the beginning of the eleventh month, to the seventh day of the twelfth month, in the fortieth year after their departure out of Egypt; that is to say, the history of about six weeks.

Some have questioned whether this book was written by Moses, because it mentions his death, and the author speaks of the land beyond Jordan, as one who had written on this side, or westward of that river. As to the first objection, we need only observe, that the last chapter was not written by Moses, but added by some other person, most probably by Ezra, when he published an edition of the Holy Scriptures: and as to the second objection, it is allowed that the Hebrew word עֵבֶר, which is translated *beyond* Jordan, may likewise be translated *on this side*.

DEW, a dense, moist vapour, falling on the earth in the form of a misling rain, while the sun is below the horizon. In warm countries, where it rains but seldom, the night-dews supply, in some degree, the want of rain, and, therefore, the bestowing it is a blessing from God, Deut. xxxiii. 13. Heavenly doctrine is compared to dew, Deut. xxxii. 2. The progress of the Gospel, and the number of converts, are compared to the drops of dew for their number and purity, Psa. cx. 3.

DIADEM, see the article Crown.

DIAL, or Sun-dial, is an horological instrument, which more properly belongs to mathematics, than to a work of this nature; and is, in general, too well known to need any definition here.

The Greeks confess, that Anaximander was the first that divided time by hours, and to whom they were indebted for the use of sun-dials. Usher fixes the death of that mathematician at A. M. 3457.

The dial of Ahaz is mentioned 2 Kings xx. 9—11, Isai. xxxviii. 8, which passages the learned reader will please to peruse very attentively in the Hebrew; and then observe, 1st, That the שמש, or *solar light's going backwards*, Isai. xxxviii. 9, is equivalent to the *shadow's going backward*, 2 Kings; for the latter depends upon the former; and on a dial the light is defined by the shadow. 2dly, That the dial, or horological instrument here referred to, was not an horizontal, but probably a vertical dial, on which kind of dial the shadow descends, (which is expressed in 2 Kings by הלך, *going on*, נשה, *declining*, and ירד, *going down*,) from sun-rise till noon; therefore, 3dly, That the miracle of the light or shadow's שב, *going backward*, or in the contrary direction to *going down*, i. e. its *ascending*, must have been in the forenoon: and, 4thly, That though we cannot exactly determine how much time was marked by *ten*, מעלות, yet it could not be more than six hours, or the time from sun-rising to noon: hence, 5thly, That it seems not improbable that each מעלה, *degree*, might mark *half an hour of time*, and consequently the *ten degrees*, *five hours;* since, on this supposition, the miracle would be the more observable; and, accordingly, we may remark, in the 6th place, that it was observed at Babylon, see 2 Chron. xxxii. 31, where בארץ should have been rendered, *in the earth;* and that if it was about eleven in the morning at Jerusalem, when the sun or shadow began to go back, it must have been nearly noon at Babylon, which circumstance would make the miracle at this latter city still more obvious and striking: 7thly, That the observation of this miraculous *retrocession of the solar light* was not confined to Jerusalem and Babylon, it was also taken notice of in Egypt; for the Egyptians and their priests told Herodotus, that, from the reign of their first king to that of Sethon, the sun had *risen four times* in an unusual manner; that he had *twice set* where he now rises. It must be confessed, that in the expressions of Herodotus, in this passage, there seem to be inextricable difficulties, whether owing to the obscure account of the Egyptians themselves, or to the historian's misunderstanding it, or to both these causes; or, which seems most probable, as well as most honourable to this great historian, to the corruption of his text. But still, in this relation of Herodotus, confused as it is, we may plainly perceive the traditionary traces of the *two miracles* recorded in Josh. x. 12, 13, and in 2 Kings xx. In the former, though the sun would not indeed appear to the people of Egypt to rise in the west, yet he would seem to them to remain there a whole day. In the latter miracle, as above explained, the sun would really appear to the Egyptians to set in the east for some minutes; since Egypt is somewhat to the westward of Judea. On the contrary, at Pekin, in China, the apparent retrocession of the sun would not begin till about half an hour past four in the afternoon, and consequently to the inhabitants of that city he would not appear to set at all, but only to lengthen the day five hours. Now there is a surprising fact recorded in the Chinese annals to have happened some time within the reign of Yau, their seventh monarch from Fohi, in words to this effect, *that the sun did not go down during the space of ten days.* The time of this Yau corresponds with that of Joshua; this seems an account of the miraculous solstice which happened at his command. But little credit is due to Chinese chronology, and I should rather refer this account, not of *ten days*, but *ten degrees*, to the time of Hezekiah, as above explained.

DIAMOND, a precious stone, which, when pure, is perfectly transparent. Its figure varies; but most commonly it is crystallized in the form of a six-sided prism. It is the hardest of all bodies, and the best tempered steel makes no impression on it, for it can only be cut and ground by itself and with its own substance. Diamond mines are found in Brazil, in South America; and in Golconda, Visapour, Bengal, and the islands of Borneo. The diamond was the third stone in the second row in the Jewish pectoral, Exod. xxviii. 18, xxxix. 11.

DIANA, a celebrated goddess of the heathens, who was honoured principally at Ephesus, Acts xix. She was one of the number of the twelve superior deities, and was called by the several names of Hebe, Trivia, and Hecate. In the heavens she was the moon, upon earth she was called Diana, and in hell Hecate. She was worshipped in Palestine, Jer. vii. 18, xliv. 17, 18.

DIBLAIM, Dib'la-im, *a cluster of figs.* A man's name, Hos. i. 3.

DIBON, Di'bon, a city given to the tribe of Gad, Num. xxxii. 3, 34, afterward yielded to the tribe of Reuben, Josh. xiii. 9. It is thought to be the same with Dibon-Gad, Num. xxxiii. 45, which was an encampment of the Israelites. There was a city of this name in the tribe of Judah, thought to be the same with Debir, Josh. xii. 13.

DIBRI, Dib'ri, a descendant of Dan, Lev. xxiv. 11.

DIDYMUS, Did'y-mus, the surname of St. Thomas, John xxi. 2.

DIKLAH, Dik'lah, the seventh son of Joktan, Gen. x. 27.

DILEAN, Dil'e-an, a city in the tribe of Judah, Josh. xv. 38.

DIMNAH, Dim'nah, *dung.* A city in the tribe of Zebulun, given to the Levites of Merari's family, Josh. xxi. 35.

DIMON, DI'MON, a place in the land of Moab, Isai. xv. 9.

DIMONAH, DI'MO-NAH, a town in the south of Judah, Josh. xv. 22.

DINAH, DI'NAH, *judgment.* The daughter of Jacob and Leah, Gen. xxx. 21, born after Zebulun. A. M. 2250, when her father Jacob returned into the land of Canaan, Dinah was then about 15 or 16 years of age; soon after which she is supposed to have gone, out of curiosity, to some festival of the Shechemites, to see the women of that country. See Gen. xxxiv. 1—29. What became of Dinah after this unhappy affair, does not appear from Scripture; the Hebrews assert, that she was married to holy Job; but for this there is not the least foundation in the Sacred Writings.

DINAITES, DI-NA'ITES, a people mentioned Ezra iv. 9, who opposed the rebuilding of Jerusalem.

DINHABAH, DIN'HA-BAH, a city of Edom, where Bela reigned, who was the son of Beor, a descendant of Esau, Gen. xxxvi. 32.

DIONYSIUS, DI-ON-YS'I-US, *from heaven,* or *moved forward.* A member of the Areopagus at Athens, Acts xvii. 34. He is said to have travelled into Egypt, to perfect himself in the study of astronomy. When our Saviour died he was at Heliopolis, where, observing the miraculous darkness, which took place on that occasion, he said, *that then, either the God of nature himself suffered, or he sympathized with one who suffered.* On his return to Athens he became a senator; and disputing with St. Paul, became a convert to Christianity; and, being instructed in its doctrines, was afterward consecrated bishop of Athens, where, having laboured much in the defence and propagation of the Gospel, and suffered much in that cause, he crowned his life and confession with a glorious martyrdom, being burnt to death at Athens, A. D. 95.

DIOTREPHES, DI-OT'RE-PHES, a worthless domineering person, 3 John 9. Some think he lived at Corinth; and Œcumenius, Bede, and others, pronounce him a heretic.

DISCIPLE, the primary sense of the word is one who learns any thing from another: hence the followers of a teacher, philosopher, or head of a sect, are usually called his disciples. Thus the word in the New Testament, absolutely taken, means a believer in Christ, a Christian, Acts vi. 1, ix. 1. The name of disciple is not unfrequently put for that of apostle, Matt. v. 1, viii. 23, x. 1; though the number of apostles are restricted to twelve, Matt. x. 2, Luke vi. 33; whilst the number of disciples who followed Jesus are said to be 70, Luke x. 17.

DISEASES and death are the consequences and effects of sin; this is the idea which we have of them from Scripture. The Hebrews, who were very poor philosophers, and consequently not very able physicians, generally imputed their diseases to evil spirits, as the executioners of Divine vengeance. Their frugal and simple manner of living, and their employments being principally in agriculture, instead of mines, forges, and noxious factories, subjected them to few diseases, and consequently they had as little occasion for physicians, as they had for lawyers: with them labour supplied the place of medicine. King Asa is blamed for placing confidence in physicians, under a painful fit of the gout, instead of applying himself to the Lord, 2 Chron. xvi. 12. The friends of Job ascribed his afflictions to the justice of God, Job iv. 7, 8. In like manner, the leprosy, a very common disease in that country, was regarded as a punishment from God, and hence the cure was attempted, not in a physical, but a religious way, Num. xii. 10, 2 Kings v. 27, 2 Chron. xxvi. 21. Nor was this superstition, they having the Divine authority for their conduct in these things.

The diseases of Egypt, from which God promised to defend his people, Exod. xv. 26, Deut. xxviii. 60, were either the plagues with which God afflicted Egypt, before the departure of the Israelites, or the diseases which were most common in that country, such as blindness, ulcers in the lungs, consumptions, and the leprosy, called elephantiasis, which was peculiar to this country, as Pliny says, *Egypti peculiare hoc malum elephantiasis.*

DISHAN, DI'SHAN, a descendant of Esau, Gen. xxxvi. 21.

DISHON, DI'SHON, a descendant of Esau, Gen. xxxvi. 21.

DIVINATION, is a conjecture, or a surmise, formed concerning some future event from something which is supposed to be a presage of it; but between which there is no real connexion, only what the imagination of the diviner is pleased to assign in order to deceive.

2. DIVINATION, presaging, prognosticating, Deut. xviii. 14, 2 Kings xvii. 17. This being the offspring of credulity, nursed by imposture, and strengthened by superstition, was necessarily an occult science, retained in the hands of the priests and priestesses, the magi, the soothsayers, the augurs, the visionaries, the priests of the oracles, the false prophets, and other like professors, till the coming of Jesus Christ, when the light of the Gospel dissipated much of this darkness. There are nine different kinds of divination mentioned in Scripture. 1, Those whom Moses calls מעונן, *Meonen, a cloud.* 2, Those whom the prophet calls, in the same place, מנחש, *Menachesh,* which the Vulgate and generality of interpreters render *augur.* 3, Those who in some places are called מכשף, *Mecasheph,* which the Septuagint and Vulgate translate, a man given to ill practices. 4, Those who, in the same chapter, verse 2, he calls חבר, *chober.* 5, Those who consult the spirit, called *Python.* 6, Witches, or magicians, called ידעני, *Jedeoni.* 7, *Necromancers,* who consulted the dead. 8, Such as consulted staves, Hos. iv. 12, called by some *Rabdomancy.* 9, *Hepatoscopy,* or the consideration of the liver.

Different kinds of divination, which have passed for sciences, we have had, 1, Æromancy, divining by the air. 2, Astrology, by the heavens. 3, Augury, by the flight and singing of birds, &c. 4, Chiromancy, by inspecting the hand. 5, Geomancy, by observing of cracks or clefts in the earth. 6, Haruspicy, by inspecting the bowels of animals. 7, Heroscopy, a branch of astrology, marking the position of the heavens when a person is born. 8, Hydromancy, by water. 9, Physiognomy, by the countenance: (this, however, is considered by some as of a different nature, and worthy of being rescued from the rubbish of superstition, and placed among the useful sciences. On this, Lavater has written a celebrated treatise, which will doubtless be thought a useful instrument in the hands of fortune-tellers; and which, if true, would confirm the doctrine of fatality; since neither philosophy nor Divine grace could change a person's dispositions, without changing the colour of his hair, the figure of his eyes, the length of his nose, the width of his mouth, the height of his forehead, and even the sound of his voice, *incredibile dictu.*) 10, Pyromancy, a divination made by fire.

DIVORCE, or REPUDIATION, the dissolution of a marriage, or a separation of a husband and wife. The Hebrews, by a law of Moses, were allowed to repudiate their wives, Deut. xxiv. 1—4. Various have been the opinions on these words, *Because he hath found some uncleanness:* in Hebrew, it is *matter of nakedness* in her. The school of Shammah, who lived a little before our Saviour, taught that a man could not lawfully be divorced from his wife, unless he had found her guilty of some action which was really infamous, and repugnant to the rules of virtue. But the school of Hillel taught, on the contrary, that the least reasons were sufficient to authorise a man to put away his wife: for example, if she did not dress his meat well: or, if he found any other woman whom he liked better. He translated the text of Moses thus: "If he hath found any thing in her;" or, "if she find no favour in his eyes." And the history of that people, some time before their final dispersion, sufficiently shows that divorces were easily obtained. For the Pharisees explained the toleration of Moses in a very loose manner. See Matt. xix. 3, v. 32, Deut. xxiv. 1. Our Lord confronts these doctors with the original institution of marriage, Gen. i. 27, ii. 24. And from hence he leaves them to conclude, whether it was probable, that Moses, whom they reverenced so much, and who was faithful in the house of God, as a servant, gave a liberty to put asunder those whom God had joined together, Matt. xix. 8. As if he had said, Moses gave no positive command in this case; for he could not make a law directly opposite to the law of God; but seeing your wicked and malicious disposition, (and perhaps a custom of long duration among them,) and that you would turn away your wives without any just cause, and to restrain your extravagancies of cruelty to your wives, he made a judicial, political, or civil law, to prevent, a greater civil mischief, and merely to exempt the persons concerned from civil punishment; but still it was a sin against the moral law, and consequently a sin against God. Our Saviour then determines the question, verse 9. Some, by the word fornication here, would understand various sorts of crimes; but the best commentators take it in the literal sense. The law of Moses contains no prohibition to the parties thus separated, from marrying again.

The law of God is silent on the subject of women divorcing their husbands, yet this was practised by the Jews, towards the close of their civil state. Salome, the sister of Herod the Great, was the first who took the liberty of divorcing her husband. And after such an example it became common: it being done by three sisters of Agrippa, king of Chalcis; by Berenice, the wife of Polemo, king of Pontus; by Mariamne, the wife of Archelaus; and by Drusilla, the wife of Azizus, king of Emesa.

It may be further added, from Matt. xix. 8, Mark x. 5, that the Jews, before the time of Moses, had been in the habit of divorcing their wives. In effect, Abraham dismissed Hagar on the score of insolence, and at the request of Sarah. Divorces have been less frequent among the Jews since their dispersion among nations, who do not permit the dissolution of marriages upon light occasions; yet they still continue to put away their wives for the crime of adultery, or even for a suspicion of that crime.

DIZAHAB, DIZ'A-HAB, the name of a place, Deut. i. 1.

DOCTRINE, Διδαχη, teaching, or the art of teaching, Acts ii. 42, 2 Tim. iv. 2.

2. DOCTRINE, taught or delivered, Matt. xvi. 12, John vii. 16, Acts v. 28.

3. Any truth of the Gospel concerning faith or manners. As the doctrines of the Bible are the first principles, and the foundation of religion, they should be carefully examined, and well understood.

DODAI, DO'DA-I, one of David's captains, 1 Chron. xxvii. 4.

DODANIM, DOD'A-NIM, a descendant of Javan, Gen. x. 4. But some read Rhodanim, and think he peopled Rhodes.

DODAVAH, DOD'A-VAH, the father of Eliezer, 2 Chron. xx. 37.

DODO, DO'DO, a descendant of Issachar, Judg. x. 1.

DOEG, DO'EG, an Edomite, chief herdsman to King Saul, 1 Sam. xxii. 16—18.

DOG, *canis*, in zoology, a genus of quadrupeds of the order of feræ. Of the dog there are 24 species. But this animal is too well known to need any description to be given of it here. It was an unclean animal, and held in contempt among the Jews; and the name was not unfrequently used as a

term of reproach, 1 Sam. xxiv. 14, 2 Sam. ix. 8, Job xxx. 1.

The name of dog is sometimes applied to persons dead to all shame, and to those concerned in unnatural lusts, Deut. xxiii. 18, Rev. xxii. 15, Phil. iii. 2. Solomon and St. Peter compare relapsing sinners to a dog returning to its vomit, Prov. xxvi. 11, 2 Pet. ii. 22. David compares the Messiah's enemies to dogs, Psa. xxii. 16.

It does not appear that the Hebrews made any use of hounds, as any sort of game killed by dogs would have been unclean, Lev. xvii. 15. Dogs are not suffered in the houses in the east, and people are careful to avoid them for fear of pollution; yet there are great numbers in the streets, as there seems to have been formerly, 1 Sam. xvii. 43, 2 Kings viii. 13. They were not then, any more than at the present day, shut up in the courts or houses, and seemed to have been compelled to procure their food where they could, Psa. lix. 6, 14, 15. Yet some care of them seems to have been indirectly enjoined to the Jews, Exod. xxii. 31.

Dogs were worshipped by the Egyptians, hated by the Romans, and eaten by the Carthagenians. In some of the islands of the South Sea our navigators found dogs that could not bark; whether the prophet alluded to such, Isa. lvi. 10, is uncertain.

DOOR, properly the entrance into a house, Gen. xix. 6. In a metaphorical sense Christ is so called, John x. 9. There is also a door of mercy, Matt. xxv. 10, Luke xiii. 25.

DOPHKAH, Doph'kah, *a knocking*. The ninth or tenth encampment of the Israelites in the wilderness, Num. xxxiii. 12.

DOR, or Dora, the capital of a certain country in the land of Canaan, called in Hebrew, Nephat Dor. Joshua conquered it, and slew the sovereign, ch. xii. 23. He gave the place to the half tribe of Manasseh, on this side Jordan, ch. xvii. 11. Dor is situated upon the Mediterranean Sea, having a very bad port; it lies between Cesarea, in Palestine, and Mount Carmel.

DORCAS, Dor'cas, a pious and benevolent woman, Acts ix. 36.

DORYMENES, Do-rym'e-nes, the father of Ptolemy, 1 Mac. iii. 38.

DOSITHEUS, Do-sith'e-us, *giving to God*. One who pretended to be a priest, and of the stock of Levi, Esther xi. 1. Usher takes him to be the same person to whom Ptolemy Philometer, king of Egypt, gave the command of his troops.

2. Dositheus, an officer of Judas Maccabeus, 2 Mac. xii. 19.

DOTHAN, Do'than, *the law*, or *custom*. A town at the distance of twelve miles northward of Samaria. Joseph's brethren were at Dothan, when they sold him to the Ishmaelitish merchants, Gen. xxxvii. 17.

DOVE, *columba*, a *pigeon*, a genus belonging to the order of passeres. There are about 70 species, natives of different countries. For a description of which, see Encyclopædia Britannica. The dove was by the law of Moses declared a clean bird. It was ordained that when a woman went to the temple after child-bearing, she was to offer to the Lord a lamb, a young pigeon, or turtle-dove, Lev. xii. 6, 8. In case of poverty, two pigeons: such was the blessed virgin's offering, Luke ii. 24. To accommodate those who came a long way, these articles were sometimes sold in the temple, Mark xi. 15. These our Saviour removed.

The dove is the symbol of simplicity and innocence. The Holy Spirit assumed this form, Matt. iii. 16. We are commanded to imitate its harmlessness, Matt. x. 16. The prophet compares the Israelites to the dove, in reference to its timidity, Hos. vii. 11. It is an emblem of conjugal love, and hence it mourns for the loss of its mate, Isai. xxxviii. 14, lix. 11. Noah sent this bird from the ark, to which she returned, Gen. viii. 8. It is said, 2 Kings vi. 25, that during the siege of Samaria, in the reign of Ahab, king of Israel, the famine was so great, "that the fourth part of a cab of dove's dung was sold for five shekels." Some think it is not incredible, that they did really eat dove's dung, seeing famine hath constrained people to eat things as improper and as unfit for nourishment as this, see Isai. xxxvi. 12. Josephus and Theodoret were of opinion, that this dove's dung was used instead of salt. The rabbins affirm, that it was not the dung of pigeons, but the corn in their crops, which they brought back well filled out of the fields, whither, during the siege, they went to feed. Others suppose the dove's belly, her entrails, to be meant here. But a great many expositors are of opinion that the dove's dung was nothing else but a sort of *cicer*, or *chick-peas*, which the Arabians call *usnen*, or *kali*. Now the Hebrews call chick-peas parched upon a stove, *kali*: and there are many shops in Grand Cairo and Damascus, where people do nothing else, but roast chick-peas, for the provision of travellers, as Bellon affirms.

DRAGON answers generally to the Hebrew word תַּנִּין, Gen. i. 21, Job xxx. 29, Isa. xxxiv. 13, Ezek. xxix. 3, which signifies a large fish, a sea-dragon, perhaps a crocodile. By comparing the different passages where it occurs, it sometimes implies an aqueous animal; and, at other times, venomous serpents, such as are mentioned Num. xxi. 6; or those alluded to Isa. xiii. 22, xxxiv. 13, Jer. ix. 11. This word is applied to the devil, Rev. xii. 9. Cruel tyrants are compared to dragons, Psa. lxxiv. 13, Ezek. xxix. 3. See article Serpent.

DRAM, or Drachm, a piece of money current both among the Greeks and Hebrews. The Hebrew dram, according to Prideaux, was equal to nine-pence. The Attic dram, he supposes, might be equal to the Hebrew in Judea; what is wanted in weight being made up in fineness, and its ready currency in

all countries. Dr. Arbuthnot, on the other hand, reckons the Attic dram equal in value to the denarius, which he has, in his tables of coins, stated at seven-pence three farthings. Mention is made of this coin, 1 Chron. xxix. 7, Ezra ii. 69, viii. 27.

DREAM signifies those vain images which are formed in the imagination when we are asleep, Job xx. 8. The orientals, and in particular the Jews, paid great regard to dreams, and hence the interpretation of dreams, became a sort of trade. We see the antiquity of the custom among the Egyptians, Gen. xl. 5, 8, xli. 15. Nebuchadnezzar is an instance of the same among the Chaldeans, Dan. ii. God had very expressly forbidden his people the observation of dreams, or the consulting of those who presumed to explain them. And the pretender to prophetic dreams was condemned to death, Deut. xiii. 1, 2, &c. And yet in the place where they were forbidden to consult diviners, &c. he permits them to consult himself and his prophets, Deut. xviii. 14, 15. Saul consulted a woman with a familiar spirit, because the Lord had departed from him, and answered him neither by dream, Urim, nor prophet, 1 Sam. xxviii. 6—15. God did sometimes instruct persons by dreams; Abimelech, Gen. xx. 3—6; Jacob, *ibid.* xxviii. 12—14; Joseph, *ibid.* xxxvii. 4, 5; the dreams of the butler and baker, ch. xl. 12—18, xli. 25. And God expressly declares that he would sometimes reveal himself in this manner, Num. xii. 6. We have mention of dreams also in the New Testament, Matt. i. 20, ii. 19—22. And dreams are among the effects of the promulgation of the Gospel, Joel ii. 28. Yet Jeremiah, ch. xxiii. 25—29, exclaims against the false prophets, who pretended to have dreams, and abused the credulity of the people.

To DRINK, to *swallow liquids*, Gen. xxiv. 14, 19, &c. To *absorb*, as the earth absorbeth rain, Deut. xi. 11, Heb. vi. 7. To *drink* iniquity is to delight in sin, Job xv. 16. To *drink* the wrath of God, is to feel the effects of Divine vengeance. To *drink* of the waters of life, is to partake of the light, mercy, and grace of God.

DROMEDARY. See CAMEL.

DRUSILLA, DRU-SIL'LA, *sprinkled over with dew.* Third daughter to Agrippa the Great, king of the Jews, by Cypros. She was first married to Azizus, king of the Emesenes; but, in a short season, left him, to marry Claudius Felix, governor of Judea, by whom she had a son, whose name was Agrippa. She was esteemed one of the most beautiful, though not the most chaste, of the women in her age. She is mentioned Acts xxiv. 24.

DUMAH, DU'MAH, a city of Palestine, in the tribe of Judah, in the mountains, Isa. xxi. 11.

2. DUMAH, a son of Ishmael, who perhaps gave his name to the above place, Gen. xxv. 14.

DURA, DU'RA, a plain in the neighbourhood of Babylon, where Nebuchadnezzar set up his golden image, Dan. iii. 1.

DUST, or ashes cast on the head, was a sign of mourning, Josh. vii. 6. Sitting in the dust, a sign of affliction, Lam. iii. 29. Isa. xlvii. 1. 2, The dust also denotes the grave, Gen. iii. 19, Job vii. 21, Psa. xxii. 15. 3, It is put for a great multitude, Gen. xiii. 16, Num. xxiii. 10. 4, It signifies a low or mean condition, 1 Sam. ii. 8, Nahum iii. 18. 5, To shake or wipe off the dust of a place from one's feet, marks our renouncing all intercourse with them in future. *His enemies shall lick the dust*, Psa. lxxii. 9—11. There is a paragraph in Mr. Hugh Boyd's account of his embassy to the king of Candy, in Ceylon, which may serve to illustrate this passage. Describing his introduction to the king, he says, The removal of the curtain was the signal of our obeisances. Mine, by stipulation, was to be only kneeling. My companions immediately began the performance of theirs, which were in the most perfect degree of eastern humiliation. They almost literally licked the dust; prostrating themselves with their faces almost close to the stone floor, and throwing out their arms and legs; then rising on their knees, they repeated in a very loud voice, a certain form of words of the most extravagant meaning that can be conceived, "that the head of the king of kings might reach beyond the sun; that he might live a thousand years," &c.

God threatens the Jews with rain of dust, &c. Deut. xxviii. 24. An extract from Sir T. Roe's embassy, may cast light on this, "Sometimes, in India, the wind blows very high in hot and dry seasons, raising up into the air, a very great height, thick clouds of dust and sand. These dry showers most grievously annoy all those among whom they fall; enough to smite them all with present blindness; filling their eyes, ears, nostrils, and mouths too, if not well guarded; searching every place, as well within as without, so that there is not a little key-hole of any trunk or cabinet, if it be not covered, but receives this dust; add to this, that the fields, brooks, and gardens, suffer extremely from these terrible showers."

## E.

EAGLE, in ornithology, the falco, a genus of birds belonging to the order of accipitres, of which there are 32 species. The iron-coloured, or common eagle, is about the size of a turkey; the mouth is very large; the eyes, which seem sunk in the head, are large, bright, and piercing; the legs are feathered; the wings extend to a great breadth; the feet are yellow, with long claws. The eagle was declared unclean, Lev. xi. 13. It is re-

markable for maternal care, and hence God's care over the Hebrew church is compared to this circumstance, Exod. xix. 4, Deut. xxxii. 11. The royal Psalmist speaks of his youth being renewed as the eagle's, Psa. ciii. 5, referring to its annually getting new feathers. Matt. xxiv. 28, our Lord likens the Roman armies to eagles, because they had images of eagles for their ensigns, which were sometimes made of silver, and at other times of gold, and were not represented on cloths or flags, but were figures in relievo, borne on the tops of pikes, each having a thunder-bolt in its talons. Every legion, among the Romans, was divided into ten cohorts, and the first cohort of each legion always had the eagle for its ensign.

EANAS, E-A'NAS, one who returned from the Babylonish captivity, 1 Esdr. ix. 21.

EAR, the organ of hearing: for an account of, see ANATOMY. The Scripture uses the term figuratively, as in Jer. vi. 10. Uncircumcised ears, means inattention to, or disregard of, the word of God. To signify God's regard to the prayers of his people, the Psalmist says, His ears are open to their cry, Psa. xxxiv. 15. Among the Jews, the slave, who renounced the privilege of being made free from servitude in the sabbatical year, submitted to have his ear bored through with an awl; which was done in the presence of some judge, or magistrate, that it might appear a voluntary act. The ceremony took place at his master's door, and was the mark of servitude and bondage. The Psalmist alludes to this, when speaking of the obedience of Christ unto death, for the redemption of the human race, and personating him, he says, Psa. xl. 6, *Sacrifice, &c. thou didst not desire, mine ears hast thou opened*, or *bored*.

EAR-RINGS, ornaments of gold, silver, &c. hung in the ears. Some of the eastern ear-rings are small, and lie close to the ear. Others are exceeding large, being four fingers in diameter, and made of various metals, wood, horn, &c. according to the quality of the wearer. Both sexes wear them, and some of these pendants have strange characters engraven on them, and are considered as talismans or charms. Such, perhaps, were the ear-rings in Jacob's family, Gen. xxxv. 4.

EARTH: in astronomy and geography, the earth is one of the primary planets, being this terraqueous globe which we inhabit. The figure of the earth was accounted by some of the ancients to be like that of an oblong cylinder; by others, of a drum, and by others, flat. The moderns demonstrate it to be nearly spherical. Thus, 1, All the appearances of the heavens, at land and at sea, demonstrate that the earth is a globe. 2, In eclipses of the moon, the shadow of the earth is always circular. 3, Several navigators have sailed quite round the globe, steering their course directly south and west, till they came to the Magellanic Sea, and thence to the north and the west, till they returned to their port from the east.

It is true the surface of the earth is not an exact geometrical globe, but the inequalities are so inconsiderable, that the highest mountain bears no greater proportion to the bulk of the earth, than a grain of dust does to a common globe. The figure of the earth was formerly considered by mathematicians as perfectly spherical, excepting the small inequalities on the surface, till an accident engaged the attention of Sir Isaac Newton, and Mr. Huygens, who demonstrated that its figure was not a true sphere, but an oblate spheroid, flattened towards the poles. The circumference of the earth is 360 degrees, allowing nearly $69\frac{1}{2}$ miles to a degree, which make about 25,000 English miles; the diameter $7,957\frac{3}{4}$; the superficies $199\frac{1}{2}$ millions of square miles; and the contents 264 thousand millions of solid miles. About three-fourths, if not more, of our globe is covered with water; indeed, considering the great number of deserts, composed of arid sand; and the vast regions of everlasting ice and snows, that lie under the two poles of the world, we may say, that scarce one quarter of this globe "is tenanted by man."

EARTHQUAKE: the Scripture speaks of several; one of which happened A. M. 3221, in the 27th year of Uzziah, king of Judah, Amos i. 1, Zech. xiv. 5. Another, a very great one, happened at the death of our Saviour, Matt. xxvii. 51. St. Cyril, of Jerusalem, says, that the rocks upon Mount Calvary were still shown in his time, which had been split by the force of this earthquake. It must have been attended with very terrible circumstances, since the centurion, and those with him, were so affected, as to make the confession recorded ver. 54, *Truly this was the Son of God.* Phlegon, Adrian's freedman, related, that, together with the eclipse which happened at noon-day, in the 7th year of the 202d Olympiad, (which falls in with the 33d year of the vulgar era,) there was likewise a very great earthquake, which was felt principally in Bithynia. Earthquakes have been numerous, and frequently attended with awful consequences to the human race. Earthquakes, as well as volcanic eruptions, are always preceded with a violent agitation of the sea. Previous to the breaking out of Vesuvius, the sea retires from the adjacent shores till the mountain is burst open, and then it returns with such impetuosity as to overflow its usual boundaries. About an hour after the first shocks, which alarmed the city of Lisbon in 1755, the sea was observed to come rushing towards the city like a torrent, though against both wind and tide; it rose forty feet higher than had ever been known, and as suddenly subsided. A ship, fifty leagues off at sea, received so violent a shock, as to be greatly injured.

That earthquakes are the effects of steam, generated in the bowels of the earth, appears

highly probable, from the quantities of boiling water which have been occasionally thrown up by volcanoes in different parts of the world. In 1631 and 1698, vast torrents of boiling water flowed from the crater of Vesuvius, previous to the eruption of fire; and, what was still more remarkable, many species of sea-shells, in a calcined state, were found on the brink of the crater, and also in the channel formed by the flood. The same happened at Ætna, in 1755, when a dreadful torrent of boiling water flowed from the crater, at the time of an eruption of fire. Sir William Hamilton observes, that the sea-shells emitted with the water clearly indicated a communication with the sea. All warm springs probably receive their heat from the action of the pyrites, near which the water passes.

Some authors, however, attribute earthquakes to the agency of the electric fluid, and indeed there is an intimate connexion between it and earthquakes, and even volcanoes, and the state of the atmosphere previous to an earthquake, or a volcanic eruption, is always highly electrical.

The most remarkable earthquakes recorded in history are, that of Herculaneum, by which that city was wholly destroyed, A. D. 79; the destruction of Nicomedia, Cesarea, and Mica, in Bithynia, A. D. 126; a dreadful one in Syria, by which above 500 cities were destroyed or damaged, in 745; Catania, in Sicily, was destroyed, and 15,000 perished in the ruins, 1173; Port-Royal, in Jamaica, with 3,000 inhabitants, was overwhelmed in 1692; Messina, in Sicily, was destroyed, and above 18,000 persons killed, in 1693; Lima and Callao, in South America, were destroyed, and 20,000 persons, in 1746; a dreadful one happened at Lisbon, in 1755, in which above 10,000 of the inhabitants perished. This earthquake extended to Spain, Morocco, Constantinople, France, and England.

EAST: this region, or point of the heavens, has by most nations been preferred to the west, as being the quarter where God was supposed to manifest his glory in a peculiar manner. Thus a particular respect was paid to the east in taking omens, &c. But, in fact, there is no east and west in nature: they are mere relative terms. For to Spain, Italy lies eastward; to Italy, Greece; to Greece, Persia; to Persia, China; and *vice versa*, to Italy, Spain lies westward; to Greece, Italy; to Persia, Greece; to China, Persia. On a parallel sphere there is neither east nor west, and the antipodes of any place may regard that place as either east or west. The Jews and Mahometans in this, and the neighbouring countries, use indeed many gestures towards the east, at their benedictions, and in killing their meat. But this they do with an eye towards Jerusalem and Mecca. But Daniel, when he prayed with his windows open towards Jerusalem, Dan. vi. 10, had his face to the west; and this was according to the prayer of Solomon, 1 Kings viii. 44—50. In Christian churches, which are generally built east and west, the chancel stands at the east end, with an emblematic reference to Christ, who is called the son of Righteousness, and *the Day-Spring from on high*. When, in the creed, we profess our faith in the blessed Trinity, we turn towards the east, as the peculiar residence of God. The dead too are laid in their graves with their feet to the east, and the face upwards, that at the resurrection they may be ready to meet Christ from the east, and be in a posture of prayer as soon as they arise.

In Scripture style the east is not unfrequently used for the provinces which lie to the north of Judea and Egypt, from whence, however, people generally enter Palestine by the way of Damascus, which is to the north-east of this country.

EASTER, the day on which the Christian church commemorates our Saviour's resurrection. It is called by the Greeks, *Pasga*, and by the Latins, *Pascha*, a Hebrew word signifying passage, applied to the Jewish feast of the passover. It is called Easter in English, from the Saxon goddess Eostre, whose festival was held in April. The Asiatic churches kept their Easter upon the very same day the Jews observed their passover, and others on the first Sunday after the first full moon in the new year. This controversy was determined in the Council of Nice, where it was ordained that Easter should be kept upon one and the same day, which should always be a Sunday, in all Christian churches in the world.

EATING: the ancient Hebrews did not eat indifferently with all sorts of persons, Gen. xliii. 32. We find this custom prevail in the days of our Saviour, John iv. 9, Matt. ix. 11; neither did they eat indiscriminately all sorts of food. A plentiful table was a mark of honour done the guests. Thus Abraham provided a fatted calf for the angels; Joseph helped Benjamin to five times more than the rest of his brethren. The women did not appear at table at entertainments in company with the men; and the custom of mixing together on these occasions is deemed an indecency at this day throughout the east, as it also is in Italy, Spain, and some other European countries. Their seasonings were salt, honey, oil, and cream; the generality of the spices used among us were unknown to them. At their solemn entertainments they had always singing, Amos vi. 5, and perfumes and sweet odours were in use at all their feasts. See Luke vii. 37, John xii. 3. The general hour for dinner was noon, Gen. xliii. 25. The Hebrews formerly sat at table as we do in the present day, as appears from Prov. xxiii. 1, and several other passages to the same purport. But afterward they imitated the Persians and Chaldeans, who lay down upon table-beds while eating: and the custom

seems to have been general, Amos vi. 4, 7, Esther i. 6, Matt. xxvi. 7, John xiii. 25.

Before the Hebrews sat down to table, they were careful to wash their hands, which being done, they sat down, and the master of the house, or the most important person at the table, taking the bread, brake it, but did not divide it, then putting his hand on the bread, he recited this blessing, "Blessed be thou, O Lord, our God, the King of the world, who producest the bread of the earth," to which they who were present answered, *Amen.* Then, after distribution among the guests, he took the vessel which contains the wine, and lifting it up with his right hand, said, "Blessed art thou, O Lord, our God, King of the world, who producest the fruit of the vine." This done, they repeated the 23d Psalm. They took care that, after meat, there should be a piece of bread left on the table. The master of the house, ordering a clean glass, filled it with wine, and, raising it up, said, "Let us bless him of whose benefits we have been partaking." To which the rest answered, "Blessed be he who has heaped his favours on us, and by his goodness hath now fed us."

Understanding and performing the Divine will is called eating, Jer. xv. 32. Partaking of the benefits of Christ's passion by believers, is also called eating, because it is the support of their spiritual life, John vi. 53, 56. Hosea, ch. iv. 8, reproaches the priests of his time with eating the sin of the people; that is, feasting on their sin-offerings, rather than reforming their manners.

John the Baptist is said to have come *neither eating nor drinking*, Matt. xi. 18; *i. e.* as other men did: for he lived in the wilderness, on locusts, wild honey, and water, Matt. iii. 4, Luke i. 15. This is expressed Luke vii. 33, by his neither eating *bread*, nor drinking *wine*. On the other hand, the Son of man is said Matt. xi. 19, to have come *eating and drinking;* that is, as others did; and that too with all sorts of persons, Pharisees, publicans, and sinners. But, Luke xvii. 27, 28, eating and drinking is part of the description of a sensual, worldly, careless and irreligious life. See Isai. xxii. 13, 1 Cor. xv. 32.

EBAL, E'BAL, *a heap of antiquity.* A descendant of Esau, Gen. xxxvi. 23.

2. EBAL, a celebrated mountain in the tribe of Ephraim, near Shechem, over against Mount Gerizzim. These two mountains are within two hundred paces of each other, and separated by a deep valley, in which stood the town of Shechem. The two mountains are much alike in magnitude and form, being of a semi-circular figure, about half a league in length, and on the sides nearest Shechem, nearly perpendicular; one of them is barren, the other covered with a beautiful verdure. Moses commanded the Israelites, as soon as they should have passed the river Jordan, to go directly to Shechem, and divide the whole multitude into two bodies, each composed of six tribes; one company to be placed on Ebal, and the other on Gerizzim. The six tribes that were on Gerizzim were to pronounce blessings on those who should faithfully observe the law of the Lord, and the six others on Mount Ebal were to pronounce curses against those who should violate it, Deut. xi. 29, &c. xxvii. and xxviii. Josh. viii. 30, 31. This command was executed A. M. 2553.

This consecration of the Hebrew commonwealth is thought to have been performed in the following manner. The heads of the first six tribes went up to the top of Mount Gerizzim, and the heads of the other six tribes to the top of Mount Ebal. The priests, with the ark, and Joshua at the head of the elders of Israel, took their station in the middle of the valley, which lies between the two mountains. The Levites ranged themselves in a circle about the ark, and the elders, with the people, placed themselves at the foot of the mountain, six tribes on a side. When they were thus disposed in order, the priests turned towards Mount Gerizzim, on the top of which were the six heads whose six tribes were at the foot of the same mountain, and pronounced for example, these words: "Blessed be the man that maketh not any graven image." The six princes who were upon the top of the mountain, and the six tribes who were below at its foot, answered, *Amen.* Afterward, the priests, turning towards Mount Ebal, upon which were the princes of the other six tribes, cried, with a loud voice,—"Cursed be the man that maketh any graven images:" and were answered by the princes opposite to them and their tribes, *Amen.*

The Scripture, at first view, seems to intimate, that there were six tribes upon one mountain, and six on the other: but besides that it is by no means probable that the tribes of the Israelites, who were so numerous, should be able to stand on the summits of these two mountains, it would not have been possible for them to have seen the ceremony, nor to have heard the blessings and curses in order to answer them. Moreover, the Hebrew particle, in the original, signifies, *near, over against,* as well as *at the top*, Josh. viii. 33. Accordingly, we may say, that neither Joshua, nor the priests or tribes, went up to the top of the mountains, but the heads only, who in their persons might represent all the tribes.

EBED, E'BED, *a servant.* A person mentioned Judg. ix. 26.

EBED-MELECH, E-BED'ME-LECH, *a servant of the king.* An Ethiopian, or Arabian eunuch in the court of King Zedekiah, Jer. xxxviii. 6, 7, 8, &c. Through his influence with the prince, Jeremiah was taken from the dungeon, for which he was rewarded, ch. xxxix. 15, 16.

EBENEZER, EB-EN-EZ'ER, *the stone of help.* The name of that field wherein the

Israelites were defeated by the Philistines, when the ark of the Lord was taken, 1 Sam. iv. 1.

EBER, E'BER, a descendant of Shem; he died A. M. 2187, Gen. x. 21, Num. xxiv. 24.

EBIASAPH, E-BI'A-SAPH, *a gathering father.* A son of Korah, 1 Chron. vi. 23. Also a son of Elkanah.

EBRONAH, E-BRO'NAH, *passing over*, or *being angry.* The thirty-first encampment of the Israelites, Num. xxxiii. 34.

ECBATANA, EC-BAT'A-NA, *the brother of death.* A city of Media, which, according to Herodotus, was built by Dejoces, king of the Medes. It was situated on a gentle declivity, distant 12 stadia from Mount Orontes, and was in compass 150 stadia. It was an open unwalled town, but had a very strong citadel, encompassed with seven walls of unequal heights, and different colours; the first was white, the second black, the third red, the fourth blue, the fifth a deep red, the sixth was covered with silver, and the seventh gilded. The first book of Judith attributes the building of this city to Arphaxad, who, in the opinion of Usher, is the same with Dejoces; though Calmet thinks he was Phraortes, the successor of Dejoces.

ECCLESIASTES, EC-CLE-SI-AS'TES, *the preacher.* A canonical book of the Old Testament of which Solomon was the author, as appears from the first sentence. The design of this book is to show the vanity of all sublunary things; which, in their turn, are brought forward; when, from a review of the whole, the author draws this pertinent conclusion: "Fear God, and keep his commandments, for this is the whole duty of man:" his whole wisdom, interest, and happiness, as well as his whole duty. Ecclesiastes, according to a modern author, is a dialogue, in which a man of piety disputes with a libertine, who favoured the opinion of the Sadducees. His reason is because there are passages in it which seem to contradict each other, and could not, he thinks, proceed from the same person. But this may be accounted for, by supposing that it was Solomon's method to dispute *pro* and *con*, and propose the objections of infidels, and then reply to them.

This book is generally regarded as the fruit of Solomon's repentance: but his repentance remains a problem in the church of Rome.

ECCLESIASTICUS, EC-CLE-SI-AS'TI-CUS, an apocryphal book of Scripture, distinguished by this name, because it was read in *Ecclesia*, in the church, as a book of piety and instruction, but not as one of infallible authority: or it is so called, perhaps, to distinguish it from the Ecclesiastes. The Hebrew copy of this book, which St. Jerom saw, was entitled *Proverbs.* By many of the ancients, it was styled παναρετος, *the book of every virtue:* but the common name among the Greeks is, *The Wisdom of Jesus, the son of Sirach.* The Hebrew copy has been long lost.

ED, *witness.* An altar erected by the Israelites, Josh. xxii. 34.

EDAR, E'DAR, *a flock.* A place mentioned Gen. xxxv. 21.

EDEN, E'DEN, *pleasure*, or *delight.* A province in the east, where paradise was situated, Gen. ii. 8. It was made the name of several places, which were either remarkably fruitful in their soil, or pleasant in their situation. Now, of all the places which go under this name, the learned have looked upon the following three as the countries most likely to have been the seat of the terrestrial paradise. The first is that province which the prophet Amos seems to notice, chap. i. 5, when he divides Syria into three parts, viz. Damascus, the plain of Aven, and the house of Eden, called Cœlo-Syria, or the hollow Syria, because the mountains of Libanus and Antilibanus enclose it on both sides, and make it to resemble a valley. The second place wherein several learned men have sought for the country of Eden is Armenia, between the sources of the Tigris, the Euphrates, the Araxis, and the Phasis, which they suppose to be the four rivers specified by Moses, Gen. ii. 10, &c.

The third place which some have fixed on as the country of Eden, and in which the authors of the *Universal History* think it most likely it was situated, is Chaldea, not far from the banks of the river Euphrates. Accordingly, when we find Rabshekah boasting of his master's actions, 2 Kings xix. 12, Isaiah xxxvii. 12, he mentions the children of Eden which were in Thelassar. As Thelassar signifies a garrison, or fortification, so here, more particularly, it is thought to denote that strong fort which the children of Eden held in an island in the Euphrates, west of Babylon, as a barrier, against the incursions of the Assyrians on that side: and consequently the country of Eden lay on the west or rather on both sides of the Euphrates, after its junction with the Tigris, a little below which, in process of time, Babylon was built. All authors agree in their account of the fertility of this country. See article PARADISE.

EDER, E'DER, a city of Judah, Josh. xv. 21.

EDES, E'DES, one who returned from captivity, 1 Esdr. ix. 35.

EDIAS, E'DI-AS, one who returned from captivity, 1 Esdr. ix. 26.

EDNA, ED'NA, the wife of Raguel, Tobit vii. 2.

EDOM, E'DOM, *earthly, bloody*, or *red*, Gen. xxxvi. 1. The name of Esau; also the land of Seir, in Asia, so called from Esau, or Edom. It is part of Arabia Petrea, and is called Idumea. See articles ESAU and IDUMEA.

EDREI, ED'RE-I, *the heap of strength*, or *might.* A town situated beyond Jordan, in the tribe of Manasseh, Josh. xiii. 31.

2. EDREI, a town in the tribe of Naphtali, Josh. xix. 37.

EGLAH, Eg'lah, the sixth wife of David, and mother of Ithream, 2 Sam. iii. 5. Many are of opinion that Eglah and Michal are the same person, and that she died in childbed of Ithream: but from 2 Sam. vi. 23, it appears that Michal had no children.

EGLAIM, Eg'la-im, *drops of the sea*, Isa. xv. 8. A city beyond Jordan, to the east of the Dead Sea, in the land of Moab.

EGLON, Eg'lon, *a calf*, or *chariot*. A city whose king was Debir, Josh. x. 3, against whom Joshua fought and conquered him, ch. xii. 12, xv. 39.

2. Eglon, a king of Moab, who oppressed the Israelites, Judg. iii. 14, and was slain by Ehud, *ibid.* 21. It is thought to have been a common name of the kings of Moab, as Abimelech was of the Philistines.

3. Eglon, the name of a city in the tribe of Judah, Josh. xv. 39.

EGYPT, E'gypt, *anguish*, or *tribulation*. A country of Africa, situate between the 24th and 33d degrees of north latitude, and between the 29th and 34th of east longitude from London, being 600 miles long, and 300 broad. It is bounded on the south by Ethiopia, on the north by the Mediterranean Sea, on the east by the Arabian Gulf, or the Red Sea, and the isthmus of Suez, and on the west by Lybia. Egypt, called by its ancient inhabitants Chemia, and by the Copts at present Chemi, was so named, according to some, from Ham, the son of Noah, being more than once styled the land of Ham, in the book of Psalms. But the name by which it is generally denoted in Scripture is the land of Mizraim, who was a son of Ham; from whence the Arabians and other eastern nations still call it Misr; but the reason why it is called Egypt is not so clear.

Ancient Egypt is divided by some into two parts, the Upper and the Lower Egypt; by others, into three, the Upper Egypt, or Thebais, so called from its capital city Thebes, the middle Egypt, or Heptanomis, so called from the seven *nomi*, or districts it contained; and the Lower Egypt, which included what the Greeks called the Delta, and all the country lying upon the coasts of the Mediterranean and the Red Sea.

Thebais is in Scripture called Pathros; it is the most southerly part of Egypt. The name of Thebes, its capital city, is no where to be met with in Scripture; which is thought strange, considering it was, according to profane history, one of the noblest cities in the universe. Homer, Il. x. 381, celebrates its hundred gates, at each of which, it is said, it could at once send out two hundred chariots, and ten thousand fighting men. Some are of opinion that this is the place meant in Scripture by the name of No-Ammon, or the dwelling of Jupiter. Middle Egypt, or Heptanomis, comprehended all the country on each side of the Nile, from Thebais to the point of the Delta, where that river divides itself into those branches by which it enters the sea. This part of Egypt was in old times full of large cities; among which was the capital, Memphis, situated on the west side of the Nile, as Grand Cairo, which seems to have succeeded Memphis, is built on the east side of that river.

The Lower Egypt, reaching from Heptanomis to the Mediterranean Sea, contained not only that part which is compassed by the arms of the Nile, and from its resemblance to that Greek letter, named Delta, but also Mareotis, and Alexandria, with its dependencies to the west, and Cariotis, with some other territories towards Arabia to the east. Between the two large branches of the Nile, called the Delta, there were several celebrated cities, the chief whereof anciently were Heliopolis, Heraclepolis, Naucratis, Sais, Tanis, Canopus, Pelusium; and in latter times Alexandria, Nicopolis, &c. It was in the country of Tanis that the Israelites dwelt, according to some interpreters. See Goshen.

The fertility of Egypt, and the excellency of its productions and fruits, are greatly celebrated by ancient writers, and by Moses himself, Gen. xiii. 10, who must have been well acquainted with this country. It abounded with grain of all sorts, and was formerly the granary of Rome. From what cause modern Egypt has deteriorated in fertility is not easy to determine; certain it is that the Nile does not now overflow the country to that height which it formerly did, and this may be one of the causes, if not the principal cause, of its falling off in fruitfulness. It is said the river has, in the lapse of generations, worn its bed much deeper; that the mud which it annually brought along with it, and spread far over all the level country, has in process of time raised the lands much above what they formerly were; and these two causes may account for the deterioration of Egypt. Add to this, the Turkish government, like the cold hand of death, blasts the gifts of Providence, and spreads barrenness over the face of nature.

There are few nations in the world which can pretend to an equal antiquity with the Egyptians. Their country is the only one which has borne the name of a son of Noah; and though it be uncertain whether Ham himself made any settlement there, his son Mizraim certainly did people Egypt with his own issue, which inhabited the several parts of it under the names Mizraim, Pathrusim, Casluhim, and Caphtorim, which last, according to some authors, was part of Egypt. And yet the Egyptians themselves, ignorant of their true descent, pretend even to a greater antiquity, asserting themselves to have been the first men in the world; who, as well as animals, they imagined, must have been originally produced in their country, rather than in any other part of the world, because of the benign temperature of the air, and the natural fecundity of the Nile. This proud nation,

fondly conceited of its own antiquity, thought it glorious to lose itself in an abyss of infinite ages, as though it seemed to carry back its pretensions to eternity. According to its own historians, first gods and afterward demi-gods or heroes, governed it successively, through a series of more than twenty thousand years. To gods and demi-gods men succeeded as rulers or kings of Egypt, of whom Manethon has left us thirty dynasties or principalities. If these thirty dynasties are allowed to be successive, they make up a series of time of more than five thousand three hundred years, to the reign of Alexander the Great; but this is a manifest forgery: and it is the common opinion of almost all modern writers upon this subject, that the kings of those different dynasties did not reign successively after one another, but many of them at the same time, and in different parts of Egypt.

Historians are unanimously agreed that Menes was the first king of this country. It is pretended, and not without foundation, that he is the same with Mizraim, the son of Ham. The common name of the Egyptian kings was Pharaoh, which among them signified sovereign power. But besides this, they had another name, which was proper to them. Though history has preserved the names of several kings of Egypt, the Scripture has delivered down to us the names of four only of these princes, viz. Shishak, Necho, So, and Hophrah, perpetually calling the kings of this country from Mizraim, by the name of Pharaoh alone. See SHISHAK, NECHO, &c.

After Pharaoh Hophrah, whom Herodotus calls Apries, we find Amasis; and after him his son Psammenitus, in whose reign Cambyses made a conquest of Egypt, A. M. 3479. After this we find the following kings in Egypt, Inarus, Achoris, Tachos, and Nectanebis.—This last was deprived of his kingdom by Artaxerxes Ochus, A. M. 3654. About nineteen years after this, Alexander the Great conquered Egypt. The Ptolemies succeeded Alexander; and we have a series of them in the order of their succession that may be depended on. Eight princes of their name reigned in Egypt, from Ptolemy the son of Lagus, who began his reign A. M. 3681, to the death of Ptolemy Lathyrus, which happened A. M. 3923. After Lathyrus succeeded his nephew Alexander I. who was married to his daughter Cleopatra, and after him, his son Alexander II. who was banished by the Alexandrians, A. M. 3939. After that reigned Ptolemy Nothus, and after him Ptolemy Dionysius; and last of all, Cleopatra;—after whose death the kingdom of Egypt became a province of the Roman empire. An account of those princes, whose names occur in the Bible, will be noticed in their proper places.

The name of Egypt is very common in Scripture. This country, properly speaking, was the cradle of the Hebrew nation. Joseph, being carried thither and sold as a slave, was afterward raised to the government of Egypt, through the over-ruling providence of God. Hither he invited his father and family; and after continuing there 215 years, they departed thence in number about 603,550 men able to bear arms, besides old men, women, and children; which, admitting the women to equal the men, and the children double that number, we may naturally suppose they could not be less than two millions and a half; perhaps we may say three millions; a very large increase from seventy persons, in that short period of time; and which more than all other things, speaks the fertility and healthiness of the country, or rather the faithfulness of God in fulfilling his promise made to Abraham, Gen. xxii. 17.

The Egyptians, who have always boasted of their high antiquity, have been thought the inventors of almost all the arts and sciences. They communicated their false theology to the Greeks, who, it is on all hands allowed, received the names of their deities from the Egyptians; and who did not fail to multiply and improve upon their masters. Both Greeks and Romans accused them of worshipping stars, men, animals, and even plants; but these accounts should be received with great caution; for as the Egyptian priests were fond of involving every thing in mystery, and as the volatile Greeks and ignorant Romans were totally unacquainted with the Egyptian language—add to this, as they were lax in their notions of historic truth—it is no wonder if they were guilty of much misrepresentation. That they were idolaters, to a great degree, is universally allowed; but that they should have carried it to the adoration of plants is very doubtful, except as the ancient druids reverenced the British oak.

In imitation of them, the Hebrews adored the golden calf in the wilderness; and Jeroboam set up the like figures, which he recommended to his subjects, as objects of their worship. It is certain that the laws and ceremonies of the Hebrews and Egyptians were very similar; whence it has been questioned by some, whether the Hebrews received their laws from the Egyptians, or the latter from the former. For the further clearing of this subject, see article LAW.

Gen. xlvi. 34, we learn from Moses, that every shepherd was an abomination to the Egyptians. As to the motives of this aversion, opinions are various. Some believe it to be founded on the invasion of Egypt by the kings surnamed shepherds, who came from Arabia, made an irruption into the country, and reigned there for a long season, according to Manethon's account. But the more probable opinion is, that it was because the Hebrews made no scruple of eating animal food.

The Egyptians had been famous for architecture. The three pyramids, which have stood for upwards of 3000 years, are to the south-west of Grand Cairo. The largest is 499 feet high, and 693 at the bottom, on each side, which makes the whole area of its

foundation to be 480,249 square feet; or some more than eleven acres English measure; this building gradually terminates in a point. It is not easy to determine the use of these pyramids; whether they were royal cemeteries, or to answer some astronomical purpose: one thing is certain, that their sides answer exactly to the four cardinal points of heaven; which position was noticed two thousand years ago; a demonstration this that the earth has not swerved in the least from the track marked by the plastic hand of the Deity, nor altered its position to the sun. The labyrinth was a kind of structure with one door, and which contained twelve palaces, and 3000 chambers, half of them under ground. Here it seems was an assemblage of all their idols; and here the magistrates of the whole nation held their grand convention. At Alexandria, Pompey's pillar still remains, which was erected by Julius Cæsar, to commemorate his victory over Pompey. It is of granite marble, 70 feet high, and 25 in circumference.

EHI, E'HI, *my brother.* The sixth son of Benjamin, Gen. xlvi. 21. The Septuagint make Ehi the son of Bela, and grandson only of Benjamin. Ehi and Ahiram are the same person, Num. xxvi. 38.

EHUD, E'HUD, *praising.* The son of Gera a Benjamite. A. M. 2579, he delivered Israel from the yoke of Moab, when Eglon was king, whom he slew, Judg. iii. 15.

EKIR, E'KIR, *barren, feeble.* A descendant of Judah, 1 Chron. ii. 27.

EKREBEL, EK'RE-BEL, a place in Palestine, Judith vii. 18.

EKRON, EK'RON, *barrenness.* A city and government of the Philistines. It fell by lot to the tribe of Judah, Josh. xv. 45. Afterward it was given to the tribe of Dan, *ibid* xix. 43. It was situated near the Mediterranean Sea, between Ashdod and Jamnia. Ekron was a powerful city; and it does not appear from history that the Jews were ever in peaceable possession of it. The Ekronites were the first who moved the return of the ark, 1 Sam. v. 10. Here the idol Baalzebub was chiefly worshipped, 2 Kings i. 2, &c.

ELA, E'LA, one who returned from captivity, 1 Esdr. ix. 27.

ELADAH, EL'A-DAH, *the eternity of God.* A descendant of Ephraim the patriarch, 1 Chron. vii. 20.

ELAH, E'LAH, *an elm, an oak,* or *curse.* A ruler of Edom, Gen. xxxvi. 41.

2. ELAH, the son of Baasha, king of Israel. He was assassinated by Zimri, after a reign of two years, 1 Kings xvi. 6—11.

3. ELAH, the name of the valley where David slew the giant Goliah, 1 Sam. xvii. 19.

ELAM, E'LAM, *a young man,* or *a virgin.* The eldest son of Shem, who settled in a country to which he gave his name, Gen. x. 22. It is frequently mentioned in Scripture, lying to the south-east of Shinar. Susiana, in later times, seems to have been a part of this country, Dan. viii. 2: and, before the captivity, the Jews seem always to have intended Persia by that name. Stephanus takes it to be a part of Assyria, but Pliny and Josephus, more properly of Persia, whose inhabitants, this latter tells us, sprung from the Elamites. Elam appears at one time to have been a powerful nation. See Benson's Notes on Jer. xlix. 35, &c.

ELASAH, EL'A-SAH, *the doings of God.* One of the sons of Pashur, Ezra x. 22.

ELATH, EL'ATH, *strength.* A place in the wilderness, where the Israelites sojourned, Deut. ii. 8.

2. ELATH, or ELOTH, a part of Idumea, situate upon the Red Sea, the emporium of Syria in Asia. It was taken by David, 2 Sam. viii. 14, who there established an extensive trade. There Solomon built ships, 2 Chron. viii. 17, 18. The Israelites held possession of Elath 150 years, when the Edomites, in the reign of Joram, recovered it, 2 Kings viii. 20. It was again taken from them by Azariah, and by him left to his son, 2 Kings xiv. 22. The king of Syria took it from his grandson, ch. xvi. 6. In process of time it fell to the Ptolemies, and lastly to the Romans.

ELBETHEL, EL-BETH'EL, *the God of Bethel.* A place where Jacob built an altar, in the land of Canaan, Gen. xxxv. 7.

ELCIA, EL'CI-A, *the portion,* or *greatness of the Lord.* An ancestor of Judith, ch. viii. 1.

ELDAAH, EL'DA-AH, *the knowledge of God.* A grandson of Abraham, Gen. xxv. 4.

ELDAD, EL'DAD, *beloved of God.* One of the seventy elders, Num. xi. 24—26.

ELDERS, *of Israel,* viz. in *authority,* rather than in age. *Nomen non ætatis, sed officii et dignitatis. Eldermen,* or *Aldermen.* By this name we understand the heads of tribes, or rather of the great families in Israel, who, in the infancy, and before the settlement of the Hebrew commonwealth, had a kind of government and authority over their families, and over the whole people. This is evident from Exod. iv. 29, 30, 31. Afterward *seventy* of these were appointed to assist in governing the whole nation, Exod. xxiv. i. 9. After Jethro's arrival in the camp of Israel, Moses made a considerable change in the government of the people, Exod. xviii. 24, &c. And we frequently find *the elders of the congregation,* or *of Israel,* mentioned, as persons having authority: see Judg. xxi. 16, 2 Sam. xvii. 4; and the elders of particular cities, see Deut. xix. 12, xxi. 3, 19. *Elder* or *presbyter,* in the Christian church, is a title given both to inferior ministers, who were appointed overseers of the flock of Christ, to feed the church of God, Acts xx. 17, 28, Tit. i. 5, 7, 1 Pet. v. 1—5; and to the apostles themselves, 2 John 1, 3 John 1, 1 Tim. iv. 14. And the word πρεσβυτεριον, *presbytery,* signifies a council of elders, or presbyters, 1 Tim. iv. 14. 2 Tim.

1. 6. Our word *priest* is corrupted from presbyter. Our ancestors, the Saxons, first used *preoster*; whence, through a further contraction, came *preste*, and *priest*. The high and low Dutch have *priester*; the French, *prestre*, or *pretre*; but the Spaniards, without contraction, have *presbytero*.

ELEAD, EL'EAD, *witness of God*. One of the grandsons of Ephraim, who was killed in the city of Gath, while the Hebrews sojourned in Egypt, 1 Chron. vii. 21.

ELEALEH, E-LE-A'LEH, *God's ascension*. A town belonging to the tribe of Reuben, Num. xxxii. 37. Eusebius places it a mile from Heshbon.

ELEASAH, EL-E-A'SAH, *the doings of God*. The son of Helez, 1 Chron. ii. 39.

2. ELEASAH, a place in the tribe of Benjamin, 1 Mac. ix. 5.

ELEAZAR, E-LE-A'ZAR, *the help* or *aid of God*. The third son of Aaron, and his successor in the dignity of high priest, Exod. vi. 23. He entered into the land of Canaan with Joshua, and is supposed to have lived there upwards of twenty years. The high priesthood continued in his family till the time of Eli. He was buried in a hill that belonged to the son of Phineas, Josh. xxiv. *ult*.

2. ELEAZAR, the son of Aminadab, to whose care the ark was committed when it was sent back by the Philistines, 1 Sam. vii. He is thought to have been a priest, or at least a Levite, though he be not mentioned in the catalogue of the sons of Levi.

3. ELEAZAR, the son of Dodo, one of David's worthies: see 1 Chron. xi. 11—18, 2 Sam. xxiii. 9.

4. ELEAZAR, a descendant of Phineas, Esd. viii. 43.

5. ELEAZAR, surnamed SAVARAN, brother to Judas Maccabeus: see 1 Mac. vi. 43.

6. ELEAZAR, the son of Eliud, Matt. i. 15.

7. ELEAZAR, a venerable old man of Jerusalem, who suffered death under the persecution of Antiochus Epiphanes. This good old man was one of the principal doctors of the law, who when his persecutors had compelled him to eat swine's flesh, which they had forced into his mouth, he spit it out: see 2 Mac. vi. 18, &c. He was in the 90th year of his age.

ELEAZURUS, E-LE-A-ZU'RUS, one who returned from the Babylonish captivity, 1 Esdr. ix. 24.

ELELOHE-ISRAEL, EL-EL-O'HE-IS'RA-EL, *God, the God of Israel*. The name of an altar erected by Jacob, Gen. xxxiii. 20.

ELEMENTS, Στοιχεια, the elements or first principles of any art, whence the subsequent parts proceed.

2. The elements or first principles of the Christian doctrine, Heb. v. 12.

3. St. Paul calls the ceremonial ordinances of the Mosaic law, *worldly elements*, Gal. iv. 3, Col. ii. 8, 20; *weak and beggarly elements*, Gal. iv. 9. *Elements*, as containing the rudiments of the knowledge of Christ, to which knowledge the law, as a pædagogue, Gal. iii. 24, was intended, by means of those ordinances, to bring the Jews. *Worldly*, as consisting in outward worldly institutions, Heb. ix. 1. *Weak and beggarly*, when considered merely in themselves, and set up in opposition to the great realities to which they were designed to lead.

But, in Col. ii. 8, the elements or rudiments, of the world, are so closely connected with philosophy and vain deceit, or an empty and deceitful philosophy, that they must be understood there to include at least the dogmas of pagan philosophy: to which, no doubt, many of the Colossians were in their unconverted state attached, and of which the Judaizing teachers, who also were probably themselves infected with them, took advantage to withdraw the Colossian converts from the purity of the Gospel, and from Christ their living head. And from the general tenor of this chapter, and particularly from verse, 18—23, it appears that these philosophical dogmas, against which the apostle cautioned his converts, were partly *Platonic*, and partly *Pythagorean*: the former teaching the worship of *angels*, or *demons*, as mediators between God and man; the latter enjoining such *abstinence* from particular kinds of meats and drinks, and such severe mortifications of the body as God had not commanded.

ELEPH, EL'EPH, *learning*. A city of Palestine, Josh. xviii. 28.

ELEUTHERUS, EL-EU'THE-RUS, a river of Syria, the boundary between Syria and Phœnicia, its source is between Mount Libanus and Antilibanus, 1 Mac. xi. 7.

ELEUZAI, EL-U-ZAI, one who resorted to king David at Ziklag, 1 Chron. xii. 5.

ELEPHANT, *elephas*, a genus of the mammalia class, of the order of *bruta*. The generic character is, cutting teeth, none in either jaw; tusks in the upper jaw; proboscis very long, and capable of laying hold of any thing; and in body nearly naked.

It is generally thought that the Hebrew behemoth signifies the elephant, Job xl. 15—24. This animal is mentioned in the book of Maccabees; because, after the time of Alexander, these animals were much used in the armies belonging to the kings of Syria and Egypt.

ELHANAN, EL-HA'NAN, *gift*, or *mercy of God*. The son of Dodo, one of David's warriors, 2 Sam. xxi. 19, 1 Chron. xi. 26.

ELI, E'LI, *the offering*, or *lifting up*, 1 Sam. i. 3. A high priest of the Hebrews, of the race of Ithamar, who succeeded Abdon, and governed the Hebrews, both as priest and judge, during forty years. How Eli came to the high priesthood, and how this dignity was transferred from Eleazar's family to that of Ithamar, who was Aaron's youngest son, we know not. This much, however, is certain, that it was not done without an express declaration of God's will: see 1 Sam ii. 27, &c. In the reign of Solomon, the pre-

dictions in relation to Eli's family, were fulfilled; for the high priesthood was taken from Abiathar, a descendant of Eli, and given to Zadok, who was of the race of Eleazar, 1 Kings ii. 26. Eli appears to have been a pious indolent man, blinded by paternal affection, who suffered his sons to gain the ascendancy over him; and for want either of personal courage, or zeal for the glory of God sufficient to restrain their licentious conduct, permitted them to go on to their own and his ruin. Thus he carried his indulgence to cruelty; whilst a more dignified and austere conduct on his part, might have rendered them wise and virtuous, and thereby have preserved himself and family. A striking lesson for parents.

2. Eli, or Heli, named by St. Luke, ch. iii. 23.

3. Eli, Eli, Lama Sabacthani, Matt. xxvii. 46, Psa. xxii. 1.

ELIAB, E-li-ab, *God my Father.* The son of Helon, prince of the tribe of Zebulun, Num. i. 9.

2. Eliab, a son of Jesse, David's brother, 1 Sam. xvi. 6.

3. Eliab, one who joined David at Ziklag, 1 Chron. xii. 9.

4. Eliab, the son of Elkanah, a Levite, 1 Chron. vi. 27.

ELIADA, E-li'a-da, *the knowledge of God.* A son of David, by one of his concubines, 2 Sam. v. 16, 1 Chron. iii. 8.

2. Eliada, a general in king Jehoshaphat's army, 2 Chron. xvii. 17.

ELIADUN, E-li'a-dun, one who returned from captivity, 1 Esdr. v. 58.

ELIAH, E-li'ah, *God, the Lord.* A descendant of Benjamin, 1 Chron. viii. 27.

2. Eliah, one who returned from captivity, and put away his heathen wife, Ezra x. 26.

ELIAHBA, E-li'ah-ba, one of David's worthies, 2 Sam. xxiii. 32.

ELIAKIM, E-li'a-kim, *the resurrection of God,* or *God ariseth.* The son of Hilkiah, Hezekiah's steward, 2 Kings xviii. 18. Calmet thinks he was the son of Hilkiah, the high priest, and that he succeeded his father in that dignity: see 2 Kings xxii. 8, 10.

2. Eliakim was, by Pharaoh Necho, named Jehoiakim, after he had made him king of Judah, 2 Kings xxiii. 34.

ELIALI, E-li'a-li, *God's ascension.* One who returned from the Babylonish captivity, 1 Esdr. ix. 34.

ELIAM, E-li'am, *the people of God.* The father of Bathsheba, the wife of Uriah, 2 Sam. xi. 3.

2. Eliam, a son of Ahitophel, one of David's worthies, 2 Sam. xxiii. 35.

ELIAS, E-li'as. See Elijah, Matt. xvi. 14.

ELIASAPH, E-li'a-saph, *the Lord increaseth.* The son of Deuel, a prince of the tribe of Gad, Num. i. 14.

ELIASHIB, E-li'a-shib, *the Lord returneth.* A Jewish high priest, 1 Chron. xxiv. 12.

ELIASIS, E-li'a-sis, one who returned from captivity, 1 Esdr. ix. 34.

ELIATHAH, E-li'a-thah, *my God cometh,* or *thou art my God.* A son of Heman, and one of the singers in the temple, 1 Chron. xxv. 27.

ELIDAD, E-li'dad, *the beloved of God.* The son of Chislon, a Benjamite; and one of the deputies appointed to divide the land of Canaan, Num. xxxiv. 21.

ELIEL, E-li'el, *God, my God.* A brave man who followed David, and was with him at Ziklag, 1 Chron. xi. 46.

2. Eliel, the name of another valiant man, who joined himself to David at Ziklag, 1 Chron. xii. 11.

3. Eliel, a valiant man who lived in the time of Jotham, king of Judah, and Jeroboam II. king of Israel, 1 Chron. xi. 46.

ELIENAI, E-li-e'na-i, *the God of mine eyes.* One of the posterity of Benjamin, 1 Chron. viii. 20.

ELIEZER, E-li-e'zer, *the help of God.* A native of Damascus, and the steward of Abraham's house. The Mahometans believe Eliezer to have been a black slave, given to Abraham by Nimrod. It seems that Abraham, before the birth of Isaac, intended to make him his heir, Gen. xv. 1—3. He was afterward sent into Mesopotamia, to procure a wife for Isaac, Gen. xxiv. 2, 3, &c. which business he accomplished with fidelity and expedition.

2. Eliezer, the son of Moses, by Zipporah, born in Midian, while Moses abode in that country, Exod. xviii. 4.

3. Eliezer, a Levite of consequence, 1 Chron. xv. 24.

4. Eliezer, the son of Zichri, of the tribe of Reuben, a commander of 20,000 men, under Solomon, 1 Chron. xxvii. 16.

5. Eliezer, the son of Dodavah, a prophet, 2 Chron. xx. 37.

6. Eliezer, the name of a Levite, who, on his return from the Babylonish captivity, dismissed his wife, Ezra x. 23.

ELIHABA, E-li'ha-ba, one of King David's worthies, 2 Sam. xxiii. 32.

ELIOREPH, E-li-o'reph, a Jewish scribe, 1 Kings iv. 3.

ELIHU, E-li'hu, *my God himself,* or *he is my God.* The son of Shemaiah, one of David's worthies, 1 Chron. xii. 20.

2. Elihu, a porter of the temple, 1 Chron. xxvi. 7.

3. Elihu, a brother of King David, 1 Chron. xxvii. 18.

4. Elihu, one of Job's friends, a descendant of Nahor, Job xxxii. 2.

ELIJAH, E-li'jah, *God the Lord,* or *a strong Lord.* A Jewish prophet, a native of the town of Tishbe, situated in the land of Gilead beyond Jordan. He was one of the most extraordinary men that ever appeared on the earth, if we consider his undaunted courage in reproving a sceptred tyrant, his power to shut and open heaven with prayer, his subsisting forty days without food, his contest with the prophets of Baal, and his putting

them all to death; and lastly, his translation to heaven, without tasting death; all of which circumstances render him a man of miracles. And, since the Scriptures are silent respecting the quality of his parents, the manner of his education, or his call to the prophetic office, some of the Jewish doctors have thought that he was an angel sent from heaven, in the midst of the general corruption of the world, to preserve the true worship of God. Others pretend that he was a priest, descended from the tribe of Aaron. While others again will have it, that he was Phinehas, the grandson of Aaron, who, after having lived a long time concealed, appeared again in the world under the name of Elijah: but where the Scripture is silent, all particulars of this kind are of small authority. What God has thought proper to conceal, cannot now be known. The first time the Scriptures speak of Elijah is 1 Kings xvii. 1, 2, &c. A. M. 3092, predicting the long drought. See James v. 17, 18, at which time he withdrew himself beyond Jordan, where he lay concealed by the brook Cherith, being supplied with bread and flesh by a raven; till in process of time the brook was dried up. From thence he went to Zarephath, a city of the Sidonians. But there he did not take up his residence in the palace of the governor, nor in the house of one of the opulent citizens, but in the obscure dwelling of a poor widow, who had only one handful of meal in her cottage for herself and son, which she was in the act of preparing as their last supper, after which they must perish. Here he miraculously increased the meal to supply all their wants, during his residence with the widow, which was two years. While the prophet continued here, the poor woman's son died, and was restored to life by his prayers. About A. M. 3096, the Lord commanded Elijah to return and present himself to Ahab, king of Israel, 1 Kings xviii. 1. &c. On his return he first met Obadiah, and afterward the king, who reproached him with being the troubler of Israel, on account of the famine; but the prophet boldly retorted the charge on the prince and his house, as a punishment for their apostatizing from the God of Israel. This brought on a challenge from Elijah to make an appeal to God, who alone could decide in this matter; and the proposal was so fair that neither Ahab, nor the prophets of Baal, could decline the challenge. The day was named, the place appointed, the altars built, the sacrifices brought, and a vast concourse of people assembled at the place to behold the issue. On the one hand was the king, the royal family, the courtiers and grandees of the nation, with 450 prophets of Baal, and 400 prophets of the groves, which ate at the royal table, making 950 well fed hirelings, protected by the smiles of royalty, against one solitary individual, and who was labouring under poverty, contempt, and the storms of royal indignation. The sacred historian has given a concise account of their idolatrous proceedings, and observes, that *they leaped upon the altar which was made.* Jehovah declared, in a most signal manner, in favour of Elijah and of truth; and the prophet, availing himself of the deep impression which this circumstance made on the public mind, ordered all the false prophets to be put to death, which was immediately executed. After these things the prophet prayed, and God answered his petition by sending rain upon the earth.

The massacre of the false prophets, by the order of Elijah, so enraged queen Jezebel, that she resolved on his destruction: see 1 Kings xix. 1, &c. The man of God having intelligence of this made his escape and never stopped till he reached Horeb, the mount of God; a journey of forty days, which he performed without any food on the way. Soon after his arrival here, he had a wonderful vision, the purport of which was to convince him that God alone can read the hearts of human kind, and consequently, he, and he only, knows the number of his people, and who are truly sincere. Elijah had supposed himself to be the only true worshipper of God in the kingdom; and yet, there were 7,000 who had, at least, kept themselves clear from the sin of idolatry, and, it seems, were also truly pious. From this circumstance we may learn one lesson, viz. to be sparing both in our censures and in our encomiums on persons, whether living or departed. For there are many pretended saints, who at best are painted sinners; and many humble, diffident believers, who are worthy of canonization.

After these things the prophet was ordered to return to his own country by the way of Damascus, where he was to anoint Hazael, king of Syria; Jehu, king of Israel; and to appoint Elisha his successor in the prophetic office; which he accordingly did.

A. M. 3105, Ahab, having taken Naboth's vineyard, was met by this prophet, and awfully threatened. See the article AHAB.

A. M. 3108, Ahaziah, king of Israel, being dangerously ill, 2 Kings i. sent to consult Baalzebub, the god of Ekron; but the messengers, being met by Elijah, and informed of the will of God, instead of proceeding on their journey, returned, and acquainted the king with what Elijah had said. Some time after this, Jehovah removed this man of God to heaven, without permitting him to taste of death, a most extraordinary event, and one which, (whether it be or be not an advantage to be thus removed hence,) has happened to two persons only since the beginning of the world, as far as we know. One thing is certain that whoever passes to heaven this way must be changed, as the apostle speaks, 1 Cor. xv. 51, his mortal must put on immortality; or, though he be not *unclothed* of the body, he must be clothed upon, and mortality be swallowed up of life: see 2 Cor. v. 4.

Eight years after this miraculous ascension

of Elijah, A. M. 3116, a letter, or *writing*, as we are informed, 2 Chron. xxi. 12, *came* to Jehoram, king of Judah, from this prophet, containing a very awful threatening, which is there recorded. Not to trouble the reader with the various opinions of commentators on this curious subject, it is easy to suppose, that this letter had been written before the prophet was taken from our world, but was not delivered before the time here mentioned; and, perhaps, according to his express orders before his translation: who, from his Divine inspiration, might know what would happen, at least for a season, after his departure.

ELIKAH, EL'I-KAH, *the pelican of God.* The Harodite, one of David's valiant men, 2 Sam. xxiii. 25.

ELIM, E'LIM, the sixth encampment of the Israelites in the wilderness of Sin, Exod. xv. 27.

ELIMELECH, E-LIM'E-LECH, *my God, the King*, or *the counsel of God.* A person of the city of Bethlehem, husband of Naomi, by whom he had two sons, Mahlon and Chilion. There being a great famine in the land, Elimelech was obliged to retire, with his wife and children, to the land of Moab, where he died at the end of ten years; as did also Mahlon and Chilion, whom he had married to two Moabitish women, named Orpah and Ruth, Ruth i. 1—5. See article RUTH.

ELIŒNAI, E-LI-Œ'NA-I, a descendant of Benjamin, 1 Chron. iii. 23.

ELIONAS, E-LI-O'NAS, one who returned from captivity, 1 Esdr. ix. 22.

ELIPHAL, EL'I-PHAL, the son of Ur, one of David's great warriors, 1 Chron. xi. 35.

ELIPHELEH, E-LIPH'E-LEH, *the judgment of God.* A singer and porter in the temple of Jerusalem, 1 Chron. xv. 21.

ELIPHAZ, EL'I-PHAZ, *the endeavour of God.* A son of Esau and his wife Adah, Gen. xxxvi. 4.

2. ELIPHAZ, one of Job's friends, thought to be a descendant of the last mentioned person, Job ii. 11, &c.

ELIPHELET, E-LIPH'E-LET, a son of David, 2 Sam. v. 16.

ELISABETH, or ELIZABETH, *the oath*, or *fulness of God.* The wife of Zacharias, and mother of John the Baptist, Luke i. 5.

ELISÆUS, EL-I-SÆ'US, the Greek name of Elisha, Luke iv. 27.

ELISHA, E-LI'SHA, *my God saveth.* The son of Shaphat, Elijah's disciple and successor in the prophetic ministry, and one who was of the city of Abel-Meholah, 1 Kings xix. 16. &c. On the removal of Elijah from this world, Elisha inherited his mantle, together with a double portion of his spirit. As soon as he came to the banks of Jordan, with Elijah's mantle, he smote the waters with it, which at first did not divide; whereupon he said, "Where is the God of Elijah?" and struck the waters a second time, when they were instantly separated, and he passed over. Upon the sight of this miracle, the sons of the prophets, perceiving that the spirit of Elijah rested upon him, prostrated themselves before him, and acknowledged him to be his successor. Soon after this he healed the waters of Jericho. And when he departed thence, the children mocking him were awfully punished, as is recorded 2 Kings ii. 13—24.

A. M. 3109, the kings of Judah, Israel, and Edom, marching to attack Moab, were in danger of perishing for water, but were saved by the instrumentality of this prophet, 2 Kings iii. 4—21. About this time he delivered a poor widow and her two sons from the iron hand of her late husband's creditors, ch. iv. 1—7. The Shunamitess was rewarded with a son for her kindness to the prophet, ver. 17. In process of time the child died, and was restored to life by the man of God, ver. 36, 37.

A. M. 3110, Naaman, the Syrian general, being sorely afflicted with a leprosy, waited on him for a cure, when, perhaps to humble the pride of the soldier, the prophet, instead of going out to him, or paying him any particular respect, only sent an order to him to go and wash in Jordan. Naaman, being highly affronted by this conduct of Elisha, was with difficulty prevailed on by his servant to follow the prophet's direction. Upon doing this, however, he was instantly cured, and returned to Elisha, with a heart full of gratitude, and wished to reward his kindness by handsome presents, but which Elisha refused to accept. Naaman's meaning in asking for *two mule's burden of earth*, is not certain. The most common, however, and probable opinion seems to be, that he desired two mule's burden of the soil of Israel, to be carried with him into Syria, that he might construct an altar with it; for, having found the waters of Israel so efficacious, he naturally concluded that the earth of it must be no less sacred. As to the sense of the 18th verse, most commentators are divided; some supposing that Naaman asked permission to accompany his master to the house of Rimmon, in future; and taking the clause in this view, the prophet is understood by his answer, to grant indulgence. But this others think is incompatible with the doctrine of the Scriptures, &c. also with the character of this prophet. They, therefore translate the words so as to make Naaman only ask pardon for what was past, thus, *In this thing the Lord pardon thy servant, that when my master went into the house of Rimmon to worship there, and he leaned on my hand, and I bowed myself in the house of Rimmon, when I bowed down myself in the house of Rimmon*, &c. The answer of the prophet most certainly agrees better with the request taken in this sense, than in the other; as the Scriptures no where give countenance to the doctrine of indulgences.

2 Kings vi. 6, we are informed of his causing iron to swim, and ver. 8—23, of his smiting a detachment of Syrians with blind-

ness. About four years after this, A. M. 3119, Benhadad having besieged Samaria, *ibid.* ver. 24, the famine was so great there that the head of an ass was sold for fourscore pieces of silver, equal to ten pounds; and the fourth part of a small measure of parched peas, or, according to others, chick-peas, translated dove's dung, for five shekels, or about twelve shillings. The prophet foretold their deliverance from this awful calamity, which was accordingly accomplished: see ch. vii. 1—20.

A. M. 3120, at the end of the seven years' famine, Elisha went to Damascus, to execute the command which God had given to Elijah many years before, *ibid.* viii. 7, &c. About the same time, Elisha sent one of the sons of the prophets to anoint Jehu, the son of Jehoshaphat, and grandson of Nimshi, to be king, in consequence of an order which the Lord had given to Elijah some years before, *ibid.* ix.; and Jehu, having received the royal unction, executed every thing that had been foretold by Elijah, against Ahab's family and against Jezebel.

A. M. 3165, Elisha died, 1 Kings xiii. 20. And, after his death, a miracle was performed by his bones on a dead man, *ibid.* 21. Such are the principal incidents recorded in the Scripture concerning this extraordinary man, a man of miracles raised up to instruct and improve the dark age in which he lived.

ELISHAH, E-LI'SHAH, the son of Javan, Gen. x. 4. He is believed to have peopled Elis, in Peloponnesus, where we find not only the province of Elis, but a country called Alisium by Homer. Ezekiel, ch. xxvii. 7, speaks of the purple from the isles of Elishah, which was brought to Tyre and sold there.

ELISHAMA, E-LISH'A-MA, *the God of hearing.* The son of Ammihud, and prince of the tribe of Ephraim, in the time of Moses, Num. vii. 48. He presented solemn offerings, in the name of his tribe, at the dedication of the tabernacle.

2. ELISHAMA: two of David's sons bore this name, 1 Chron. iii. 6, 8.

3. ELISHAMA, the father of Nethaniah, 2 Kings xxv. 25.

4. ELISHAMA, a Levite who was sent by Jehoshaphat, along with others, to turn the Israelites from idolatry, 2 Chron. xvii. 8.

ELISHAPHAT, E-LISH'A-PHAT, *my God judgeth.* The son of Zichri, who assisted Jehoiada in raising Joash to the throne, 2 Chron. xxiii. 1.

ELISHEBA, E-LISH'E-BA, the daughter of Amminadab, sister of Naashon, and wife of Aaron. She was the mother of Nadab, Abihu, Eleazar, and Ithamar, Exod. vi. 23.

ELISHUA, EL-I-SHU'A, *God keeping safe.* A son of David, 2 Sam. v. 15.

ELISIMUS, E-LIS'I-MUS, one who returned from the Babylonish captivity, 1 Esdr. ix. 28.

ELIU, or ELIHU, E-LI'HU, grandfather to Elkanah, the father of Samuel, 1 Sam. i. 1.

ELIUD, E-LI'UD, *God of praises.* The son of Achim, and father of Eleazar, Matt. i. 14, 15.

ELIZAPHAN, E-LIZ'A-PHAN, the son of Uzziel, uncle to Aaron, Num. iii. 30. He removed the dead bodies of Nadab and Abihu out of the tabernacle, after they had been killed by fire from heaven, Lev. x. 40.

2. ELIZAPHAN, the son of Parnach, one of the deputies appointed to divide the Land of Promise, Num. xxxiv. 25.

ELISEUS, or EL-I-SE'US, or ELISHA, Luke iv. 27.

ELIZUR, E-LI'ZUR, *the strength of God.* The son of Shedeur, and head of the tribe of Reuben, in the time of Moses, Num. vii. 30.

ELKANAH, EL'KA-NAH, *the zeal of God.* A son of Korah, and grandson of Amram, Exod. vi. 24.

2. ELKANAH, the husband of Hannah, and father of Samuel, 1 Sam. i. 1.

3. ELKANAH, one who went to David at Ziklag, 1 Chron. xii. 6.

ELKOSHITE, EL'KO-SHITE, so named from a village in Galilee, called Elkoth or Elkosh, Nahum i. 1.

ELLASAR, EL'LA-SAR, *revolting from God.* A city of the Canaanites, mentioned Gen. xiv. 1.

ELMODAM, EL'MO-DAM, *the God of measure,* Luke iii. 28.

ELNAAM, EL'NA-AM, one of David's worthies, 1 Chron. xi. 46.

ELNATHAN, EL'NATHAN, *the gift of God.* Grandfather to Jehoiakim, king of Judah, Jer. xxxvi. 12. He was sent into Egypt to bring back the prophet Uriah, Jer. vi. 22.

2. ELNATHAN, a principal person mentioned Ezra viii. 16.

ELHOHI, or EL-O'I, Greek ἐλωΐ, *my God,* Mark xv. 34. It is plainly the Hebrew אֵלוֹהִי, as the word is written, Psa. xviii. 47, cxliii. 10, cxlv. 1, and is exactly of the same meaning with אֵלִי, *Eli,* used Psa. xxii. 1, whence it was quoted by our Lord. Some think our Lord in his agony, repeated the exclamation twice, with some little variation, saying, at one time *Eloi,* and the other *Eli.* "This," says Doddridge, "is possible, and if it were otherwise, I doubt not that Mark has given us the word exactly, and Matthew a kind of contraction of it." Both Evangelists have added the interpretation, of the word, *My God,* as also of the rest of Christ's exclamation.

ELON, E'LON, *strong.* A city in the tribe of Dan, Josh. xix. 43.

2. ELON, a Hittite, father of Bathshemath, the wife of Esau, Gen. xxvi. 34.

3. ELON, a man of the tribe of Zebulun, and chief of the family of the Elonites, Num. xxvi. 26.

4. ELON, a judge of Israel, who succeeded Ibzan, Judg. xii. 11. He judged Israel ten years, from A. M. 2830 to 2840.

ELON-BETHHANAN, E'lon-Beth'ha-nan, *the house of great mercy.* A place in the land of Judah, 1 Kings iv. 9.

ELOQUENCE of the Pulpit. The chief characteristics of the eloquence suited to the pulpit are these two, gravity and fervour. The serious nature of the subjects belonging to the pulpit requires gravity: their importance to mankind requires fervour. It is far from being either easy or common to unite these characters of eloquence. The grave, when it is predominant, is apt to run into a dull uniformity. The fervent, when it wants gravity, borders on the theatrical and light. The union of the two must be studied by all preachers, as of the utmost consequence, both in the composition of their discourses, and in their manner of delivery. From gravity and fervour united, will proceed that affecting, penetrating, interesting manner of delivery, which flows from a strong sensibility of heart in the preacher, a conviction of the importance of those truths which he delivers, and an earnest desire that they may make full impression on the hearts of his hearers.

ELOTH, E'loth, a sea-port of Edom, on the Red-Sea, 2 Chron. viii. 17.

ELPAAL, El'pa-al, a descendant of Benjamin, 1 Chron. viii. 12.

ELPARAN, El-pa'ran, a place mentioned Gen. xiv. 6.

ELTEKEH, El'te-keh, a city in the tribe of Dan, Josh. xix. 44.

ELTEKON, El'te-kon, a town in the tribe of Judah, Josh. xv. 59.

ELTOLAD, El'to-lad, a town in the tribe of Judah, Josh. xv. 30.

ELUL, E'lul, the sixth month of the Hebrew ecclesiastical year, and the twelth of the civil year, answering to our August and part of September, containing 29 days. On the 7th or 9th of this month the Jews fast, in memory of what happened after the return of those who went to view the Promised Land, Num. xiii. xiv. On the 26th they celebrate the dedication of the walls of Jerusalem, by Nehemiah, ch. xii. 27, 28, &c.

ELUZAI, E-lu'za-i, *God my strength.* An officer in David's army, who resorted to him at Ziklag, 1 Chron. xii. 5.

ELYMAIS, El-y-ma'is, the capital city of ancient Persia, or Elam, the same, it seems, with Persepolis, 1 Mac. vi. 1, 2 Mac. ix. 2.

ELYMAS, El'y-mas, *a sorcerer, a magician,* Acts xiii. 8.

ELZABAD, El'za-bad, *the dowry of God.* The son of Shemaia, a Levite, one of the porters of the temple, 1 Chron. xxvi. 7.

2. Elzabad, the name of one of David's worthies, 1 Chron. xii. 12.

ELZAPHAN, El'za-phan, a descendant of Levi, Exod. vi. 22.

EMBALMING was practised by the Jews, in imitation of the Egyptians, upon dead bodies. The method was this: the body, as soon as a person was dead, was taken to the coffin-makers, measured, and fitted exactly with a coffin, which was differently ornamented, according to the quality of the deceased; the upper part represented the person for whom it was intended. This done, the body was brought home, and the embalmers were agreed with, for the prices of embalming differed much, the highest being about 300*l.* sterling, and the lowest a very small sum. A designer was now employed, who marked the body where it lay, for cutting, and the dissector followed, cutting it according to the direction, with a sharp Ethiopian stone.

The embalmers, whose persons were sacred, next began their operation. They drew, with a hooked iron instrument, the brains through the nose, and extracted all the bowels, except the heart and kidneys, through the incision which the dissector had made in the side. The intestines were washed in strong astringent drugs, and wine from the palm-tree; and astringent drugs were also put into the skull. The body, for about thirty days, was anointed with oil of cedar, myrrh, cinnamon, and other spices, to preserve it from putrefaction. It was then put into salt for forty days, so that seventy days, according to the account of Moses, were taken up in the process. When the body was taken out of the salt, it was washed, swaddled, dipt in gum, and anointed with myrrh; then given to the relations, who kept it in their houses, in its coffin. According to Gen. l. 1—3, 26, both Jacob and Joseph were embalmed, but whether in the above manner is not very clear.

EMERALD, in natural history, a precious stone, of a green colour, and next in hardness to the ruby. The emerald was the first stone in the second row of precious stones in the pectoral of the high priest, Exod. xxviii. 18.

EMIMS, Em'ims, ancient inhabitants of the land of Canaan, beyond Jordan, who were defeated by Chedorlaomer and his allies, Gen. xiv. 5. Moses tells us, that they were beaten at Shaveh-Kirjathaim, which was in the country of Sihon, conquered from the Moabites, Josh. xiii. 19—21. The Emims were a warlike people, of a gigantic stature, great and numerous, tall as the Anakims, and were accounted giants as well as they, Deut. ii. 10, 11.

EMMANUEL, or IMMANUEL, *God with us.* It answers, both in the Seventy, and Matt. i. 23, to the Hebrew עִמָּנוּאֵל, from עִם, *with* נוּ, *us,* and אֵל, *God,* Isai. vii. 14, viii. 8. The name imports, God in our nature, and for our good, i. e. for our salvation and happiness; and thus Isaiah's prophecy, that the virgin's son should be called Emmanuel, was fulfilled by Christ's being called Jesus; i. e. Jehovah, the Saviour, a name of the same import.

EMMAUS, Em'ma-us, *fearful, despised,* or *obscure people.* A village, seven or eight

miles north of Jerusalem, in the tribe of Judah, Luke xxiv. 13.

EMMER, Em'mer, *saying, speaking, a lamb.* One who returned from the Babylonish captivity, 1 Esdr. ix. 21.

EMOR, or EMMOR, *an ass,* Acts vii. 16.

ENAM, E'nam, *fountain,* or *open place.* A town, Josh. xv. 34.

ENAN, E'nan, a descendant of Naphtali, Num. i. 15.

ENDOR, En'dor, *a well,* or *habitation.* A city in the tribe of Manasseh, where the witch resided, whom Saul consulted a little before the battle of Gilboa, Josh. xvii. 11, 1 Sam. xxviii. 13.

ENEAS, E'ne-as, a man of Lydda, who, having lost the use of all his limbs, was healed by St. Peter, Acts ix. 34.

EN-EGLAIM, En-eg'la-im, *the fountain of calves,* Ezek. xlvii. 10. A town anciently on the east side of Sodom.

ENEMESSAR, En-e-mes'sar, a king of Assyria, Tobit i. 2.

EN-GANNIM, En-gan'nim, *the eye of protection,* or *well of gardens.* A city in the tribe of Judah, in the valley, Josh. xv. 34.

2. En-gannim, a city in the tribe of Issachar, Josh. xix. 21.

EN-GEDI, En'gedi, *the well of a kid,* or *of felicity.* It is also called Hazazon-Tamar, or *city of palm-trees,* 2 Chron. xx. 2, because there was a great quantity of palm-trees in the territory belonging to it. It abounded with cyprus-vines, and trees that produced balm. Solomon in his song, i. 14, speaks of the *vineyards of En-gedi.* This city, according to Josephus, stood near the lake of Sodom, 300 furlongs from Jerusalem, not far from Jericho, and the mouth of the river Jordan, through which it discharged itself into the Dead Sea. There is frequent mention of En-gedi in the Scriptures. It was in the cave of En-gedi that David had it in his power to have killed Saul, 1 Sam. xxiv. 1.

EN-HADDAH, En-had'dah, *quick sight,* or *the well of gladness.* A city belonging to the tribe of Issachar, Josh. xix. 21.

EN-HACCORE, En-hak'ko-re, *the fountain of him who prayed.* A place so named by Samson, where he found water to quench his thirst, after slaying the Philistines, Judg. xv. 19.

EN-HAZOR, En-ha'zor, *a well,* or *the grass of the well.* A city of Palestine, in the tribe of Naphtali, Josh. xix. 37.

EN-MISHPAT, En-mish'pat, *the well of judgment.* Otherwise called Kadesh, Gen. xiv. 7.

ENOCH, E'nock, *taught,* or *dedicated.* The son of Cain, Gen. iv. 17, in honour of whom the first city noticed in Scripture was called Enoch, by his father Cain, who was the builder. It was situated on the east of the province of Eden.

2. Enoch, the son of Jared, and father of Methuselah. He was born A. M. 622, and being cotemporary with Adam, he had every opportunity of learning from him the story of the creation, the circumstance of the fall, the terms of the promise, and other important truths.

Enoch profited by his intimacy with the father of the human race, and his mind became stored with wisdom. An ancient author affirms, that he was the father of astronomy: and Eusebius hence infers, that he is the same with the Atlas of the Grecian mythology. There is, indeed, great reason to believe that most of the deities of that system are but Scripture characters grossly misrepresented; but whether this conjecture be well founded or not, is of little consequence. Enoch's fame rests upon a better basis than his skill in astronomy. The encomium of Enoch is, "That he walked with God." He might trace the Divine footsteps in the works of creation and providence: but the expression implies something more particular and endearing. In his time the world was become greatly corrupted, and idolatrous: so soon did sin and infidelity spread among mankind. The fall of man was soon followed by various evils. Abel was murdered; polygamy was introduced, Gen. iv. 8, 19; and before the death of Adam, iniquity seems to have covered almost the whole earth.

Amidst this dismal scene of corruption, one bright exception was found in the person of Enoch. While mankind were living in open rebellion against heaven, and provoking the Divine vengeance daily by their ungodly deeds, he obtained the exalted testimony, "that he pleased God." This he did, not only by the exemplary tenour of his life, and by the attention which he paid to the outward duties of religion, but by the soundness of his faith, and the purity of his heart and life: see Heb. xi. 5, 6.

The intent of the apostle, in the discourse containing this passage is, to show that there has been but one way of obtaining the Divine favour ever since the fall, and that is, by FAITH, or a firm persuasion and confidence in the atonement to be made for human transgressions, by the obedience, sufferings, death, and resurrection of the promised Messiah. The cloud of witnesses, which the apostle has produced of Old-Testament worthies, all bore, in their respective generations, their testimony to this great doctrine, in opposition to the atheism, or theism, and gross idolatry which prevailed around them. All the patriarchs are celebrated for their faith in this great truth, and for preserving this principle of religion in the midst of a corrupt generation. Enoch, therefore, is said, by another evangelical writer, to have preached Christ unto the antediluvian sinners; a declaration, strange and extraordinary, if the knowledge of the Messiah was not communicated to men in that early period: see Jude 14, 15.

This prophecy is a clear, and it is also an awful description of the day of judgment,

when the Messiah shall sit upon his throne of justice, to determine the final condition of mankind, according to their works. On what the apostle founded this prediction has been matter of much speculation and inquiry. Some, indeed, have produced a treatise, called "the Book of Enoch," which, as they pretend, contains the cited passage; but its authority is not proved, and internal evidence sufficiently marks its spurious origin. It is, therefore, reasonable to suppose that the prophecy cited by St. Jude was either traditionally handed down, or had been specially communicated to that apostle.

Thus Enoch was found faithful in his generation, not only as a pious and upright man, but as a preacher of righteousness. His mind, strengthened and directed by the Spirit of God, penetrated through a long series of intervening ages, and beheld the incarnation and death of the Messiah; saw him rise triumphant from the grave, then ascend to the throne of God, and, at the consummation of all things, descend in glory, surrounded with his holy angels, as the Judge of all the earth.

In the departure of Enoch from this world of sin and sorrow, the Almighty altered the ordinary course of things, and gave him a dismissal as honourable to himself, as it was instructive to mankind. To convince them that holiness only was acceptable with him, and that he had prepared, for those who loved him, a heavenly inheritance, he caused Enoch to be taken from the earth without passing through death.

We have only three instances of such an assumption of a person, in soul and body, into the other world, upon record; that of Enoch, and those of Elijah and the Lord Jesus, all in distinct ages of time.

Thus, in different periods, did God vouchsafe to give men a demonstrative proof of the reality of a future state. And this, in the antediluvian world, was peculiarly necessary, being strikingly calculated to impress the minds of men with the belief of a most important truth, which, through their long residence on earth, they might have been apt to forget. Enoch, a public character, of eminent gifts and virtues, a preacher of righteousness, and an example of holy living, was removed from this world, without enduring the pangs usually attending the dissolution of nature, or becoming a lifeless and putrid corpse. Such an instance could not but cause much observation among his contemporaries, and the event was, doubtless, handed down from one generation to another, with wonder and reverence. But if this be a proof of the doctrine of a future state, it is no less an evidence of that of the resurrection; for if corruption is thus qualified to inherit incorruption, if that which is mortal is thus made to put on immortality, and a perishable body is translated into the realms of eternal life, it could only be by undergoing a change analagous to a resurrection; and why then should it be deemed a thing incredible that God should raise the dead? Both are equally miraculous acts, and both are equally easy to Him, who by his word created all things out of nothing. Whether the manner of his translation resembled that of Elijah, cannot now be ascertained, but it is probable it did.

ENON, E'NON, *a cloud, a well.* A place near Salim, by the river Jordan, where John baptized, John iii. 23.

ENOS, or ENOSH, the son of Seth, and father of Cainan. He was born A. M. 235. Moses tells us, Gen. iv. 26, that then *men began to call upon the name of the Lord;* that is, such as abhorred the impiety and immorality which prevailed among the progeny of Cain, began to worship God in public, and to assemble together at stated times for that purpose.

ENRIMMON, EN-RIM'MON, *the well of height.* A city of Judea, where some of the Jews settled after the Babylonish captivity, Neh. xi. 29.

ENROGEL, EN-RO'GEL, *the fountain of Rogel,* or *the Fuller's fountain.* It was situated to the east of Jerusalem, at the foot of Mount Sion, Josh. xv. 7, xviii. 16. Jonathan, the son of Abiathar, and Ahimaaz, the son of Zadok, the high priest, lay concealed near this fountain, 2 Sam. xvii. 17, that they might be able to inform David of all that should happen at Jerusalem, when Absalom came thither after his rebellion. Adonijah, the son of David, made a splendid entertainment for the great men of his father's court, by the stone Zoheleth, which was by Enrogel, 1 Kings i. 9.

EN-SHEMESH, EN'SHE-MESH, *the fountain of the sun.* A place near the frontiers of Judah and Benjamin, but whether a town or a fountain is uncertain, Josh. xv. 7.

EN-TAPPUAH, EN-TAP'PU-AH, *the well of an apple.* A place in Palestine, in the tribe of Manasseh, Josh. xvii. 7.

ENTHUSIASM: to give just definitions of words, which are used in various senses, as this word is, it must be confessed, is no small difficulty. In its best sense, the word enthusiasm signifies a Divine afflatus, or inspiration. It is also taken for that noble ardour of mind which leads us to imagine any thing sublime, grand, or surprising. In its worst sense it signifies any impression on the fancy, or agitation of the passions, of which a man can give no rational account. It is generally applied to religious characters, and is said to be derived, απο των εν θυσιαις μαινομενων, from the wild gestures and speeches of the heathen priests and priestesses, or other ancient religionists, falsely pretending to have communications from their gods, and particularly εν θυσιαις, in the act, or at the time of sacrificing. In this sense, then, it signifies those conceptions or impulses of the mind, which lead a man to suppose he has some remarkable intercourse with the Deity, while at the same time, what he thinks to

be such, is nothing more than the effects of a heated imagination, or a sanguine constitution.

That the Divine Being permits his people to enjoy fellowship with himself, and that he can work upon the minds of his creatures, when and how he pleases, cannot be doubted by any who believe the Scriptures. But, to prevent deception in this matter, it is necessary to know what the criterion is whereby we may distinguish really Divine communications from the imaginations of our own minds, or the suggestions or delusions of Satan: for without this, the greatest extravagancies might be practised, and the most notorious impostures countenanced. Now this criterion is the word of God; from which we learn, that whatever opinions, feelings, views, or impressions we may have, if they are subversive of, or inconsistent with, the doctrines, precepts, promises, or threatenings of the Holy Scriptures, and the true nature and design of Christianity, which is to make mankind wise and good, holy and useful;—if they do not influence our tempers, regulate our conduct, and render us true in our words, just in our actions, pitiful and kind, humble, resigned, and patient, meek, gentle, and long-suffering, benevolent and beneficent, they cannot come from God; but are evidently the effect of error and delusion, or of guile, artifice and imposture. On the other hand, if the mind be enlightened by the truth and grace of God, the will be subjected to his will, and the affections raised from things visible and temporal, to those that are invisible and eternal; and all the powers of the soul be roused to exertion for the promotion of the Divine glory, and the good of men; if the natural corruptions of the heart be subdued, and peace and joy arise from a view of the goodness of God, attended with a spiritual frame of mind, a heart devoted to God, and a holy useful life; however this may be branded with the name of enthusiasm, it certainly is from God, because bare human efforts, unassisted by him, could never produce such effects as these.

ENVY, a sensation of uneasiness and disquiet, arising from the advantages which others are supposed to possess above us, accompanied with malignity towards those who possess them. This is universally admitted to be one of the blackest passions in the human heart. The character of an envious man is universally odious. All disclaim it; and they who feel themselves under the influence of this passion, carefully conceal it. The chief grounds of envy may be reduced to these: accomplishments of mind; advantages of birth, rank, and fortune; and superior success in worldly pursuits. To subdue this odious disposition, let us consider its criminal nature; the mischiefs it occasions to the world; the unhappiness it produces in him who is governed by it; the vicious principles that nourish it, such as pride and indolence: let us, moreover, bring often into view those religious considerations which respect us as Christians; how unworthy we are in the sight of God; and how much greater the blessings which we enjoy are than what we deserve. Let us learn reverence and submission to the Divine government, which has appointed to every one such a condition as is most fit for him. Let us consider how opposite the Christian spirit is to envy; and, above all, let us offer up our prayers to the Almighty, to purify our hearts from this criminal passion.

EPAPHRAS, Ep'a-phras, *covered with foam.* A native of Colosse, and some affirm, the first bishop of that city. He was converted by St. Paul, and contributed much to the conversion of his fellow-citizens, Col. i. 7, iv. 12. He went to Rome while St. Paul was there in bonds, and was himself imprisoned with that apostle for the cause of Christianity, Philem. 23. Having understood that the false teachers, taking advantage of his absence, had sown tares among the wheat in the church, he engaged St. Paul, whose name and authority were reverenced through all Phrygia, to send a letter to the Colossians, to set them right in matters wherein they were mistaken; and to give them a true knowledge of these teachers.

EPAPHRODITUS, E-paph-ro-di'tus, *fair,* or *pleasant.* He was sent by the Philippians with money to St. Paul, when in prison at Rome, Phil. ii. 25, iv. 18.

EPENETUS, E-pen'e-tus, *praiseworthy.* St. Paul's disciple, whom he calls the first-fruits of Achaia, Rom. xvi. 5. Dorotheus makes this Epenetus bishop of Carthage.

EPHAH, E'phah, the eldest son of Midian, Gen. xxv. 4, who gave his name to a city and a small extent of land in the country of Midian, situated on the eastern shore of the Dead Sea. This country abounded with camels and dromedaries, Isa. lx. 6, &c.

2. Ephah, Caleb's concubine, and the mother of Haran, Moza, and Gazez, 1 Chron. ii. 46.

3. Ephah, was a measure both for things dry and liquid in use among the Hebrews. The ephah for the former, contained three pecks and three pints. In liquid measure it was of the same capacity as the bath.

EPHAI, E'phai, a Jew, mentioned Jer. xl. 8.

EPHER, E'pher, the second son of Midian, and brother of Ephah, Gen. xxv. 4, 1 Chron. i. 33. He dwelt beyond Jordan, 1 Kings iv. 10. St. Jerom quotes some authors as affirming that Epher made an incursion into Lybia, conquered it, and called it Africa. Hercules is said to have accompanied him in this war.

EPHES-DAMMIM, E'phes-dam-mim, *the portion,* or *effusion of blood.* A place in Canaan, where the Philistines encamped, 1 Sam. xvii. 1, 2, 19. See also 1 Chron. xi. 13, 14.

EPHESUS, Eph'e-sus, *desirable.* A celebrated city of Ionia, in Asia Minor, situated

upon the river Cayster, about 40 miles south of Smyrna. Latitude 37 degrees 52 minutes north, longitude 27 degrees 42 minutes east. Among heathen authors, this city was much noted for its famous temple of Diana, which, for its largeness and workmanship, was accounted one of the seven wonders of the world. It is said to have been 425 feet long, 220 broad, and to have been supported by 127 pillars of marble, 70 feet high, whereof 27 were most curiously wrought, and all the rest polished. An architect named Ctesiphon made the model, and it is said to have been 200 years in building at the common expense of all Asia. It was several times burned down, but was as often repaired, and in St. Paul's time possessed much of its former grandeur, but at present it is little more than a heap of ruins.

The first time of St. Paul's coming to Ephesus, was A. D. 55; he abode there only a few days, and went to Jerusalem, Acts xviii. but returning, he continued there three years. He was, however, at last obliged to leave the place on account of an insurrection raised by one Demetrius, a silversmith, *ibid.* xix. 24. From this place St. Paul wrote his first epistle to the Corinthians. Ephesus was noted for the study of magic, and secret hidden arts, and hence the εφεσια γραμματα, or *Ephesian letters*, so often spoken of by the ancients. Many of these curious books were burned, *ibid.* 14.

Aquila and Priscilla, with whom St. Paul lodged at Corinth, came from thence with him to Ephesus, and there made some stay, Acts xviii. 2, 3, 18. Apollos likewise, a Jew of Alexandria, preached there; and it is well known that St. John not only passed a great part of his life at Ephesus, but at last died there; and Timothy, St. Paul's disciple, was made first bishop of the church of Ephesus by the apostle, 1 Tim. i. 3, iv. 14, 2 Tim. i. 6.

EPHLAL, Eph'lal, *judging*, or *praying*. A descendant of the patriarch Judah, 1 Chron. ii. 37.

EPHOD, E'phod, *an ornament*. A descendant of Manasseh, and father of Hanniel, Num. xxxiv. 23.

2. Ephod, a sort of ornament, or upper garment, worn by the Hebrew priests. The word אפוד, *ephod*, is derived from אפד, *aphad*, which signifies to *gird* or *tie;* for the ephod was a kind of girdle, which, being brought from behind the neck, and over the two shoulders, and hanging down before, was crossed upon the breast, then carried round the waist, and made use of as a girdle to the tunic. There were two sorts of ephods, one of plain linen for the priests, and another embroidered for the high priest, Exod. xxviii. 6, &c. This last was composed of gold, purple, blue, crimson, and twisted cotton; upon that part of it which was passed over the shoulders, were two large precious stones, one on each shoulder, upon which were engraved the names of the twelve tribes, six upon each stone; and where the ephod crossed upon the breast of the high priest there was a square ornament called the *pectorale*, or breast-plate.

St. Jerom observes, that the ephod was peculiar to the priesthood; and it was an opinion among the Jews, that no sort of worship, true or false, could subsist without a priesthood and an ephod. Thus Micah, having made an idol and placed it in his house, did not fail to make an ephod for it, Judg. xvii. 5. God foretold by Hosea, ch. iii. 4, that the Israelites should be, for a long time, without kings, princes, sacrifices, altar, ephod, and teraphim; and Isaiah, ch. xxx. 22, speaking of the false gods worshipped by the Israelites, ascribes ephods to them.

The ephod is not unfrequently taken for the pectorale, or breast-plate, and for the Urim and Thummim, which were fastened to it, because all this belonged to the ephod, and made but one whole ornament. Though the ephod was properly an ecclesiastical habit, yet we find it sometimes worn by laymen. Samuel, though a Levite only, and a child, wore a *linen ephod*, 1 Sam. ii. 18. And David, in the ceremony of removing the ark from the house of Obed-edom to Jerusalem, was girt with a linen ephod, 2 Sam. vi. 14. The Levites were not generally allowed to wear the ephod; but in the time of Agrippa, as we are told by Josephus, a little before the taking of Jerusalem by the Romans, they obtained of that prince permission to wear the linen stole as well as the priests. The historian observes, that this was an innovation contrary to the laws of their country, which were never struck at with impunity.

Spencer and Cuneus are of opinion, that the Jewish kings had a right to wear the ephod, because David, coming to Ziklag, and finding that the Amalekites had plundered the city, and carried away his and the people's wives, ordered Abiathar, the high priest, to bring him the ephod, which being done, David inquired of the Lord, saying, "Shall I pursue after this troop?" 1 Sam. xxx. 8. Whence they infer, that David consulted God by Urim and Thummim, and consequently put on the ephod. But it is probable the text only means that he ordered the priest to do what he is himself said to have done.

The ephod of Gideon is remarkable for having become the occasion of a new kind of idolatry to the Israelites, Judg. viii. 27. What this consisted in, is matter of dispute among the learned. Some authors are of opinion that this ephod, as it is called, was an idol; others, that it was only a trophy in memory of the signal victory obtained by Gideon; and that the Israelites paid a kind of divine worship to it; so that Gideon was the innocent cause of their idolatry, in like manner as Moses had been in making the brazen serpent, which was afterward worshipped.

EPHPHATHA, Eph'pha-tha, *be opened*. Mark vii. 34.

EPHRAIM, E'PHRA-IM, *fruitful*, or *increasing*. The second son of the patriarch Joseph, by Asenath, Potiphar's daughter, Gen. xli. 52. He was born in Egypt, A. M. 2293. Ephraim was carried by his father Joseph, along with his brother Manasseh, and presented to Jacob on his death-bed, Gen. xlviii. 8, &c. Jacob ordered the two brothers to draw near, and laying his right hand on Ephraim, the youngest, and his left on Manasseh, the eldest, Joseph wished to change this position, but Jacob answered, that he was not ignorant of the two sons, and that Manasseh should be multiplied, and become the father of many people, but Ephraim should be the greater. While the Israelites abode in Egypt, some of the sons of Ephraim made an irruption into Palestine, and were killed by the inhabitants of Gath. Ephraim their father mourned for them many days, and his brethren came to comfort him, 1 Chron. vii. 20, 21, 22. Afterward he had several sons and a daughter. The posterity of Ephraim multiplied so much in Egypt, that when he left that country, they amounted to the number of 40,500 men able to bear arms, Num. ii. 18, 19.

After they were entered into the land of promise, Joshua, who was of this tribe, gave them their portion between the Mediterranean westward, and the river Jordan eastward. The half tribe of Manasseh was placed to the north, and those of Dan and Benjamin to the south. The ark of the covenant and the tabernacle remained a long time in this tribe at Shiloh, and after the separation of the ten tribes, the seat of the kingdom of Israel was always in the tribe of Ephraim. This tribe was carried into captivity beyond the Euphrates, together with the other tribes of Israel, by Salmaneser, king of Assyria.

2. EPHRAIM, a city in the tribe of this name, situated towards Jordan, thought by some to be the place to which Jesus retired with his disciples a little before his death, John xi. 54. The wood, or forest of Ephraim, in which Absalom's army was routed, and himself killed and buried, lay beyond Jordan, 2 Sam. xviii. 6, &c.

EPHRATAH, EPH'RA-TAH, a word which we meet with, Psa. cxxxii. 6, denoting the lot of Ephraim, Micah v. 2.

EPHRATH, EPH'RATH, Caleb's second wife, who was the mother of Hur, 1 Chron. ii. 19. From her, it is believed, that the city of Ephratah, otherwise called Bethlehem, had its name: and this city is more than once known in Scripture by the name Ephrath, Gen. xxxv. 19.

EPHRON, E'PHRON, the son of Zohar, who sold the cave of Macpelah to Abraham to be a burying-place for Sarah, Gen. xxiii. 6, 7, &c.

2. EPHRON, a city beyond Jordan, 1 Mac. v. 46, &c.

EPICUREANS, a sect of philosophers greatly prevailing in Greece and Rome. Epicurus, was their founder, who lived about 300 years before Christ. They maintained that sensual pleasure was man's chief felicity; that the world was formed by a concourse of atoms, and not governed by Providence; that the gods resided in the extra-mundane spaces, in soft inactive ease; that the doctrine of future rewards and punishments was an idle chimera; and that the soul was extinguished with the body. They are mentioned Acts xvii. 18. Epicurus himself, the founder of this sect, maintained a more manly philosophy than the generality of his followers; but his memory has been loaded with infamy.

EPISTLES, canonical books of the New Testament; being letters written by the Apostles, or the first preachers of Christianity, to particular churches or persons, on particular occasions or subjects. Of these the apostle Paul wrote fourteen. St. James wrote one general epistle; St. Peter two; St. John three; and St. Jude one; each whereof will be noticed under their respective heads.

ER, the eldest son of Judah, and the husband of Tamar, who, as he was very wicked, came to an untimely end, Gen. xxxviii. 8.

ERASTUS, ER-AS'TUS, *amiable*. A Corinthian, and disciple of St. Paul, called by this apostle, *chamberlain of the city*, Rom. xvi. 23; that is, of the city of Corinth, where St. Paul then was; or of Jerusalem according to the modern Greeks. Erastus having resigned his employment of chamberlain, followed St. Paul to Ephesus, whence that apostle sent him to Macedon with Timotheus, Acts xix. 22, probably to prepare the alms expected from the faithful. They were both with him at Corinth, A. D. 58, when he wrote his epistle to the Romans, whom he salutes in both their names; and it is thought probable, that Erastus afterward continually followed the apostle till his last voyage to Corinth, where he left him, as St. Paul writes to Timothy, some time after, 2 Tim. iv. 20. Some say that Erastus was made bishop of Macedonia, and suffered martyrdom at Philippi. The Greeks, on the contrary, make him bishop of Paneas, near the source of the river Jordan, give him the title of apostle, and place him in the number of the seventy disciples.

ERAN, E'RAN, a descendant of Ephraim, Num. xxvi. 36.

ERECH, E'RECH, a city of Chaldea, built by Nimrod, Gen. x. 10.

ERI, E'RI, a son of Gad, Gen. xlvi. 16.

ESAIAS, E-SA'I-AS: see Isaiah, Matt. iii. 3.

ESAR-HADDON, E'SAR-HAD'DON, the son and successor of Sennacherib, king of Assyria, 2 Kings xix. 37. He is called Sargon, or Saragon, Isaiah xx. 1, where we are told that he made war upon the Philistines, and took Ashdod from them by the good conduct of Tartan his general; but it does not appear that he himself was in the expedition. He likewise attacked Egypt, Ethiopia, and Edom,

Isai. xx. and xxxiv. with a design, as it is thought, of revenging the affront which his father Sennacherib had received from Tarhakah, king of Ethiopia, and the king of Egypt, who were Hezekiah's confederates, Isai. xxxvi. 9, and xxxvii. 9. This is the prince who sent priests to the Cutheans, whom Salmaneser, king of Assyria, had planted in the country of Samaria, in the room of those Israelites whom he had transported beyond the river Euphrates, Ezra iv. 2, 10. He made war with Manasseh, king of Judah, took Jerusalem, and carried the king to Babylon, 2 Chron. xxxiii. 12, Isai. xiii. 13, whereof he made himself master by force, though it might have happened for want of heirs in the family of Belesis, king of Babylon, and thus united the two empires together. He is said to have reigned twenty-nine years at Nineveh, from A. M. 3294 to 3322; besides which, he reigned thirteen years in Babylon; in all, forty-two years. He died A. M. 3336, and was succeeded by Saosduchinus. Esar-haddon, in the opinion of Sir Isaac Newton, seems to be the Sardanapalus, who died, as Clectarchus says, of old age, after the revolt of Syria; the name Sardanapalus being derived from Assærhadan-Pul.

ESAU, E'SAU, *doing*, or *working*. The son of Isaac, by Rebekah. He was born A. M. 2168. When the time came of Rebekah's delivery, she was brought to bed of twins; and the first of them which came into the world was all covered with red hair, Gen. xxv. 24, &c. and for which reason his parents called him Esau; the meaning of which name is somewhat obscure. Some think it may signify a man at perfect age, or full grown; and others, that it signifies a hair-cloth. Esau being grown up and become a stout and active person, delighted much in hunting, by which he frequently supplied his father with venison. Isaac conceived a particular tenderness for him, whilst his twin-brother Jacob, being of a more gentle disposition, and staying at home in the tent, and employing himself in family affairs, became the favourite of the mother. We learn from Moses, that Esau sold his birth-right for a mere trifle: on which it may be proper to observe, that the *birth-right*, among the ancient patriarchal Hebrews, included not only a double portion of the father's estate, Gen. xlviii. 22, Deut. xxi. 17, 1 Chron. v. 1, 2, but also *pre-eminence*, or authority, over the other brethren, Gen. xxvii. 29, xlix. 3; because with the *birth-right* in those times was generally connected the progenitorship of the Messiah, Gen. xlix. 8, 1 Chron. v. 2. So that he, who had the right of primogeniture, was not only an eminent type of the *first-born*, who are written in heaven, and are partakers of the eternal inheritance, Heb. xii. 23, but was also to be the progenitor of the Messiah: and a slighting of the birth-right was both a slighting of the high distinction last mentioned, and also a despising of that eternal inheritance, which was typified by that double portion of the temporal estate. Hence it is that St. Paul calls Esau a *profane person*, for selling his birth-right.

Esau, at the age of forty, married two Canaanitish women, one whose name was Judith, the daughter of Beeri, the Hittite; and the other, Bashemath, the daughter of Elon, of the same country: these marriages were very displeasing to Isaac and Rebekah, Gen. xxv. 34, &c.—The manner in which he lost the blessing, is too circumstantially recorded in Gen. xxvii. &c. to need any detail here. Esau was now become so sensible of his loss, that he resolved, at a proper season, to be revenged on Jacob his brother. His regard to his father for the present suspended his fury, and prevented him from proceeding to any acts of violence: but yet the threats that escaped him led Rebekah to take measures to prevent so fatal a catastrophe; and having gained Isaac's consent, she ordered Jacob to go to her brother Laban, in Mesopotamia, and to stay there till his brother's indignation was appeased. In the mean time Esau married Mahalath, the daughter of Ishmael, settled in Mount Seir, to the east of Jordan, and became very powerful, Gen. xxviii. 6, &c.

At the end of twenty years, Jacob returned from Mesopotamia, with his family and substance, and fearing lest Esau might still have retained his resentment, he sent messengers to him with presents, to disarm his passion, and procure his favour, Gen. xxxii. The messengers having had an interview with Esau, returned with the tidings that he was coming to meet Jacob at the head of four hundred armed men, which made Jacob, and with reason, to conclude that mischief was intended against him, or why such a hostile force? However, the Lord over-ruled Esau's intentions, if indeed they were hostile, and the two brothers met and departed in peace. A. M. 2288 Isaac died, Gen. xxxv. 29, and was buried by his sons. After this, we hear no more of Esau, only that he had three wives, Adah, Aholibamah, and Bashemath, Gen. xxxvi. 2.

ESDRAS, Es'DRAS, the name of two apocryphal books of the Scripture, which were always excluded the Jewish canon, and are too absurd to be admitted as canonical by the Romans themselves. They are supposed to have been originally written in Greek by some Hellenistical Jews; though some imagine that they were first written in Chaldee, and afterward translated into Greek. It is uncertain when they were composed, though it is generally agreed that the author wrote before Josephus.

ESDRELON, Es-DRE'LON, a king of ancient Asia; also a city in the tribe of Issachar, Judith i. 8.

ESEBRIAS, E-SE'BRI-AS, a priest who returned from the Babylonish captivity, 1 Esd. viii. 54.

ESEK, E'SEK, *contention.* A well of Gerar, Gen. xxvi. 20.

ESHBAAL, ESH'BA-AL, *the fire of the ruler.* The same with Ishbosheth, the fourth son of Saul, 1 Chron. viii. 33. The Hebrews, to avoid the pronunciation of the word *Baal*, put *Bosheth* in its place, which signifies *confusion:* thus, instead of Mephibaal and Eshbaal, they said, Mephibosheth and Ishbosheth.

ESHBAN, ESH'BAN, *fire of the sun.* A city of Palestine, in the tribe of Judah, also a descendant from Esau, Gen. xxxvi. 26.

ESHCOL, ESH'COL, *grapes*, or, *a cluster.* One of Abraham's allies, who dwelt with him in the valley of Mamre, and accompanied him in the pursuit of Chedorlaomer, and the other confederated kings, who pillaged Sodom and Gomorrah, and carried away Lot, Abraham's nephew, Gen. xiv. 24. The valley or brook of Eshcol was that in which the Hebrew messengers, who went to spy the land of Canaan, cut a bunch of grapes so large that it was as much as two men could carry. It was situated in the south part of Judah, Num. xiii. 24, xxxii. 9.

ESHEAN, E'SHE-AN, a mountainous place of Palestine, in the tribe of Judah, Josh. xv. 52.

ESHEK, E'SHEK, one of king Saul's posterity, 1 Chron. viii. 39.

ESHTAOL, ESH'TA-OL, *a strong woman.* A town in the tribe of Dan, first belonging to the tribe of Judah, Josh. xv. 33.

ESHTEMOA, ESH'TEM'O-A, or *Eshtemoth*, a city in the southern part of Judah, Josh. xv. 50, and xxi. 14, 1 Sam. xxx. 28. A cession was made of it to the priests, 1 Chron. vi. 57.

ESHTON, ESH'TON, one of the posterity of Judah, 1 Chron. iv. 11.

ESLI, ES'LI, the son of Nagge, an ancestor of Jesus Christ, according to the flesh, Luke iii. 25.

ESORA, E-SO'RA, a place in Palestine, Judith iv. 4.

ESRIL, ES'RIL, one who returned from the Babylonish captivity, 1 Esd. ix. 34.

ESROM, ES'ROM, a person mentioned Matt. i. 3.

ESSENES, or ESSENIANS, one of the three ancient sects of the Jews. They exceeded the Pharisees in their most rigorous observances. For being originally of the same sect with them, they reformed upon them in the same manner as, among the Romanists, the Carthusians and Cistertians have upon the Benedictines. They held absolute predestination, without allowing to man any free-will at all, or any liberty of choice. They allowed a future state, but denied a resurrection from the dead. Although our Saviour frequently censured all the other sects of the Jews, yet he never spoke of the Essenes; nor is there any mention of them in all the New Testament. This seems to have been occasioned by their retired way of living; for their abode being mostly in the country, they seldom came into the cities; nor were they ever seen in the temple in the time of our Saviour. Add to this, they were a very honest people, without guile or hypocrisy, and consequently did not lie open to censure, as the Pharisees and Sadducees did.

Their way of living was peculiar and remarkable; they did not marry, but adopted the children of other persons, whom they bred up in the institutions of their own sect. They despised riches, and had all things in common. They abstained from the use of oils and perfumes, as luxurious and effeminate. They received all travellers of their own sect with great kindness and hospitality. They never changed their clothes till they were entirely worn out, and unfit for use. They did not speak before sunrising, excepting that they put up a prayer to God, that he would make the sun rise upon them. They applied themselves to labour till eleven in the morning, when they assembled together, and bathed themselves in cold water. Being thus purified, they proceeded to the common refectory, where they began and ended their meal with praise and thanksgiving to God. No noise or tumult ever disturbed the houses where they dwelt. They kept a guard over their passions, and their word was as binding to them as an oath. They studied the writings of the ancients, and inquired into the cure of diseases, and the nature of medicinal herbs and roots. None were received into their sect till they had given full proof of their continence and temperance. When admitted, they were strictly bound not to communicate the mysteries of their sect to any other. They expelled those whom they found guilty of any enormous crime. In their administration of justice, they were most strictly exact, never giving sentence but when there were at least a hundred persons present. Next to God, they had the highest respect for their legislators, punishing with death those who spoke evil of them. When any ten of them sat together, no one of them spoke but with the consent of the other nine; and they carefully avoided spitting in the middle before them, or on the right hand. They distinguished themselves from all other Jews by the strict observance of the sabbath; not daring on that day so much as to move a vessel out of its place.

They were divided into four classes, according to the time they had been in the sect. Many of them lived to the age of one hundred years.

Pliny, who likewise mentions this sect, speaks of them as follows: "On the western side of the lake Asphaltites dwell the Essenes. They are a solitary kind of men, living without women, and without money, and feeding upon the fruits of the palm-tree. They are daily recruited by new comers, whom the surges of ill fortune, having made them weary of the world, drive thither to take shelter in their institution and manner of life. And thus, for several thousand years, (incredible

as it may seem,) this people are perpetually kept up, without any being born among them."

The Romanists pretend, as Dr. Prideaux observes, without any foundation, that the Essenes were Christian monks, formed into a society by St. Mark, who founded the first church at Alexandria; and from hence draw an argument for the Divine institution of monachism. The ground of their mistake is, that Eusebius speaks of certain Therapeutæ instituted by St. Mark. But it is evident, from the accounts of Josephus and Philo, that the Essenes were not Christians, but Jews. Deists and infidels pretend to discover an agreement between the Christian religion and the doctrines of the Essenes; and would from thence infer, that Christ and his followers were no other than a sect branched out from the Essenes. But, as the above learned author adds, there are no traces in the account given by Philo and Josephus of the most essential doctrines of Christianity, such as the redemption of the world by the Messiah, and the use of the two Christian sacraments. Besides, almost all the ceremonial institutions in use among them were, although in a lower degree, practised by the Pharisees; such as their superstitious washings, abstaining from meats, and the like, and are expressly condemned by our Lord. It is unnecessary to add, that, in flat opposition to the Christian doctrine, they forbade marriages, and denied the resurrection of the dead.

ESTHER, Es'ther, otherwise Hadassah, of the tribe of Benjamin, the daughter of Abihail, Mordecai's uncle. Her extraordinary beauty, introduction to the court of Ahasuerus, her elevation to the throne, and the manner in which she delivered her countrymen the Jews, being matters accurately and largely related in the Book of Esther, we need not speak of them here. The book called *Esther*, here referred to, is a canonical book of the Old Testament: but though Calmet asserts that it has always been esteemed canonical, both by Jews and Christians, yet it is still matter of dispute whether it was included in the canon of the Jews. St. Jerom, and other Christian writers, rank it among those which were of the Jewish canon; but the canon of Melito, St. Athanasius, and others, exclude it. The last six chapters, beginning at the fourth verse of the tenth chapter, are not in the Hebrew text. These are probably a composition of several pieces collected by the Hellenistical Jews, and are therefore deservedly thrown out of the canon of the sacred books by the Protestant church: but the Latin and Greek churches hold them canonical. As to the author of the book of Esther, there is great uncertainty. Many of the Christian fathers attribute this history to Ezra. Eusebius believes it to be more modern. Others ascribe it to Joachim, the high priest, the grandson of Josedec. Most conceive Mordecai to have been the author of it, and join Esther with him in the composition of the work. Du Pin conjectures, that the great synagogue, to preserve the memory of this remarkable event, and to account for the origin of the feast of Purim, ordered this book to be composed, which they approved, and placed in the canon of their sacred books.

In imitation of Calmet, we have, upon the authority of Archbishop Usher, fixed the time wherein the history of Esther was transacted, to the reign of Darius, the son of Hystaspes, whom we suppose to be Ahasuerus, the husband of Esther; and we have given the different suppositions and arguments of authors concerning this subject, under the article Ahasuerus.

ETAM, E'tam, a city in the tribe of Judah, lying between Bethlehem and Tekoah, 2 Chron. xi. 6. The rock Etam was that to which Samson retired, after having burnt the harvest of the Philistines, Judg. xv. 8.

ETERNITY, is an attribute of God, Deut. xxxiii. 27, whereby we mean infinite duration or existence, without beginning or end. The self-existent Being, says the learned Dr. Samuel Clarke, must of necessity be eternal. The ideas of eternity and self-existence are so closely connected, that, because something must of necessity be eternal, independently and without any outward cause of its being, therefore it must necessarily be self-existent; and because it is impossible, but something must be self-existent, therefore it is necessary that it must likewise be eternal. To be self-existent, is to exist by an absolute necessity in the nature of the thing itself. Now this necessity being absolute, and not depending upon any thing external, it must be always unalterably the same; nothing being alterable but what is capable of being affected by something external. That Being therefore which has no other cause of existence but the absolute necessity of its own nature, must of necessity have existed from everlasting, without beginning; and must of necessity exist to everlasting, without end.

As to the manner of this eternal existence, it is manifest that in this it infinitely transcends the manner of the existence of all created beings, even of such as shall exist for ever. It is impossible for their finite minds, to comprehend all that is past, or to understand perfectly all things that are present, much less to know all that is future. They cannot have entirely in their power any thing that is to come; but their thoughts, and knowledge, and power, must of necessity have degrees and periods, and be successive and transient, as the things themselves. On the contrary, the eternal, Supreme Cause, must of necessity have such a perfect, independent, unchangeable comprehension of things, that there can be no point or instant of his eternal duration wherein all things that are past, present, and to come, will not be as entirely known and represented to him in one single thought or view, and all things present and future be equally entirely in his power

and direction, as if there was really no succession at all, but all things were actually present at once.

The schoolmen suppose that the difference between the manner of the eternal existence of the Supreme Cause and of the existence of created beings is this, that whereas the latter is a continual transient succession of duration, the former is one point or instant, comprehending eternity, and wherein all things are really co-existent. Upon which notion Archbishop Tillotson says, we may as well conceive the immensity of God to be a point, as his eternity to be an instant. And how that can be together, which must necessarily be imagined to be co-existent with successions? let them that can, conceive. The Son of God is eternal in the highest sense, without beginning and without end, Heb. vii. 3. He is called a priest for ever after the order of Melchisedeck, Psa. cx. 4. His Gospel is the everlasting Gospel, Rev. xiv. 6. The redemption he has procured for us is an eternal redemption, Heb. ix. 12. The covenant, or New Testament which he confirmed by his blood, is an everlasting covenant, Heb. xiii. 20. And the glory and the reward which he hath merited for us, is an eternal weight of glory, 2 Cor. iv. 17.

The words *eternal*, *everlasting*, *for ever*, are frequently taken for a long time, and are not always to be understood strictly; for example, it is said, Gen. xvii. 8, "I will give to thee and to thy seed the land of Canaan for *an everlasting possession;* and xlix. 26, we find, *everlasting hills*, so called to denote their antiquity, stability, and duration.

ETHAM, E'THAM, the third station of the Israelites, after their coming out of Egypt. Etham must have lain towards the point of the Red Sea, Num. xxxiii. 6.

ETHAN, E'THAN, *strength.* The Ezrahite, one of the wisest men of his time; nevertheless Solomon was wiser than he, 1 Kings iv. 31. This is the son of Kishi, of the tribe of Levi, and family of Merari, mentioned 1 Chron. vi. 44. Ethan was one of the principal masters of the temple music, 1 Chron. xv. 17. And several of the psalms are inscribed to him under the names also of Jeduthun, and Ethan, and Heman; and some psalms are said to be composed by him.

ETHANIM, ETH'A-NIM, *strong*, or *valiant.* One of the Hebrew months, 1 Kings viii. 2. In this month the temple of Solomon was dedicated. After the Jews returned from the captivity, the month Ethanim was called Tisri, which answers to our September.

ETH-BAAL, ETH'BAAL, king of the Zidonians, father of Jezebel, the wife of Ahab, 1 Kings xvi. 31.

ETHER, E'THER, a city of Palestine, in the tribe of Judah; also of Simeon, Josh. xv. 42.

ETHIOPIA, E-THI-OP'I-A, properly so called, is a very extensive country of Africa, comprehending Abyssinia, Nubia, and Abex. It is bounded by Egypt and the desert of Barca on the north, by the Red Sea and the Indian ocean on the east, by Anian and the unknown parts of Africa on the south, and by other unknown countries on the west. Under the article CUSH we have already shown, that by what is generally rendered Ethiopia, is meant that country which lies upon the eastern coasts of the Red Sea, and at that point of the sea which joins to Egypt. Zipporah, the wife of Moses, who was of Midian, upon the Red Sea, is called a Cushite, or Ethiopian. In short, there are three countries, all different from one another, called by the name of Cush, which word is generally translated Ethiopia. 1. The land of Cush, upon the river Gihon. 2. Cush, upon the eastern shore of the Red Sea. 3. The land of Cush, situated above Thebais and the Upper Egypt; and for want of making this distinction, several writers have fallen into very considerable errors.

With respect to profane authors, it is observed that they are no way more distinct in their acceptation of the word Ethiopia. For, 1, they give this name to Ethiopia, properly so called: 2, to certain countries of Arabia, situated upon the Red Sea, where it is that Homer, Odyss. lib. ii. v. 22, distinguishes the Ethiopians into eastern and western; some on one side the Nile, and of the Red Sea, the others on the other side of the same sea and river. Dionysius the geographer, and Eustathius speak likewise of the eastern Ethiopia, situated towards Arabia. Lastly, they place Ethiopians in Chaldea and Susiana: for Memnon, the son of Aurora, who came from Susa to the Trojan war, is called by Hesiod, king of Ethiopia, and in Pindar, the Ethiopian son of Aurora. Herodotus mentions two sorts of Ethiopians in the army of Xerxes; the eastern Ethiopians, who had their abode in Asia, and were reckoned with the Indians, and the Ethiopians of Africa. Herodotus adds, that the Ethiopians of Africa are circumcised as well as the Egyptians. With respect to the persons of the Ethiopians or Abyssinians, they are perfectly black; but their features are more agreeable than their southern neighbours; having neither flat noses nor thick lips. There is frequent mention made of Ethiopia and its natives in Scripture. Moses says, Gen. ii. 13, that Gihon, one of the four rivers in Eden, compasseth the land of Ethiopia; that is, according to Calmet, the country which is watered by the Araxis, the country of the Scythians. Tirhakah, a king of Ethiopia, or of Arabia, came against Sennacherib, 2 Kings xix. 9. The topaz of Ethiopia, spoken of by Job, ch. xxviii. 19, came from the Red Sea, and the land of Cush in Arabia Felix. Habakkuk, chap. iii. 7, speaks of the tents of the Ethiopians and Midianites, which were under affliction when the Lord appeared at Sinai. King Ahasuerus, Esther, i. 1. viii. 9. xiii. 1, reigned from the Indies unto Ethiopia; that is to say, as far as the modern Abyssinia;

for Herodotus says that this country paid tribute to Darius, the son of Hystaspes.

Zephaniah says, chap. iii. 10, that the Lord will be worshipped beyond the rivers of Ethiopia: and Isaiah, ch. xviii. 1, says, "Wo to the land, shadowing with wings, which is beyond the rivers of Ethiopia." Expositors are divided in their opinions concerning these rivers of Ethiopia or Cush. It is observed that they cannot be the rivers of Arabia, as there are no considerable ones in that country; and therefore the generality of commentators are inclined to think that Isaiah, by the land beyond the rivers of Ethiopia, intended to describe Egypt: these rivers being the Nile and its several branches, which run through Lower Egypt.

ETHMA, Eth'ma, a person whose sons returned from the Babylonish captivity, 1 Esd. ix. 35.

ETHNAN, Eth'nan, one of the posterity of Asher, 1 Chron. iv. 7.

ETHNI, Eth'ni, a descendant of Levi, 1 Chron. vi. 41.

EUASIBUS, Eu-as'i-bus, one who returned from the Babylonish captivity.

EVANGELIST, a Greek word, which literally signifies one who publishes glad tidings, or is the messenger of good news; but it is generally used for one who by writing or preaching declares the Gospel of Christ. In Isaiah xli. 27, the Lord says that he will give Jerusalem one that bringeth good tidings; or an evangelist; one who shall declare what God hath been pleased to reveal to him. Philip, one of the seven deacons of Cæsarea, is styled an evangelist, Acts xxi. 8. St. Paul, Eph. iv. 11, enumerating the several orders of Christians, according to the gifts bestowed upon them, puts evangelists in the third place, after apostles and prophets, and before pastors and teachers. He speaks to Timothy, exhorting him to perform the duty of an evangelist, 2 Tim. iv. 5.

Evangelists, says a learned author, were presbyters of principal sufficiency, whom the apostles sent abroad, and used as agents in ecclesiastical affairs, wheresoever they deemed it expedient. Those whom we find to have been named evangelists in Scripture, as Ananias, Apollos, Timothy, Titus, Mark, Silas, and others, were thus employed. And concerning evangelists afterward, in the days of Trajan, ecclesiastical history mentions, that many of the disciples of the apostles, and of their scholars who were then alive, did, with singular love of wisdom, affect the heavenly word of God, showed their willingness to execute that which Christ first of all requireth at the hands of men; they sold their possessions; gave them to the poor; and betaking themselves to travel, undertook the labour of evangelists; that is, they painfully preached Christ, and delivered the Gospel to them who had not, till then, heard the doctrine of faith. The term evangelist is, at present, confined to the writers of the four Gospels.

EUBULUS, Eu-bu'-lus, a disciple of St. Paul, 2 Tim. iv. 21.

EVE, the first woman. She was called חוה Gen. iii. 20, a word that signifies *life*, because she was, or was to be, the mother כל חי *of all that live*. Our translators, therefore, ought not to have called her by the Hebrew name *Eve*, but *Life*, as the Septuagint calls her, rendering the word ζωη. God, having created man, said, Gen. ii. 18, &c. "It is not good for man to be alone, I will make a help-meet for him;" and one of his ribs being formed into such a help, and brought to Adam, he called her *Ischa*, i. e. *maness, female man*, or, as is usually translated, *woman*, because she was taken out of man.

Adam and Eve were placed in Paradise, immediately after their creation, when God forbade them to touch one particular fruit under pain of death. How long they continued here is uncertain, though it is highly probable they did not immediately transgress the Divine command. The account of this fall of man, and his expulsion from Paradise is related in a concise manner; but, concise as it is, nothing can be added but what is the offspring of fancy and human invention; so that, naked as the history is, we must rest contented with it.

Soon after their expulsion from Paradise, Eve conceived and bare a son, and imagining, as is probable, that she had got the promised seed, she called his name Cain, which signifies *possession*, saying, I have gotten a man from the Lord. She afterward had Abel and some daughters, and then Seth. The Scriptures name only these three sons of Adam and Eve, but sufficiently inform us, Gen. v. 4, that they had many more, saying, that *Adam lived, after he had begotten Seth, 800 years, and begat sons and daughters*. The particular time of Eve's death is not known. It is presumed that she died about the same time with Adam, that is, A. M. 930, though there are some who venture to say, that she survived her husband ten years.

EUCHARIST, the Sacrament of the Lord's Supper. The word, in its original Greek, ευχαριστια, properly signifies *giving thanks*, being formed of ευ, *bene*, "well," and χαρις, *gratia*, "thanks." As to the manner of celebrating the eucharist among the ancient Christians, after the customary oblations were made, the deacon brought water to the bishops and presbyters, standing round the table, to wash their hands: according to that passage of the Psalmist, "I will wash my hands in innocency, and so will I compass thine altar, O Lord." Then the deacon cried out aloud, "Mutually embrace and kiss each other;" which being done, the whole congregation prayed for the universal peace and welfare of the church, for the tranquillity and repose of the world, for the prosperity of the age, for wholesome weather, and for all ranks and degrees of men: After this, followed

mutual salutations of the minister and people; and then the bishop or presbyter, having sanctified the elements by a solemn benediction, brake the bread, and delivered it to the deacon, who distributed it to the communicants, and after that the cup. Their sacramental wine was usually diluted, or mixed with water. During the time of administration they sang hymns and psalms; and, having concluded with prayer and thanksgiving, the people saluted each other with a kiss of peace, and so the assembly broke up.

EVI, E'vi, one of the princes of the Midianites, who was killed in the wars which Moses carried on against them, Num. xxxi. 8.

EVIL is distinguished into natural and moral. *Natural evil* is whatever destroys or any way disturbs the perfection of natural beings; such as blindness, diseases, death, &c. *Moral evil* is the disagreement between the actions of a moral agent, and the rule of those actions, whatever it be. Applied to a choice, or acting contrary to the moral or revealed laws of the Deity, it is termed wickedness, or sin. Applied to acting contrary to the mere rule of fitness, a fault. See article Sin. Many opinions, and much disputation has taken place concerning the origin of evil, but the whole may be reduced to two, one charging it upon God, as the fruit of his eternal decrees, concerning the fall and redemption of man; the other laying the blame, where, indeed, it must for ever lie, merely on man, and leaving the Deity perfectly free from every just cause of censure.

EVIL-SPEAKING, the using language either reproachful or untrue respecting others, and thereby injuring them. It is an express command of Scripture, *to speak evil of no man*, Tit. iii. 2, James iv. 11. By which, however, we are not to understand that there are no occasions on which we are at liberty to speak of others that which may be considered as evil. 1, Persons in the administration of justice may speak words, which, in private intercourse, would be reproachful. 2, God's ministers may inveigh against vice with sharpness and severity, both privately and publicly, Isai. lviii. 1, Tit. i. 13. 3, Private persons may reprove others when they commit sin, Lev. xix. 17. 4, Some vehemency of speech may be used in defence of truth, and impuguing errors of bad consequence, Jude 3. 5, It may be necessary, upon some emergency, with some heat of language, to express disapprobation of notorious wickedness, Acts viii. 23. Yet, in all these, and such like cases, the greatest equity, moderation, and candour, should be used; and we should take care,—1, Never to speak in severe terms, without reasonable warrant, or apparent just cause;—2, Not beyond measure;—3, Nor from bad principles, such as ill-will, contempt, revenge, envy, wantonness, or negligence, or with a view to gain our own selfish and sinister ends: but from pure charity, and for the good of those to whom, or of whom we speak.

The impropriety and sinfulness of evil-speaking will appear, if we consider, 1, That it is entirely opposite to the whole tenour of the Christian religion. 2, Expressly condemned and prohibited as evil, Psa. lxiv. 3, Jam. iv. 11. 3, No practice hath more severe punishments denounced against it, 1 Cor. v. 11, vi. 10. 4, It is an evidence of a weak and distempered mind. 5, It is even indicative of ill breeding and bad manners. 6, It is the abhorrence of all wise and good men, Psa. xv. 3. 7, It is exceedingly injurious to society, and inconsistent with the relation we bear to each other as Christians, Jam. iii. 6. 8, It is branded with the epithet of folly, Prov. xviii. 6, 7. 9, It is perverting the design of speech. 10, It is opposite to the example of Christ, whom we profess to follow.

EVILMERODACH, E'vil-me-ro'dach, the son and successor of Nebuchadnezzar the Great, king of Babylon. He succeeded to the crown, A. M. 3443; but governed the kingdom during the indisposition of his father, who, after seven years, having recovered his understanding, once more ascended the throne, and, as some believe, imprisoned his son Evilmerodach. In this confinement, it is supposed that Evilmerodach formed an acquaintance and friendship with Jehoiachin, king of Judah, who had been carried to Babylon by Nebuchadnezzar. However that was, it is certain, that soon after his succession to the throne, he delivered the king of Judah out of prison, after a confinement of 37 years, heaped many favours upon him, and placed him above all the other kings who were at the court of Babylon, 2 Kings xxv. 27, Jer. lii. 31. Evilmerodach reigned but one year, according to the chronology of Usher; (but Prideaux will have him to have reigned two years,) and was succeeded by Neriglissar, his sister's husband, who, having been at the head of a conspiracy that put him to death, reigned in his stead.

EUMENES, Eu'me-nes, king of Bithynia and Pergamus, who, having joined his forces with those of the Romans, in the war made by this people against Antiochus the Great, received for his reward the countries of the Indians, Medes, and Lydians, 1 Mac. viii. 8.

EUNATHAN, Eu'na-than, a principal man among the Jews after the Babylonish captivity, 1 Esdr. viii. 44.

EUNICE, Eu-ni'ce, *good victory*. The mother of Timothy, who was a Jewess by birth, but married to a heathen, Timothy's father, 2 Tim. i. 5. Eunice had been converted to Christianity by some other preacher, Acts xvi. 1, 2, and not by St. Paul; for when that apostle came to Lystra, he found there Eunice and Timothy, already far advanced in grace and virtue.

EUNUCH, סרוס, *to serve, minister, attend*. An officer in a king's court, Gen. xxxvii. 36,

xxxix. 1, xl. 2. Also a lord-chamberlain, a lord of the bed-chamber, Esther ii. 3, 14. An eunuch, a man castrated, Isai. lvi. 3, 4: so called because such were usually advanced to the highest offices in the palaces of the eastern princes, and particularly had the care of their women, as is the custom of the oriental nations to this day; not that the word always implies castration, for Potiphar, the eunuch of Pharaoh, had a wife.

In like manner the Greek Ευνεχος, whence the Latin *eunuchus*, according to its etymological sense, signifies a chamberlain, or bed-chamber-man. An eunuch also means a man either naturally impotent, Matt. xix. 12; or castrated, Acts viii. 27.

An eunuch, in a figurative sense, means one who, on a religious account, mortifies his natural inclinations, and refrains even from marriage.

EUODIAS, Eu-o'di-as, spoken of by St. Paul, Phil. iv. 2. Some Greek manuscripts read Euodus, or Euodius, as if the apostle was speaking of a man: but the printed copies, and the generality of manuscripts, read it in the feminine gender, Euodias; and it is probable that Euodias and Syntyche, were two women of great virtue, who had assisted St. Paul in the propagation of the Gospel. These two persons, however, being at variance on some occasion, which cannot now be known, St. Paul entreats them to be of the same mind.

EUPATER, *good father.* The surname of King Antiochus.

EUPHRATES, Eu-phra'tes, *fruitful.* A famous river, the source whereof is in the mountains of Armenia. It runs through the frontiers of Cappadocia, Syria, Arabia Deserta, Chaldea, and Mesopotamia; and thence falls into the Persian Gulf. At present it discharges itself into the sea, through a channel which is common to this river and the Tigris; but formerly it had a particular channel of its own; and in Pliny's time there were footsteps of this old channel to be seen. Moses, Gen. ii. 14, says, that the Euphrates is the fourth of those rivers, the source whereof was in Paradise; or, perhaps, according to Bedford, they ran near, or even through Paradise: as the high lands, or rather mountains, where rivers in general take their rise, are seldom very fertile. The Scripture calls it the great river, and assigns it for the eastern boundary of that land which God promised to the Israelites, Deut. i. 7, Josh. i. 4. Profane authors inform us, that the Euphrates overflows its banks in the summer, like the Nile, when the snow upon the mountains of Armenia begins to melt. The violent tides in the Persian Gulf causes a reflux higher up the river than 30 leagues.

EUPOLEMUS, Eu-pol'e-mus, *fighting well.* One of the ambassadors of Judas Maccabeus, 1 Mac. iii. 17.

EUROCLYDON, Eu-roc'ly-don, the Greek name for the north-east wind, very dangerous at sea, of the nature of a whirlwind, which falls of a sudden upon ships, Acts xxvii. 14. The same wind is now called a Levantor.

EUTYCHUS, Eu'ty-chus, the name of a young man of Troas, who fell from a window while St. Paul was preaching but was recovered by the apostle, Acts xx. 10.

EXALT, to raise to honour, favour or power, Num. xxiv. 7. The resurrection of Christ from the dead was an exaltation, Acts ii. 33. Vallies are said to be exalted, when all impediments are removed out of the way of propagating the Gospel, Isa. xl. 4, xlix. 11.

EXAMINE: when to examine is attributed to God, the expression denotes the particular and strict notice he takes of us: see Psa. xxvi. 2. Examination by man is either private or public. *Private*, when a Christian tries himself by the word of God, and by what Christ has wrought by his Spirit within him, whether he has any solid ground or foundation to build his hopes upon for heaven, 2 Cor. xiii. 5. And this duty is especially to be performed before persons partake of the Lord's Supper, 1 Cor. xi. 28. Let him who would be a worthy communicant, compare his heart and life with the word of God, to see whether he be duly qualified to partake of this ordinance, in regard to his knowledge of the nature and design of it, his repentance towards God, his faith in Christ and the Gospel, and his purpose of devoting himself to God in all new obedience. *Public* examination is, when rulers and governors, whether civil or ecclesiastical, bring such as are suspected of unsound principles, or accused of vicious practices, to a trial for the same. Thus it is said, Rev. ii. 2, *Thou hast tried them that say they are apostles and are not*, &c. Our Saviour was examined by Pilate, Luke xxiii. 14, 15. And Paul was ordered to be examined by scourging, Acts xxii. 24.

EXAMPLE: this word, in a moral sense, is either taken for a *type*, *instance*, or *precedent*, for our admonition, that we may be cautioned against the faults or crimes committed by others, by the bad consequences which have ensued from them, or by the punishments inflicted upon them, 1 Cor. x. 11: or example is taken for a pattern for our imitation, or a model for us to copy after, John xiii. 15, 1 Pet. ii. 21. That examples have a peculiar power above the naked precept, to dispose us to the practice of holiness, may appear, by considering, 1, That they most clearly express to us the nature of our duties, in their subjects and sensible effects. General precepts give abstract ideas of virtue; but, in examples, virtues are most visible in all their circumstances. 2, Precepts instruct us in the various duties incumbent on us; but examples show us how those duties may be performed. When we see men like ourselves,

who are united to frail flesh, and, in the same condition with ourselves, governing their passions, and overcoming the most alluring temptations, we are encouraged in our spiritual course and warfare. 3, Examples, by a secret and lively incentive, urge us to imitation. We are touched in another manner by the visible practice of good men, which reproaches our defects, and obliges us to similar zeal; which laws, though wise, good, and holy, will not effect.

The example of Christ is most proper to form us to holiness; it being absolutely perfect, and accommodated to our present state. There is no example of a mere man that should be followed without limitation. *Be ye followers of me, as I am of Christ*, says the great apostle, 1 Cor. xi. 1. But the example of Christ is absolutely perfect, his conversation was a living law: *He was holy, harmless, undefiled, and separate from sinners*, Heb. vii. 26.

Those who set *bad example* should consider, 1, That they are the ministers of Satan, aiding him in his designs to destroy souls. 2, That they are acting in direct opposition to Christ, who came to save, and not to destroy. 3, That they are adding to the immense mass of sin and misery, which is already in the world. 4, That the effects of their example may be incalculable on society to the end of time, and probably through all eternity; for who can tell what may be the consequence of our sins, on a family, a nation, or posterity? 5, They are acting contrary to the Divine commands, and thus exposing themselves to final ruin.

EXCISION, in the Scripture sense of the word, means the cutting a person off from his people, by way of punishment for some sins committed by him. The Jews, Selden informs us, reckon up 36 crimes, to which they pretend this punishment is due. Most of these respect the ceremonies of their law, and some are concerning things never enjoined or forbidden by God. The following, however, are of a moral nature.

He that goes after such as have familiar spirits, Lev. xx. 6.

He who is guilty of any of the fifteen incestuous practices mentioned Lev. xviii.

He who profanes the Sabbath, Exod. xx.

He that eats any kind of blood, Lev. vii. 27.

He that blasphemes, Num. xv. 30, 31.

He that is guilty of idolatry.

He that offers any of his children to Moloch, Lev. xx. 12.

EXCOMMUNICATION, a penalty, or censure, whereby persons who are guilty of any notorious crime or offence, are separated from the communion of the church, and deprived of all spiritual advantages.

Excommunication is founded upon a natural right, which all societies have of excluding from their body such as violate the laws thereof; and it was originally instituted for preserving the purity of the church; but ambitious ecclesiastics converted it by degrees into an engine for promoting their own power, and inflicted it on the most trivial occasions.

In the ancient church, the power of excommunication was lodged in the hands of the clergy, who distinguished it into the greater and less. The less consisted in excluding persons from the participation of the eucharist, and the prayers of the faithful; but they were not expelled the church. The greater excommunication consisted in an absolute and entire separation from the church, and the participation of all its privileges. When any person was thus excommunicated, notice was given by circular letters to the most eminent churches all over the world, that they might all confirm this act of discipline, by refusing to admit the delinquent to their communion. The consequences were very terrible. The person so excommunicated was avoided in all civil commerce and outward conversation. No one was to receive him into his house, nor eat at the same table with him; and when dead, he was denied the solemn rites of burial. The Jews expelled from their synagogue such as had committed any grievous crime. See John ix. 22, xii. 42, xvi. 2. And they pretend that it was in use from the beginning of the world, and that Adam excommunicated his son Cain, and his whole race. Others, as Zanchius, find the origin of it in the song of Deborah and Barak, Judg. v. 23. But the most probable opinion is, that it had its commencement in the proclamation of Ezra: That all the Jews should gather themselves to Jerusalem to divorce their strange wives; and that whosoever did not come should forfeit his substance, and be himself separated from the congregation. The former part of this sentence seems to have been a civil punishment, but the latter is properly an ecclesiastical excommunication. We read likewise, that Nehemiah, ch. xiii. 25, pronounced an anathema, or execration against those who had married strange women. Selden quotes a very remarkable passage of a Caraite, whose work is in manuscript, who affirms that excommunication was established after the captivity; and that it was introduced into the republic of the Jews under the government of foreign princes. From the time of the captivity we meet with frequent mention of excommunication.

The Romish pontifical takes notice of three kinds of excommunication: 1, The minor, incurred by those who have any correspondence with an excommunicated person. 2, The major, which falls upon those who disobey the commands of the holy see, or refuse to submit to certain points of discipline; in consequence of which they are excluded from the church militant and triumphant, and delivered over to the devil and his angels. 3, Anathema, which is properly that pronounced by the pope, against heretical princes and countries. In former ages, these papal fulmi-

nations were most terrible things; but at present they are formidable to none but a few petty estates of Italy.

Excommunication, in the Greek church, cuts off the offender from all communion with the 318 fathers of the first council of Nice, and with the saints; it consigns him over to the devil, and the traitor Judas; and condemns his body to remain after death as hard as a flint or a piece of steel, unless he humble himself, and make an atonement for his sins by a sincere repentance. The form abounds with dreadful imprecations; and the Greeks assert, that if a person die excommunicated, the devil enters into the lifeless corpse; and, therefore, in order to prevent it, the relations of the deceased cut the body in pieces, and boil them in wine. It is a custom for the patriarch of Jerusalem annually to excommunicate the pope and the church of Rome; on which occasion, together with a great deal of idle ceremony, he drives a nail into the ground with a hammer, as a mark of malediction.

The form of excommunication in the church of England anciently ran thus; "By the authority of God the Father Almighty, the Son, and the Holy Ghost, and of Mary, the blessed mother of God, we excommunicate, anathematize, and sequester from the holy mother church," &c. The causes of excommunication in England are, contempt of the bishop's court, heresy, neglect of public worship and the sacraments, incontinency, adultery, simony, &c. It is described to be twofold: the less is an ecclesiastical censure, excluding the party from the participation of the sacrament; the greater proceeds farther, and excludes him not only from this, but from the company of all Christians; but if the judge of any spiritual court excommunicate a man for a cause of which he hath not the legal cognizance, the party may have an action against him at common law, and he is also liable to be indicted at the suit of the king.

Excommunication in the church of Scotland, consists only in an exclusion of openly profane and immoral persons from baptism and the Lord's Supper; but is seldom publicly denounced; as, indeed, such persons generally exclude themselves from the latter ordinance at least: but it is attended with no civil incapacity whatever.

Among the Independents and Baptists, the persons who are, or should be excommunicated, are such as are quarrelsome and litigious, Gal. v. 12; such as desert their privileges, withdraw themselves from the ordinances of God, and forsake his people, Jude 19; such as are irregular and immoral in their lives, railers, drunkards, extortioners, fornicators and covetous, Eph. v. 5, 1 Cor. v. 11. The exclusion of a person from any Christian church does not affect his temporal estate and civil affairs; it does not subject him to fines or imprisonments; it interferes not with the business of a civil magistrate; it makes no change in the natural and civil relations between husbands and wives, parents and children, masters and servants; neither does it deprive a man of the liberty of attending public worship; it removes him, however, from the communion of the church, and the privileges dependent on it; this is done that he may be ashamed of his sin, and be brought to repentance, that the honour of Christ may be vindicated, and that stumbling-blocks may be removed out of the way of such as desire truly to follow Jesus.

EXISTENCE OF GOD. The methods usually taken to prove the existence of God are two; the first called *argumentum a priori*, which, beginning with the cause, descends to the effect: the other *argumentum a posteriori* which, from a consideration of the effect, ascends to the cause. The former of these hath been particularly insisted on by Dr. Samuel Clarke; but after all he has said, the possibility of any one's being convinced by it hath been questioned. The most general proofs are the following:—1, All nations, Heathens, Jews, Mahometans, and Christians, harmoniously consent that there is a God who created, preserves, and governs all things. To this it has been objected, that there have been in different times and countries, men who were atheists, and deniers of a God. But these have been so few, and by their opinions have shown that they rather denied the particular providence, than the existence of a God, that this can hardly be said to lessen the force of the argument now stated. And even if men were bold enough to assert it, it would be no absolute proof that they really believed what they said, since the assertion might proceed from a wish that there were no God, to whom they must be accountable for their sin, rather than a belief that there is none, Psa. xiv. 1. It has also been objected that whole nations have been found in Africa and America (to which may be added the inhabitants of New-Holland,) who have no notion of a Deity; but this is what has never been proved. (Yet the New-Hollanders have no word in their language for either heaven, hell, God, or religion.) On the contrary, upon accurate inspection, even the most stupid Hottentots, Saldanians, Greenlanders, and Kamtschatkans, and savage Americans, are found to have some idea of a God.

2. It is argued from the law and light of nature, or from the general impression of Deity on the mind of every man, i. e. an indistinct idea of a Being of infinite perfection, and a readiness to acquiesce in the truth of his existence, whenever they understand the terms in which it is expressed. Whence could this proceed, even in the minds of such whose affections and carnal interests dispose them to believe the contrary, if there were no impression naturally in their hearts? (All this is suppositious.) It has been observed by some writers, that there are no innate ideas in the minds of men, and particularly concerning God; but this is not so easily proved, since

an inspired apostle assures us, that even the Gentiles, destitute of the law of Moses, have the work of the law written in their hearts, Rom. ii. 15.

3, The works of creation plainly demonstrate the existence of a God. The innumerable alterations and manifest dependence, every where observable in the world, prove that the things which exist in it, neither are nor could be from eternity. It is self-evident that they never could make themselves out of nothing, or in any of their respective forms; and that chance, being nothing but the want of design, never did or could form, or put into order, any thing: far less such a marvellous and well connected system as our world is. Though we should absurdly fancy matter to be eternal, yet it could not change its own form, or produce life or reason. Moreover, when we consider the diversified and wonderful forms of creatures in the world, and how exactly those forms and stations correspond with their respective ends and uses; when we consider the marvellous and exact machinery, form, and motions of our own bodies; and especially when we consider the powers of our soul, its desires after an infinite good, and its close union with, and incomprehensible operations on our bodies, we are obliged to admit a Creator of infinite wisdom, power, and goodness.

4, It is argued from the support and government of the world. Who can consider the motions of the heavenly luminaries, exactly calculated for the advantage of our earth and its inhabitants; the exact balancing and regulating of the meteors, winds, rain, snow, hail, vapour, thunder, and the like; the regular and never-failing returns of summer and winter, seed-time and harvest, day and night; the astonishing and diversified formation of vegetables; the propagation of herbs, almost every where, that are most effectual to heal the distempers of animal bodies in the places where they are found; the almost infinite diversification of animals and vegetables, and their pertinents, that, notwithstanding an amazing similarity, not any two are exactly alike; but every form, member, or even feature or hair of animals, and every pile of grass, stalk of corn, herb, leaf, tree, berry, or other fruit, hath something peculiar to itself; the causing animals so sagaciously to prepare their lodgings, defend themselves, provide for their health, produce and protect, and procure food for their young; the direction of fishes and fowls to and in such marvellous and long peregrinations, at such seasons, and to such places, as best correspond with their own preservation and the benefit of mankind; the stationing of brute animals by sea or land, at less, or greater distances; as are most suited to the safety, subsistence, or comfort of mankind, and preventing the increase of prolific animals, and making the less fruitful ones, which are used, exceedingly to abound; the so diversifying the countenances, voices, and handwritings of men, as best secures and promotes their social advantages: the holding of so equal a balance between males and females, while the number of males, whose lives are peculiarly endangered in war, navigation, &c. are generally greatest; the prolonging of men's lives, when the world needed to be peopled, and now shortening them, when that necessity hath ceased to exist, and the almost universal provision of food, raiment, medicine, fuel, &c. answerable to the nature of particular places, cold or hot, moist or dry; the management of human affairs relative to societies, government, peace, war, trade, &c. in a manner different from and contrary to the carnal policy of those concerned; and especially the strangely similar but diversified erection, preservation, and government of the Jewish and Christian churches;—who, I say, can consider all these things, and not acknowledge the existence of a wise, merciful, and good God, who governs the world, and every thing in it?

5, It is proved from the miraculous events which have happened in the world; such as the general deluge; the confusion of tongues; the division of the Red Sea; raining manna from heaven, and bringing streams of water from flinty rocks; the stopping of the course of the sun, &c.

6, His existence no less clearly appears from the exact fulfilment of so many and so particularly circumstanced predictions, published long before the events took place. It is impossible that these predictions, which were so exactly fulfilled in their respective periods, and the fulfilment of which there are at present thousands of demonstrative and sensible documents in the world, could proceed from any but an all-seeing and infinitely wise God.

7, The existence of God farther appears from the fearful punishments which have been inflicted upon persons, and especially upon nations, when their immoralities became excessive, and that by very unexpected means and instruments; as in the drowning of the old world; destruction of Sodom and Gomorrah; plagues of Pharaoh and his servants; overthrow of Sennacherib and his army; miseries and ruin of the Canaanites, Jews, Syrians, Assyrians, Chaldeans, Persians, Egyptians, Greeks, Romans, Saracens, Tartars, and others.

8, Lastly, The existence of God may be argued from the terror and dread which wound the consciences of men, when guilty of crimes which other men do not know, or are not able to punish or restrain; as in the case of Caligula, Nero, and Domitian, the Roman emperors; and this, while they earnestly endeavoured to persuade themselves or others, that there was no God. Hence their being afraid of thunder, or to be left alone in the dark.

As to the modus of the Divine existence,

it would be presumption to attempt to explain it. That he exists, is clear, from the foregoing arguments; but the manner of that existence is not for us to know. Many good men have uttered great absurdities in endeavouring to explain it, and after all none of them have succeeded. The wisest of men never made the attempt. Moses began his writings by supposing the being of a God; he did not attempt to explain it. Although many of the inspired writers assert his existence, and, to discountenance idolatry, plead for his perfections, yet no one of them ever pretended to explain the manner of his existence. Our duty is clear. We are not required to understand *how* he exists, but to believe that he exists, and possesses all the perfections which shine forth in his wonderful works; or as the apostle expresses it, Heb. xi. 6, "That he is, and that he is the rewarder of those that diligently seek him;" and in consequence of so believing, that we indeed seek and serve him diligently, according to the revelation he hath made of his will, by Moses and the prophets, Christ and his apostles.

EXODUS, Ex'o-dus, *a going out*, or *a departure*. A canonical book of the Old Testament, so called, because the principal subject of it relates to the departure of the children of Israel out of Egypt. This is the second book of the Pentateuch, or five books of Moses; and comprehends the transactions of about 145 years, from the death of Joseph, A. M. 2369, to the building of the tabernacle, A. M. 2514. In this book the sacred penman describes the tyranny of Pharaoh, and the bondage of the Israelites in Egypt; the prodigious increase and multiplication of the oppressed Hebrews; the plagues inflicted on the Egyptian king and his people, for refusing to let them go; their departure out of Egypt, and miraculous passage through the Red Sea, or Arabian Gulf; the overthrow of Pharaoh and his numerous host; the miraculous preservation of the Israelites in the deserts of Arabia; the promulgation of the law from Mount Sinai; and the erecting of the tabernacle, by the special direction and appointment of God.

Some critics pretend, that there is an interruption of history in the Scripture, from the death of Joseph, with which Genesis concludes, to the birth of Moses, with which Exodus begins; and that the history of this interval was contained in old books, which are lost, and of which there remain only the titles, and some fragments in the Sacred Writings, such as the book of the wars of the Lord, the book of Jasher, and the like.

EXORCIST, Ex-or'cist, a word which comes from the Greek, signifying to *adjure*, or *conjure*, to use the name of God with a design to cast out devils from the bodies of persons which they possessed. When our Saviour sent out his disciples to preach the Gospel, he gave them power over unclean spirits, to cast them out, Matt. x. 1, and when the seventy returned, they informed our Lord of their success, Luke x. 17. By this gift they gained repute among the people, confirming them that they were sent of God. St. Paul cast out a devil in the name of Christ, Acts xvi. 18. This gift continued in the church after the death of the apostles, as some say, for about 200 years, and ceased by degrees. The Jewish exorcists mentioned Acts xix. 13, were such as usurped and counterfeited the gift, though they had it not; but what they did is thought to have been done only by witchcraft and a compact with the devil.

Exorcism makes a considerable part of the superstition of the church of Rome, the rituals of which forbid the exorcising any person without the bishop's leave. The ceremony is performed at the lower end of the church, towards the door. The exorcist first signs the possessed person with the sign of the cross, makes him kneel, and sprinkles him with holy water. Then follow the litanies, psalms, and prayer: after which the exorcist asks the devil his name, and adjures him by the mysteries of the Christian religion not to afflict the person any more; then laying his right hand on the head of the dæmoniac, he repeats the form of exorcism, which is this: I exorcise thee, unclean spirit, in the name of Jesus Christ: tremble, O Satan! thou enemy of the faith, thou foe of mankind, who hast brought death into the world; who hast deprived men of life, and hast rebelled against justice; thou seducer of mankind, thou root of all evil, thou source of avarice, discord, and envy.

EXPIATION, a religious act, by which satisfaction or atonement is made for the commission of some crime, the guilt done away, and the obligation to punishment cancelled. The several methods of expiation among the Jews were chiefly by sacrifice. They had several kinds of expiatory sacrifices for sins of ignorance, Lev. iv. and to purify themselves from certain legal pollutions; for instance, a woman after child-birth, Lev. xii. 6, 7; a leper after being cleansed, Lev. xiv. 4, 5; and a person who had touched any thing impure, were obliged to make expiation. See articles Purification, Sacrifice, Sin-offering, &c.

*Great day of* Expiation, an annual solemnity, kept on the tenth day of the month Tizri, which answers to our September. The Hebrews called it Chippur, that is, *expiation*, or *pardon*, because the sins of the whole people were then atoned for, Lev. xvi. 4, &c. On this occasion, the high priest laid aside his pectoral, and embroidered ephod, because it was a day of humiliation; and having dressed himself in plain linen, like the rest of the priests, he ordered first a bullock and a ram for his own sins, and those of the priests; then he received from the princes of the people, two goats for a sin-offering, and a ram for a burnt-offering, to be offered in the name of the whole nation. It was determined by lot which of the goats should be sacrificed, and

which set at liberty. After this he put some of the sacred fire of the altar of burnt-offerings into a censer, threw incense upon it, and entered with it, thus smoking, into the sanctuary. After he had perfumed the sanctuary with this incense, he came out, took some of the blood of the young bullock, which he had sacrificed, carried it into the sanctuary, and dipping his finger in it, he sprinkled it seven times between the ark and the veil, which separated the holy place from the most holy. Then he came out a second time, and beside the altar of burnt-offerings killed the goat upon which the lot was fallen to be sacrificed; and having with its blood sprinkled the sanctuary, as he did before with the blood of the bullock, he returned into the court of the tabernacle, and sprinkled both sides of it with the blood of the goat. After this he came to the altar of burnt-offerings, wetted the four horns of it with the blood of the goat and young bullock, and sprinkled it seven times with the same blood. This done, the goat which was to be set at liberty, being brought to the high priest, he laid his hands upon its head, confessed his sins, and the sins of the people, and then delivered it to a person appointed to take it away into some desert place, and to let it loose; or, as others say, to throw it down some precipice. See articles AZAZEL and SCAPE-GOAT.

The great day of expiation was a day of rest and strict fasting; they confessed their sins ten times, and repeated the name of God as often on this day; likewise they put an end to all differences, which had existed among them, and were reconciled to each other. Many Jews spent the night preceding in prayer and penitential exercises. It was customary for the high priest to separate himself from his wife seven nights before this solemnity. Upon the vigil, some of the elders attended the high priest, and their business was to prevent his eating too much, lest he should fall asleep. He was likewise to swear that he would not change the ancient rites in any particular. On the day itself the high priest washed himself five times, and changed his habit as often. When the ceremonies were finished, the high priest read the law, and gave the blessing to the people.

The modern Jews prepare themselves for the great day of expiation, by prayer and ablution. They carry wax candles to the synagogue. The most devout have two, one for the body, and the other for the soul. The women, at the same time, light up candles in their houses; from the brightness of which, and the consistency of the tallow or wax, they form presages. The whole day is spent in strict fasting, without exception of age or sex. At the conclusion of the solemnity, the high priest gives the blessing to the people, who return home, change their clothes, and sit down to a good meal.

Some Jews believe that Adam repented, and began his penance on the solemn day of expiation; that on the same day Abraham was circumcised, and Isaac bound, in order to be sacrificed; lastly, that on this day Moses descended from Mount Sinai, with the new tables of stone.

It is of this fast we are to understand Acts xxvii. 9, for tempests are very frequent in the month of September, in which this solemnity falls, and this was much about the time St. Paul made his voyage to Rome.

EYE, the organ of sight, too well known to need any definition. Eye, or eyes, in Scripture, are frequently ascribed to God, after the manner of men, Prov. xv. 3, meaning his infinite knowledge and providence. And as in men, the eye is the organ which shows compassion or anger, vengeance or pardon, gentleness or severity, in these senses also the eye is attributed to God, Psa. xxxiv. 15, 1 Kings viii. 29, Jer. xxiv. 6, Amos ix. 8, Ezek. v. 11. Eye is also put for the judgment, Deut. xvi. 19, Acts xxvi. 18, Gen. iii. 7. The eye is also put for expectation, 1 Kings i. 20, Psa. xxv. 15, cxxiii. 2.

EZBAI, EZ'BA-I, the name of one of king David's worthies, 1 Chron. xi. 37.

EZBON, EZ'BON, *hastening to understand.* A descendant of Benjamin, Gen. xlvi. 16.

EZECHIAS, EZ-E-CHI'AS, a Levite, mentioned 1 Esd. ix. 43.

EZEKIAS, EZ-E-KI'AS, mentioned Matt. i. 9.

EZEKIEL, E-ZE'KI-EL, *the strength of God.* The son of Buzi, a prophet of the house of Aaron, carried captive to Babylon by Nebuchadnezzar, with Jehoiachin, king of Judah, Ezek. i. 1, &c. He began to prophesy A. M. 3409, being the 5th year of his captivity, and, as is generally thought, the 30th of his age, and being the era by which he reckons in all his prophecies. One day, therefore, when Ezekiel was among the captives upon the river Chebar, he had a vision, wherein the Lord appeared to him upon a throne, or kind of chariot, borne by four cherubim, supported upon four sorts of wheels. Thence he heard the voice of the Lord, ordaining him to go and declare what would happen to his people, *ibid.* ii. There appeared to him, at the same time, a book rolled up, which he thought he had eat, after which he continued seven days by the river Chebar, among the captives, weeping without ceasing during the whole time. At this season, the Lord directed his word to him, and made him the watchman of his people; and again appearing to him in glory, commanded him to shut himself up in his house, and foretold to him that he should be seized upon, and bound with chains as a madman, which happened accordingly, *ibid.* iii. While he was thus confined in his apartment, God commanded him to delineate upon a brick, or piece of clay, the city of Jerusalem besieged, and surrounded with ramparts; to put a wall of iron between him and the city, to fix his eyes upon it, and to continue 390 days lying

upon his left side, to signify the iniquity of the house of Israel; and after this, to turn again and lie forty days upon his right side, to signify the iniquities of the house of Judah, ch. iv. By these 430 days was denoted the siege of Jerusalem by Nebuchadnezzar; its duration; and that of the captivity of the ten tribes, which was to last 390 years; and the captivity of Judah, which was to continue 40 years, beginning at the last time of Jerusalem's being taken in the reign of Zedekiah; or rather, in the 4th year after the siege, when Nebuchadnezzar carried away what remained there of the Jews, and transported them to Babylon, A. M. 3420, and ending at the death of Belshazzar, about A. M. 3466, according to Usher. After this, God commanded Ezekiel to take wheat, barley, beans, lentiles, millet, and fitches, and with these to make as many loaves as he was to continue days lying on one side, and to bake them with excrements issuing from a human body. Ezekiel expressing some reluctance to this last article, God permitted him to use cow-dung as a substitute. All of which was a figure of what was to happen in Jerusalem, when the Israelites were reduced, during the siege, to the necessity of eating unclean bread, and that too in small quantities, and in continual apprehension and uneasiness. After this, he was directed by God to cut off his hair, to divide it into three parts, to burn one, to cut another to pieces with the sword, and scatter the rest to the wind, to show that the inhabitants of Jerusalem should partly be consumed by famine and pestilence; that another part of them should be put to the sword, and the third be dispersed into different parts of the world, *ibid.* ch. v. The year following, Ezekiel was transported in the spirit to Jerusalem, and God showed him the abominations and idolatries committed by the Jews there, which were to draw down upon them the most terrible effects of Divine vengeance, ch. viii. While he was yet in the temple, God commanded five men, or (as some translate the expression,) angels, who carried each an instrument of death, to kill all those in Jerusalem, who were not distinguished by the signature of life; and at the same time enjoined an angel, who was with the other five, to go into the midst of the city, and set a mark upon all those who sighed and were afflicted at the disorders of Jerusalem. All this was executed, and vengeance began at the temple of the Lord, which was soon filled with blood and slaughter, ch. ix. The Lord having again appeared in his glory, commanded the same angel, who had impressed the character of life on those who were to be saved, to take coals of fire from between the cherubim, which bore the throne of the Lord, and scatter them over the city; this was an indication of the fire of war, and of Divine vengeance which was shortly to fall upon it, ch. x. About A. M. 3411, the Lord said to Ezekiel, prepare thyself like one who quits his country, to go to some other place; thou shalt remove thy goods before thy people in open day, and shalt pass from one place to another in their sight, to see if they will consider it. Dig through the wall of thine house, and in the twilight go out through the breach which thou shalt have made, carrying thy stuff upon thy shoulders, and having covered thy face with a vail, that so this spectacle may engage their attention, thou shalt tell them, that what thou now doest is a sign of what shall be executed when the enemy shall take Jerusalem, ch. xii.

The very day whereon Jerusalem was taken, Ezekiel, who was in Mesopotamia, above 200 leagues from Jerusalem, declared this event to the Jews who were with him in captivity: he represented to them the future ruin of its inhabitants, under the figure of a caldron full of flesh and bones set upon the fire till the flesh and bones were consumed, and the very copper of the caldron melted and consumed, ch. xxiv. At the same time, the prophet's wife dying, God forbid him to weep and mourn for her. The people asking the prophet what was meant by all these figurative actions, he answered them, that God was going to deprive them of all that was most dear to them, their temple, city, country, relations, and friends: and that they should not have even the sad consolation of mourning for them. The 26th, 27th, and 28th chapters of this prophecy, contain the threatenings of God's judgments against Tyre, for insulting over the calamitous condition of Judah and Jerusalem. To these we may add his prophecy against Pharaoh Hophra, king of Egypt, contained in the 32d chapter. After these melancholy visions, God showed him more comfortable objects, such as the return from the captivity, the rebuilding both of the temple and city, the restitution both of the kingdoms and cities of Judah and Israel, their victories over their enemies, and the re-establishment of their state in a more flourishing condition than it had been in before. All which is comprised in the 36th, 37th, 38th, and following chapters, to the end of the book. These are the principal prophecies of Ezekiel; but besides them, he foretold many other events, more particularly the destruction of the temple, the fatal catastrophe of those who revolted from Babylon to Egypt, the plagues which were to fall upon the enemies of the Jews, as the Edomites, Moabites, Ammonites, Egyptians, Assyrians, and Babylonians. He foretels the coming of the Messiah, and the flourishing state of his kingdom. Ezekiel continued prophesying twenty years, that is, from A. M. 3409 to 3430. He was cotemporary with Jeremiah, who prophesied at the same time in Judea; and it is the opinion of St. Jerom, that the prophecies of Ezekiel, beyond the Euphrates, were sent to Jeremiah; and reciprocally those of Jeremiah to Ezekiel, into Mesopotamia, in order to comfort and encourage the captive Jews in their exile.

The greater part of his prophecy is easy, plain, and intelligible, referring chiefly to the manners and corruption of that degenerate age. Of all the prophets, Ezekiel abounds most with enigmatical visions. His style, in the opinion of St. Jerom, is neither eloquent nor mean, but holds the middle rank. He abounds with fine sentences, rich comparisons, and shows a great deal of learning in profane matters. The beginning and end of his book, by reason of the abstruse mysteries contained in them, was forbidden to be read by the Jews before they were 30 years of age. It is said that Ezekiel was put to death by the prince of his people, for exhorting him to leave his idolatry. He has been accused of teaching several things contrary to the law of Moses; for example, relating to the manner of sacrifices, and saying, ch. xviii. 20, that God would not transmit the punishment of the father's sin, upon the children; whereas Moses declares, Exod. xx. 5, that it descends to the third and fourth generation.

EZEL, E'zel, the name of a stone mentioned in the agreement between Jonathan and David, 1 Sam. xx. 19.

EZEM, E'zem, a place in Palestine, Josh. xv. 29.

EZER, E'zer, a son of Ephraim, 1 Chron. vii. 21.

EZERIAS, Ez-e-ri'as, the grandfather of Esdras, 1 Esd. viii. 1.

EZIAS, E-zi'as, an ancestor of Esdras, 1 Esd. viii. 2.

EZION-GABER, E'zi-on-Ga'ber, a city of Idumea, upon the coast of the Red Sea, and upon a gulf of this sea, named the Gulf of Elan. After the Israelites had been some time at Ebronah, they came to Ezion-Gaber, from whence they went into the wilderness of Zin, where the city of Kadesh was situated, Num. xxxiii. 35. At the port of Ezion-Gaber, Solomon equipped his fleet for the voyage to Ophir, 1 Kings ix. 26. Near the mouth of this harbour, there was a ridge of rocks, upon which the fleet was lost that had been fitted out for Ophir, by Jehosaphat, in conjunction with Ahaziah, king of Israel. From these rocks the place took its name, Ezion-Gaber signifying the back-bone of a man, which these rocks resembled.

EZNITE, Ez'nite, the name of a Jewish family, 2 Sam. xxiii. 8.

EZRA, Ez'ra, the son of Seraiah, Ezra vii. 1, who is thought to have been the high priest that was slain by Nebuchadnezzar, when he burnt the temple and city of Jerusalem, 2 Kings xxv. 13—21. But Calmet thinks it much more probable that Ezra was only his grandson, or rather his great-grandson. It is believed that the first time of Ezra's going from Babylon to Jerusalem, was with Zerubbabel, in the beginning of the reign of Cyrus at Babylon, about A. M. 3468, though Dr. Prideaux is of opinion it may be inferred from the beginning of the 8th chapter, that Ezra did not come to Jerusalem till the reign of Artaxerxes. Ezra wrote the history of his return, and what followed upon it; and, as he was well skilled in the law, and zealous for God's service, he had, no doubt, a great share in all that was transacted at that time.

The enemies of the Jews having found means to render them suspected at the court of Persia, an order came from thence, forbidding them to proceed further in the building of the temple, which work they had reassumed after the death of Cambyses, *ibid.* iv. 7, 17; but this order was revoked in the beginning of the reign of Darius, the son of Hystaspes, and the temple was rebuilt and dedicated about the year 3489. In the 7th year of the reign of Artaxerxes Longimanus, in 3537, Ezra was pitched upon by that prince, to be head or captain of those who returned from the captivity; and had a full commission given him, to settle the church and state of the Jews, according to the laws and institutions of Moses. Ezra, having received these powers, called a general assembly of the Jews, and set forward to Jerusalem. When he came as far as the banks of the river Ahava, he sent to invite some priests and ministers of the temple, who were at Casiphia, to return with them to Palestine; and 258 persons were brought to him, *ibid.* ch. viii. Having proclaimed a fast, in order to invoke God to grant them a happy journey, he remitted into the hands of the principal persons in his company, an account of the gold and silver vessels which the king had restored for the use of the temple; after which, to the number of 1775 men, they proceeded on their journey; and in about four months they all arrived happily in Judea. Ezra had not been long in his government, before he found that many of the people had taken wives of other nations, contrary to the law of God; and that several of the priests and Levites, as well as other chief men of Judah and Benjamin, had transgressed in this particular; and, therefore, having rent his clothes, tore his hair and beard, and taken his seat in the temple he continued in silence till the evening sacrifice. Then, having deprecated God's wrath for such apostasy, he caused a proclamation to be made for all the people of the Lord that had returned from the captivity, to meet together at Jerusalem, under the penalty of excommunication and confiscation of their goods; and when they met, he endeavoured to make them sensible of their sin, and engaged them in a covenant and promise before God, to depart from it, by putting away their strange wives, and the children that were born of them, ch. ix. that the seed of Israel might not be polluted by such an undue commixture. And, accordingly, commissioners were appointed to inspect this affair, who, in three months' time, made a proper inquiry, and a thorough reformation of this misconduct, ch. x.

Ezra had the principal authority in Jerusa-

lem, till the arrival of Nehemiah, who was sent into Judea by Artaxerxes with the power and character of governor. In the second year of Nehemiah's government, after the walls of Jerusalem were built, the people being assembled at the temple to celebrate the feast of the tabernacles, Ezra was desired to read the law. He, therefore, read it from morning to noon, accompanied by some Levites, who stood by him, and kept the people silent, ch. viii. The next day they came to Ezra, desiring to know from him how they were to celebrate the feast of the tabernacles. This he explained to them, and continued for eight days reading the law to them in the temple. All this was followed with a solemn renewal of their covenant with the Lord.

This is all that we know with any certainty relating to the life of Ezra. Josephus says that he was buried at Jerusalem, but the Jews believe that he died in Persia, after a second journey which he made to Artaxerxes. His tomb is shown there in the city of Zamuza. He is said to have lived near 120 years.

This illustrious Jew was the restorer and publisher of the Holy Scriptures, after the return of the Jews from the Babylonish captivity. In order to which he got together as many copies of the Sacred Writings as he could, and, out of them all, brought forth a correct edition; in the performance of which, Dr. Prideaux observes he took care of the following particulars:

1, He corrected all the errors that had crept into those copies, by the negligence or mistakes of transcribers. 2, He collected all the books of which the Holy Scriptures consisted, and disposed them in their proper order, and settled the canon of scripture for his time. 3, He added, in several places, what appeared necessary for the illustrating, connecting, or completing of them, of which sort we may reckon the last chapter of Deuteronomy, which gives us an account of the death and burial of Moses, and which, therefore, could not be written by Moses himself. 4, He changed the old names of several places, that were grown obsolete, and put instead of them the new names by which they were at that time called. Lastly, he wrote out the whole in the Chaldee character; that language having grown wholly into use among the people after the Babylonish captivity. Whether Ezra, in this review of the Scriptures added the vowel points, which are now in the Hebrew Bibles, being a point much controverted by the learned, the discussion of it does not properly belong to this place. See LETTERS.

The book of Ezra, and that of Nehemiah, were formerly reckoned by the Hebrews to be but one; accordingly, in the Latin Bibles, they are both inscribed with the name of Ezra, though they originally belonged to distinct authors. There is no doubt that Ezra was the author of the first of them, though some ascribe the six first chapters to a more ancient author, because it appears from chapter v. 4, that the writer of them was at Jerusalem in the time of Darius Hystaspes; whereas Ezra did not come thither till the reign of Artaxerxes, as appears by the beginning of the 7th chapter; but this difficulty is thought to be removed by supposing that when the historian says, *ibid.* v. 7, "Then said WE unto them after this manner," he speaks not in his own person, but in the name of the Jews.

The book of Ezra was written in the latter end of the author's life; and comprehends the transactions of about eighty, or, as some say, a hundred years. It includes the history of the Jews, from the time of Cyrus's edict for their return to the twentieth year of Artaxerxes Longimanus. In this book are recorded the number of those Jews who returned from the captivity; the proclamation of Cyrus for the rebuilding of the temple; the laying of the foundations thereof, &c. as already related. Part of this book was written in the Chaldee language, viz. from the 8th verse of the 4th chapter; all the rest was written in Hebrew. The authority of the fourth book attributed to Ezra, being the second book of Esdras, induced several of the fathers to be of the opinion that Ezra dictated over again all the Holy Scriptures which this book declares to have been lost during the captivity of Babylon. But the first as well as the second book of Esdras, are thought by most Christians as well as Jews, to be apocryphal, and of no authority. See article ESDRAS.

Lastly, the opinion that Malachi and Ezra were the same person is maintained, not only by St. Jerom and the rabbins, but by some modern commentators. Calmet, in his preface to this prophet, has brought some reasons to support this conjecture. It is certain that Malachi, or Malachia, is not so much a proper as a common name, which signifies *my angel*, or *messenger*, that is, the *angel*, or *messenger* of the Lord, and that in Ezra's time, the prophets were frequently called Malachies, or *angels of the Lord*. See Hag. i. 13, and Mal. iii. 1. The fathers have often cited Malachi under the name of angel, or one sent of God. See article MALACHI.

The Jews have an extraordinary esteem for Ezra, and say that if the law had not been given by Moses, Ezra deserves to have been the legislator of the Hebrews.

EZRAHITE, Ez'RA-HITE, mentioned 1 Kings iv. 31.

EZRI, Ez'RI, an overseer of tillage in Judea, appointed by Solomon, 1 Chron. xxvii. 26.

EZROM, Ez'ROM, or ESROM, or HEZRON, the son of Phares, and father of Aram, Ruth iv. 18, Matt. i. 3.

# F.

FABLE, an idle story. The heathens, and the modern Jews, to which may be added Mahometans and Papists give heed to a vast number of these. The Christian is prohibited their use, 1 Tim. iv. 1, i. 4, 2 Pet. i. 16.

FACE, the countenance or visage, a part of the body too well known to need any description here.

The face of man is taken for the man himself, Gen. xlviii. 11, Gal. ii. 11. To fall on the face was a posture of adoration, Josh. vii. 6. To spit in the face was, and still is, a sign of marked contempt, Deut. xxv. 9. Face is likewise referred to God, and sometimes denotes his anger, Psa. xxxiv. 16; at other times his love, Psa. xxxi. 16, lxxx. 7. It is also taken for his omniscience, 1 Sam. xxvi. 20. In Exod. xxxiii. 18, &c. Moses desired God to show him his glory; God replied, I will make all my goodness pass before thee; but adds, but my face thou canst not see, for there shall no man see it and live. It was an opinion very prevalent in the world, that no man could support the sight of God without expiring. See Gen. xvi. 13, xxxii. 30, Exod. xxiv. 11, Judg. vi. 22, 23, and xiii. 22. Nevertheless it is said, Num. xii. 8, With Moses will I speak mouth to mouth, even apparently and not in dark speeches; and xiv. 14, "The Canaanites have heard that thou art among thy people, and that thou art seen face to face." And Deut. v. 4, it is said that God "talked with the Israelites face to face out of the midst of the fire." But in all these places, *face to face* is to be understood simply, as if he had said, that God manifested himself to the Israelites, that he made them hear his voice in a manner as distinct, as if they had seen him face to face.

The apostle, speaking of the difference between our knowledge of God here and in heaven says, *Now we see through a glass darkly; but then face to face*, 1 Cor. xiii. 12, by which he shows the vast difference between our seeing or knowing God and divine things by faith, and by direct vision.

FAITH: this word often means a dependence on the word of another. Thus trust is called faith, and a person is said to keep his faith inviolate, when he performs the promise that another relied upon. Faith, in propriety of expression, is an assent to, or confidence in the declaration of the speaker. Accordingly, Divine faith is a firm assent of the mind to the testimony of God, given in the Scriptures, or in that revelation which he hath made of his mind and will. Faith, by divines, is generally distinguished into four kinds, namely, historical, temporary, the faith of miracles, and justifying or saving faith.

1. *Historical faith* is a speculative knowledge of or a bare assent to the truths revealed in Scripture. Of this kind of faith the apostle speaks, James ii. 17, 24. No mere profession of faith, or bare assent to the truth, unproductive of holy tempers, words, and works, can be of any avail to us. Devils themselves possess this kind of faith, and yet remain unholy and unhappy. Matt. viii. 29.

2. *Temporary faith*, spoken of Luke viii. 13, and Matt. xiii. 20, 21. This, together with the speculative knowledge of, and assent to, revealed truths, includes in it likewise an approbation of, and joy in receiving and hearing these truths: but this joy, arising from some carnal consideration, soon vanishes, and is lost. Those who content themselves with this faith, are said to have *no root in themselves*, because they do not seek and experience a deep work of grace in their souls, real conviction of their sinfulness and guilt, and a thorough conversion of their souls to God, or a real change of their minds and hearts. Of consequence they are destitute of genuine holiness, and of all true love to it or to God, whose gift it is, and of all those devout affections, and gracious dispositions which flow therefrom. Christ is not in them the hope of glory, does not dwell in their hearts by faith, and therefore, not having the Son, they have not life; real spiritual life, or a title to eternal life.

3. *The faith of miracles* is a firm persuasion in the mind of, or a confidence in, some particular promise concerning a miraculous work to be wrought, which if we are instrumental in working, the faith by means of which it is performed is called *active miraculous faith*, spoken of by our Lord, Matt. xvii. 20, and by the apostle, 1 Cor. xiii. 2. But if the work be wrought, not *by*, but *upon* us, our faith is termed *passive miraculous faith*. Thus the lame man at Lystra had a firm persuasion that Paul and Barnabas were able, if not of themselves, yet through the power of the God they worshipped, to heal him, Acts xiv. 9.

4. *Justifying and regenerating faith* is a saving grace wrought in the soul by the Spirit of God, whereby we receive Christ as he is offered in the Gospel, to be our Prophet, Priest, and King, our *wisdom, righteousness, sanctification*, and *redemption*, and rely on him, and on his obedience unto death, for justification before God, and those influences of the Holy Spirit necessary to enable us to glorify him here, and to prepare us to dwell with him hereafter. The apostle calls this faith, ελπιζομενων υποστασις, *the subsistence*, or *confidence, of things hoped for*, implying a confidence of receiving them, and an anticipation, or present subsistence of them in our minds; and *the evidence of things not seen*, Heb. xi. 1. It assures us of the reality and worth of spiritual, invisible, and eternal things, and produces an assured satisfaction of soul that God will infallibly perform and be-

stow what he has promised; by which the believer is as confident of receiving the blessings promised, as if they were before his eyes, and in his actual possession. In general, it must be observed, the object of faith is the word of God: and especially the doctrines and promises that respect the salvation of mankind, through Christ, which reason cannot discover by its own light, or perfectly understand when revealed. The firm foundation of faith is the essential supreme perfections of God, his unerring knowledge, immutable truth, infinite goodness, and almighty power. Faith has a prevailing influence upon the will; it draws the affections, and renders the whole man obsequious to the Gospel. By this faith we are said to be justified, Rom. v. 1; but we are not justified by it formally, as if it were the meritorious cause of our justification before God, but instrumentally and relatively, as it apprehends and applies to us the blood and righteousness of Christ, which is the grand object of faith, and which only cleanseth us from the guilt of sin, and renders us acceptable to God. It is called the faith through which we are saved, Eph. ii. 8; because it is by means of faith, as the condition on our part, that we come to be partakers of the blessings of the new covenant. It is a faith which worketh by love, Gal. v. 6; for it is not an idle, inactive, and unoperative grace, but manifests itself by producing in us love to God, and to our neighbour. It purifies the heart, Acts xv. 9, and is called the faith of God's elect, Tit. i. 1, or true people, because they only possess this grace.

Faith, in Scripture, sometimes is taken for the truth and faithfulness of God, Rom. iii. 3; and it is also taken for the lawfulness of things indifferent, Rom. xiv. 22, 23; and it is likewise put for the doctrine of the Gospel, which is the object of faith, Acts xxiv. 24, Phil. i. 27, Jude 3; for the belief and profession of the Gospel, Rom. i. 8; and for fidelity in performing of promises.

As to the properties or adjuncts of faith, we may observe, 1. That it is the first and principal grace; it stands first in order, and takes the precedence of other graces, Mark xvi. 16, Heb. xi. 6. 2. It is every way precious and valuable, 1 Pet. ii. 1. 3. It is called in Scripture, one faith; for though there are several sorts of faith, there is but one special or saving faith, Eph. iv. 5. 4. It is denominated common faith, being common to all the regenerate, Tit. i. 4. 5. It is true, real and unfeigned, Acts viii. 37, Rom. x. 10. 6. It is progressive, Luke xvii. 5. 2 Thess. i. 3. The evidences of faith are, 1. Love to Christ, 1 Pet. i. 8, Gal. v. 6. 2. Confidence, Eph. iii. 12. 3. Joy, Rom. v. 11, Phil. i. 25. 4. Prayer, Heb. iv. 16. 5. Attention to his ordinances, and profit by them, Heb. iv. 2. 6. Zeal in the promotion of God's glory, 1 Cor. xv. 58, Gal. vi. 9. 7. Holiness of heart and life, 1 John ii. 3, Acts xv. 9, James ii. 18, 20, 22.

FALL OF MAN, the loss of those perfections, and of that happiness, which his Maker bestowed on him at his creation, through transgression of a positive command given for the trial of his obedience, and as a token of his holding every thing of God, as lord paramount of the creation. The positive law enjoined him was, that he should not eat of the fruit of one particular tree. This law he broke by eating of it, which the woman did first, and then the man: and thus the condition of the covenant being broken, the covenant itself was broken. The woman was enticed by Satan actuating a serpent, or assuming the form of one, as appears from its reasoning with the woman, and thereby persuading her into the transgression of the law; which a mere brute beast was incapable of doing. Hence this tempter is called a murderer, and a liar, from the beginning, John viii. 44, and the old serpent, Rev. xii. 9, xx. 2. Moses relates this history according to what appeared externally to the senses; both therefore are to be conjoined, the serpent as the instrument, and the devil as the primary cause. Man suffered himself to be seduced by perverse and confused notions of good and evil,—prompted by a desire of a greater degree of perfection, and influenced by his sensual appetite, in contradiction to his reason, Gen. iii. 6. In consequence of which inexcusable conduct, the Holy Spirit of God, the grand source of man's wisdom, piety and virtue, of his knowledge, holiness and happiness, and his whole perfection, even before his fall, being grieved, was withdrawn: and thus was man divested of all those graces which were the fruits of the Spirit, and constituted the moral image of God in his soul. Thus, therefore, he lost both his inclination and ability to love and serve God, and live to his glory. All his faculties and powers were also hereby greatly weakened, impaired and vitiated, and he became earthly, sensual, and devilish—enslaved to, and dead in, trespasses and sins. And this ruin, depravity and misery, Adam entailed on all his posterity: for who could bring a clean thing out of an unclean? Surely none but God, whose holiness and justice prohibited his doing it, unless they were redeemed, and their guilt expiated, by one greater than he through whom they fell. On this universal depravity of mankind, and consequent liability to punishment, therefore, is founded the necessity of a Redeemer, whose merits and mediation might atone for those sins which are common, in a greater or less degree, to every descendant of Adam. All those expressions in the New Testament, which assert that every one, before he can enter into the kingdom of God, viz. the kingdom of the Messiah, on earth or in heaven, must be *born again*, must be made *a new creature*, must put on the *new man*, imply the corruption of his present nature; and plainly prove, that a great change must have taken place since *God created man in his own image*,

*and saw every thing that he had made, and behold it was very good.*

In the fall of man we may observe, 1. The greatest infidelity: 2. Prodigious pride: 3. Horrid ingratitude: 4. Visible contempt of God's majesty and justice: 5. Unaccountable folly: 6. A cruelty to himself, and to all his posterity. Infidels, however, have treated the account of the fall, and its effects, with contempt, and considered the whole as absurd; but their objections to the *manner* have been already answered by a variety of authors; and as to the *effects*, one would hardly think any body could deny them. *For that man is a fallen creature*, is evident, if we consider his misery as an inhabitant of the natural world; the disorders of the globe he inhabits, and the dreadful scourges with which it is visited; the deplorable and shocking circumstances of our birth; the painful and dangerous travail of women; our natural uncleanness, helplessness, ignorance, and nakedness; the gross darkness in which we are naturally involved, both with respect to God and a future state; the general rebellion of the brute creation against us: the various poisons that lurk in the animal, vegetable, and mineral world, ready to destroy us; the heavy curse of toil and sweat which we are compelled to bear; the innumerable calamities of life, and the pangs of death. Again, it is evident, if we consider him as a citizen of the moral world; his commission of sin; his omission of duty; the triumph of sensual appetites over his intellectual faculties; the corruption of the powers that constitute a good head,—the understanding, imagination, memory, and reason; the depravity of the powers which form a good heart,—the will, conscience, and affections; his manifest alienation from God; his amazing disregard even of his nearest relatives; his unaccountable unconcern about himself; his detestable tempers; the general out-breaking of human corruption in all individuals; the universal overflowing of it in all nations. Some striking proofs of this depravity may be seen in the general propensity of mankind to vain, irrational, or cruel diversions; in the universality of the most ridiculous, impious, inhuman, and diabolical sins; in the aggravating circumstances attending the display of this corruption; in the many ineffectual endeavours to stem the torrent of it; in the obstinate resistance it makes to Divine grace in the unconverted; the amazing struggles of good men with it; the testimony of the heathens concerning it; and the preposterous conceit which the unconverted have of their own goodness. See *Fletcher's Appeal to Matter of Fact; and Wesley's Answer to Dr. Taylor.*

FAMINE: the Scriptures speak of several famines which happened in Palestine and in the neighbouring countries; as that in the time of Abraham; and again in the time of Isaac, Gen. xii. 10, xxvi. 1. But the most remarkable of which we have any account, is that of seven years, which took place in Egypt while Joseph abode there, Gen. xli. 27, and extended to all the adjacent countries.

Famine was often the effect of God's anger: see 2 Sam. xxiv. 12, 13, 2 Kings viii. 1, 2.

FASTS, FASTING, or *days of fasting*, are days of religious abstinence. Such solemnities have been observed in all ages and nations, especially in times of mourning and affliction. We meet with no example of fasting, properly so called, before Moses, who yet enjoins no other than the solemn day of expiation, which was generally and strictly observed.

Since the time of Moses, examples of fasting have been very common among the Jews, Josh. vii. 6, Judg. xx. 26, 1 Sam. vii. 6, 2 Sam. xii. 16. Moses appears to have fasted twice forty days on Mount Horeb: see Exod. xxiv. 18, xxxiv. 28. Elijah also once passed as many days without eating any thing, 1 Kings xix. 8. And our Saviour fasted in the wilderness forty days and nights, Matt. iv. 2. These fasts were miraculous, and out of the common rules of nature. The heathens themselves sometimes fasted, Jonah iii. 6—8. The Jews, in the time of public calamity, made even the children on the breast to fast, Joel ii. 16.

Besides the solemn fast of expiation, the Jews appointed certain days of fasting and humiliation, called *the fasts of the congregation*. The calamities for which they were enjoined were a siege, the sword, pestilence, locusts, the caterpillar, diseases, famine, and the like. They were observed upon the second and fifth days of the week; they began an hour before sunset, and continued till the midnight of the following day. Upon these days they wore sackcloth next the skin; their clothes were rent, and they wore no shoes; they sprinkled ashes upon their heads, and neither washed their hands, nor anointed their bodies with oil, as usual. The temples and synagogues were thronged with votaries; their prayers were long, and mournful; their conversation was grave, and full of the business of the day; their countenances dejected; with all the external signs of the most serious devotion and repentance.

It does not appear by our Saviour's own practice, or by any command that he gave to his disciples, that he instituted any particular fast, or enjoined any to be kept out of pure devotion: yet the importance of fasting seems to be confirmed by his discourse on the mount, though not as a stated, yet as an occasional duty of Christians; in order to, and as an indication of, their humbling their souls for their sins, or under the afflicting hand of God. I refer to Matt. vi. 16, where our Saviour requires that the duty be performed in sincerity, and not in hypocrisy; for the glory of God, not for ostentation, and to appear as devout unto men.

Religious fasting consists, 1. In abstinence from every animal indulgence, and from food, as far as health and circumstances will admit. 2. In the humble confession of our sins to God, with contrition or sorrow for them. 3. An earnest deprecation of God's displeasure, and fervent prayer to him to avert his judgments, and confer such spiritual and temporal blessings upon us and others as he knows to be needful for us, or would be useful to us. How far, and how long, a person should abstain from food, depends on circumstances. The great end to be kept in view is, humiliation for, and abstinence from, sin. If abstaining from food divert our minds through an appetite that makes us uneasy, then we had better eat sparingly, as Daniel did in his greatest fast, Dan. x. 2, 3. They, however, who in times of public distress, when the judgments of God are in the earth, and when his providence seems evidently to call for humiliation, will not relinquish any of their usual enjoyments, nor deny themselves in the least, cannot be justified: since good men in all ages, more or less, have humbled themselves on such occasions; and reason, as well as Scripture, evidently proves it to be our duty, Matt. ix. 15, 1 Cor. vii. 5.

FAT: God forbade the Hebrews to eat the fat of beasts, Lev. iii. 17. Some interpreters take these words in all the rigour of the letter, and suppose the use of fat, as well as of blood, to be entirely forbidden to the Jews. Josephus says, that Moses forbids only the fat of oxen, goats, sheep, and of their species, which agrees with the law in Lev. vii. 23. But others maintain, that the law which seems to forbid generally the use of it, is to be restrained to fat separated from the flesh, such as that which covers the kidneys and intestines; and this only in case of its being actually offered in sacrifice, which seems to be confirmed by Lev. iii. 14—16. The word *fat*, in the Hebrew style, signifies not only that of beasts, but every thing likewise which resembles it in other things, as in Psa. cxlvii. 14. "He filleth thee with the finest of the wheat," is in Hebrew, with the *fat of the wheat;* and also lxxxi. 16. In Psa. xvii. 10, the Psalmist upbraids the wicked with being enclosed in their fat; with having shut up their bowels against him; with being in no sort affected with compassion at the sight of his extreme grief. *Fat* often denotes abundance of all good things, Jer. xxxi. 14, Psa. lxiii. 5, Gen. xxvii. 28.

FATHER: this word, besides the common acceptation of it for an immediate father, is likewise taken in the Scripture style for grandfather, great grand-father, or the very author and first father of a family, how remote soever he may have been from those who speak, or are spoken of. For example, the Jews in our Saviour's time, and their descendants of this present generation, call themselves children of Abraham, Isaac and Jacob; and Nebuchadnezzar is termed the father of Belshazzar, though the latter was but his grandson. By *father* is likewise understood the institutor, or the master of those who are of a certain profession, Gen. iv. 20—22. The famous founder of Tyre is called the father of the king of Tyre, 2 Chron. ii. 13. The principal, the eldest of the prophets, were considered as the masters and fathers of the rest, who were their disciples: for this reason, the young prophets are called the sons of the prophets; and these style the eldest fathers, 2 Kings ii. 12.

*Father* is a term of respect, which inferiors often give to their superiors, and servants to their masters, 2 Kings v. 13. The king of Israel, in like manner, called the prophet Elisha his father, 2 Kings vi. 21, xiii. 14.

A man is said to be a *father* to the poor and orphans, when he takes care to supply their necessities, is afflicted with their miseries, and provides for their wants, Job xxix. 16. A man who is instrumental in the conversion of another, is called his spiritual father, 1 Cor. iv. 15.

The devil is called the father of the carnal and wicked, John viii. 44. He inspires his followers with his spirit and sentiments; he keeps the school of fraud and deceit; his only business is to tempt and insnare mankind.

God is called the *Father of spirits*, Heb. xii. 9. Our fathers are the fathers of our bodies only; but God is the father of our spirits; he not only created them, but he justifies them likewise—glorifies, and makes them happy. Our Saviour, Matt. xxiii. 9, forbids his disciples to call any man their father upon earth; the meaning of which prohibition seems to be, That they should consider no man as the father of their religion; that is, the founder, author, or director of it; that they should look up to no man with the reverence wherewith a child should regard a father, or so as to yield absolute subjection to his will and pleasure, or be absolutely swayed and governed thereby: or have that implicit faith in any mere man, which young children are apt to have in their parents, and which the Jews placed in their teachers and rabbies, whom they also honoured with the title of *fathers*.

FATHERS is also a term applied to ancient authors who have preserved in their writings traditions of the church. Thus St. Chrysostom, St. Basil, &c. are called Greek fathers, and St. Augustine and St. Ambrose, Latin fathers. No author who wrote later than the twelfth century is dignified with the title of *father*.

FEAR is a passion implanted in us by nature, that causes a man to flee from danger, either real or imaginary. The fear of God is either filial or servile. The filial fear of God is a holy affection, or gracious habit, wrought in the soul by the Divine Spirit, Jer. xxxii. 40, whereby it is inclined and enabled to obey all God's commands even the most difficult, Gen. xxii. 12, Eccl. xii.

13, and to hate and avoid evil, Neh. v. 15, Prov. viii. 13. Slavish fear is the consequence of guilt; it is a judicial impression from the sad thoughts of the provoked majesty of heaven; it is an alarm within that disturbs the rest of a sinner. Thus Felix feared, Acts xxiv. 25. Though this fear be in wicked men, yet, through the mercy and grace of God, it often proves preparative to faith, Acts ii. 37, xvi. 30. Fear is also put for the whole of Divine worship, Psa. xxxiv. 11, xix. 9. The law is so called, because it is the object, the cause, and the rule of the grace of holy fear.

FEASTS: God, out of his great wisdom, appointed several festivals among the Jews for many reasons. 1. To perpetuate the memory of those great events and wonders which he had wrought in favour of his people: for example, the sabbath brought to remembrance the creation of the world; the passover, the departure of the Jews out of Egypt; the pentecost, the law given on Sinai, &c. 2. To keep them firm to their religion, with the view of ceremonies, and the majesty of Divine service. 3. To procure them certain pleasures, and allowable times of rest: for their festivals were accompanied with rejoicings, with feasts of charity, and with innocent diversions. 4. To give them instruction: for in their religious assemblies, the law of God was read and explained. 5. To renew the acquaintance, correspondence, and friendship of their tribes and families with one another, by coming from the several towns in the country, and meeting three times in a year in the holy city.

The Hebrews had a great number of feasts. The first, and most ancient of all, was the sabbath, or seventh day of the week, instituted to preserve the memory of the world's creation, Gen. ii. 3. Some of the ancient fathers, and some rabbins, were of opinion that the sabbath had been observed among the righteous from the beginning of the world. But the most universal opinion is, that people did not regularly cease from work upon that day, till after the command which God gave the Israelites to that purpose, (for this opinion, however, there is no foundation,) some time after their coming out of Egypt, when they were encamped at Marah. See article SABBATH.

*The* SABBATICAL YEAR, which returned every seven years, and was entirely set apart for rest, and the jubilee year, which was after seven times seven years, or the 50th year, (the 49th being also a year of rest, viz. the sabbatical year,) were a sort of feasts also; and may be considered as consequences of the sabbath. See articles YEAR and JUBILEE.

*The* PASSOVER was instituted in memory of the Israelites departure out of Egypt, and of the favour which God showed in sparing their first-born, when he passed over Egypt, and killed all the first-born of the Egyptians, Exod. xii. 14, &c. It was celebrated on the 14th, or rather 15th day of the first month in the ecclesiastical year. The feast began at noon, on the 14th, and was celebrated properly on the 15th of Nisan; it lasted seven days. But the first and last days only of the octave were days of rest.

*The feast of* PENTECOST was celebrated on the 50th day after the passover, in memory of the law's being given to Moses on Mount Sinai, fifty days after the departure out of Egypt. They reckoned seven weeks from the passover to Pentecost, beginning at the day after the passover, Lev. xxiii. 15, 16, Exod. xxiii. 14, &c. The Hebrews, for this reason, call it the *feast of weeks;* and the Christians, *Pentecost*, which signifies the 50th day.

*The feast of* TRUMPETS was celebrated at the beginning, or on the first day of the civil year, upon which a trumpet was sounded, proclaiming the commencement of the year, which was in the month of Tisri, answering to our September. It was rather a civil feast than a sacred solemnity. We know no religious cause of its establishment. Moses commands it to be observed as a day of rest, and that particular sacrifices should be offered upon it, Lev. xxiii. 24, 25, Num. xxix. 1, 2.

*The* NEW MOONS, or first days of every month, were in some sort a consequence of the feast of trumpets. The law did not oblige people to rest upon that day, but ordained only some particular sacrifices to be offered, Num. xxviii. 11. x. 10. 1 Sam. xx. 5, 18. It appears that upon these days also the trumpet was sounded, and some sorts of entertainments were made upon them.

*The feast of* EXPIATION, or ATONEMENT, was celebrated on the tenth day of Tisri, which was the first day of the civil year, Lev. xxiii. 27, 28, Num. xxix. 7. It was instituted for the expiation of all the sins, irreverences, and pollutions of all the Israelites, from the high priest to the lowest of the people, committed by them through the whole year. Upon this day they fasted strictly, and offered several sacrifices.

*The feast of* TABERNACLES, or TENTS, upon which all the Israelites were obliged to be at the temple, and to dwell, during eight days, under tents made of branches and leaves of trees in memory of their fathers dwelling forty years in tents, as travellers in the wilderness. It was kept on the 15th of the month Tisri which was the first of the civil year. The first and eighth days of this feast were very solemn seasons, Lev. xxiii. 34, 35, Num. xxix. 12—35; but during the other days of the octave they might work. At the beginning of the feast, two vessels of silver were carried in a ceremonious manner to the temple, one full of water, the other of wine, which were poured out at the foot of the altar of burnt-offerings, always upon the eighth day of the festival. The octave of the three great feasts of the year, which are the Pass-

over, Pentecost, and the Tabernacles, or the seventh day after these feasts, was a day of rest, as much as the first day, or the festival itself; and all the males were obliged to be at the temple upon these three feasts, Exod. xxiii. 14, Deut. xvi. 16. But the law did not require them to continue there the whole octave. They were at liberty to return the day after the solemnity excepting in the feast of tabernacles, for then they seem to have been obliged to have been present during the whole seven days, Deut. xvi. 7.

Besides these feasts mentioned by Moses, we find the feast of Lots, or Purim, instituted upon the occasion of the Jews' deliverance, when Haman, in the reign of Ahasuerus, had contrived their destruction, Esth. ix. 29, 30; the death of Holofernes mentioned in Judith, *ult.* v. 31. The feast of the dedication of the temple, or rather of the restoration of the temple which had been profaned by Antiochus Epiphanes, 1 Mac. iv. 52—55, &c. was celebrated in the winter, and this is believed to be the feast of dedication, mentioned in the Gospel of St. John x. 22. Josephus says it was called the Feast of Lights. See the account of it, 1 Mac. iv. 52.

LOVE-FEAST, or *feasts of charity:* these were used among the primitive Christians in the public meetings of the church, to show their unity among themselves, to promote and maintain mutual love, and for the relief of the poor among them; at the close whereof they administered the Lord's Supper, Jude 12. Tertullian who flourished in the second century, speaks of the *Love-feast* as a supper taken a little before night: "Our supper," says he, "which you accuse of luxury, shows its reason in its very name, for it is called Αγαπη; which, among the Greeks signifies love. Whatever charge we are at, it is gain to be at expense on the account of piety; for we therewith relieve and refresh the poor. There is nothing vile or immodest committed in it; for we do not sit down before we have first offered up prayers to God; we eat only to satisfy hunger, and drink only so much as becomes modest persons. We fill ourselves in such manner as that we still remember we are to worship God by night. We discourse as in the presence of God, knowing that he hears us. Then, after water to wash our hands, and lights are brought in, every one is moved to sing some hymn to God, either out of Scripture, or of his own composing; and by this we are able to judge whether he has observed the rules of temperance in drinking. Prayer again concludes our feast, and then we depart."

These love-feasts for the three first centuries were held in the church, as may naturally be concluded from the canon in the council of *Gangria*, made against the *Eustathians*, thus: "If any one despise the feasts of charity which the faithful make, who for the honour of the Lord call their brethren to them, and come not according to the visitation because he contemns them, let him be *anathema.*" The Eustathians were men who held their meetings in private houses, and despised the church. They continued to be celebrated in the church in the time of St. Austin. Yet St. Ambrose banished them out of the churches within his jurisdiction. And they were banished out of the churches of France, A. D. 541.

This custom as it was innocent in its original, and the envy and admiration of the heathen, whilst it continued free from abuses, so it had its enemies, who accused it as a covert for black designs. And the various abuses which crept in and increased, at length led to its abolition.

CLAUDIUS FELIX, the successor of Cumanus in the government of Judea. Felix found means to persuade Drusilla, young Agrippa's sister, to leave her husband Azizus, king of the Emesenes, and marry him. Felix sent to Rome Eleazar, the son of Dineus, captain of a band of robbers, who committed great ravages in Palestine. He likewise procured the death of Jonathan the high priest, who took the liberty sometimes to remind him of his duty. He defeated a body of three thousand men, which an Egyptian, a false prophet, had collected in the mount of Olives. Lastly, St. Paul, being brought to Cesarea, (Acts xxiii. 26, 27, &c. xxiv. 1, 2, 3, &c.) the place where Felix kept his usual residence, he treated him very humanely, and permitted his friends to see him frequently. He was recalled to Rome, A. D. 60, and many of the Jews going thither to complain of his extortions and violence in Judea, he had certainly been executed, if his brother Pallas, by his credit at court, had not preserved him.

FERRET: this animal, in the Linnean system of zoology, is a species of mustela; the generical characters of which are as follow: the upper fore-teeth are straight, distinct, and acute; the fore-teeth of the lower jaw, are obtuse and clustered; two of them stand inward; the feet are made for climbing. Its colour is a yellowish white, and it is of the middle size between the polecat and the weasel, and has a flatted head. It is very frequent with us, but is a native of Africa. Our people use it in taking rabbits: they plant nets at the mouth of the burrows, and turn in the ferret, which forces the creatures out of their retreat. Moses declares this animal to be unclean, Lev. xi. 30.

FESTUS: Portius Festus succeeded Felix in the government of Judea, A. D. 60. As Felix, his predecessor, was inclined to do the Jews a favour, he left Paul in bonds at Cesarea when he resigned his office, Acts xxiv. 27. Some of the principal Jews importuned him to condemn Paul, but he rejected their petition, Acts xxv. 1, &c. And St. Paul, having appealed to Cesar, was of course sent to Rome. Festus died in Judea, A. D. 62.

FIG, *Ficus*, a genus of the *triœcia* order, in the polygamia class of plants, and in the

natural method ranking under the 53d order, *scabridæ*. There are 56 species.

The *carica*, or common fig, with an upright stem branching 15 or 20 feet high, with large palmated or hand-shaped leaves, is that we have to do with: of this there are many varieties.

It is said, Matt. xxi. 19, that Jesus coming from Bethany early in the morning, and being hungry, drew near to a fig-tree, with a design of gathering some figs; and seeing nothing but leaves upon it, he cursed it, and immediately it withered to the root. The generality both of ancient and modern interpreters have looked upon this action of our Saviour as a figure of the rejection of the Jews. But a difficulty arises from a passage in Mark xi. 13, which says, that this was not the time of figs. This difficulty, however, vanishes when St. Mark's ου γαρ ην καιρος συκων, is properly translated; which, as Dr. Campbell has shown, properly signifies, *for the season of gathering figs was not yet*. For, as he justly observes, "What can the time of any fruit be, but the time of its full maturity? And what is the season of gathering, but the time of maturity? But figs may be eaten for allaying hunger before they be fully ripe: and the declaration, that the season of figs was not yet come, cannot be the reason why there was nothing but leaves on the tree; for the fig is of that tribe of vegetables wherein the fruit appears before the leaf. The leaves therefore showed that the figs should not only be formed, but well advanced; and the season of reaping being not yet come, removed all suspicion that they had been gathered. When both circumstances are considered, nothing could account for its want of fruit but the barrenness of the tree." The reader then must observe, that, in construing the passage, the latter clause must be joined with the words, *He came if haply*, &c. (the middle clause being a parenthesis,) thus, *He came if haply he might find any thing thereon, for the season of gathering figs was not yet*. For the Evangelist is not giving the reason why there were no figs on the tree, but the reason why Jesus expected to find some on it. The season of gathering them, he says, was not yet come, and consequently, none having been taken off the tree, its whole produce must have been on it. It is certain that there were early figs in Judea. Isaiah, ch. xxiii. 4, compares the beauty of Samaria to these early figs, which people gathered and eat, as soon as they found them: see also Hos. ix. 10, and Jer. xxiv. 2. In Palestine, where the winter is very mild, there might easily be figs much advanced in March. Our Saviour therefore might reasonably look for them at this season, upon a fig-tree that was covered with foliage; and this cursing the barren fig-tree on this occasion, is an exact figure of the rejection of the Jews. The fig-tree had only leaves; and herein it resembled the Jews, who had only the appearance of piety and religion. The fig-tree showed its barrenness in not bearing fruit at a season when, according to its kind, fruit might have been expected; so the Jews were criminal for not bringing forth the fruits of righteousness, when our Saviour appeared among them. He cursed the barren fig-tree, to show the malediction that was really to fall upon the incredulous and impenitent Jews.

FIRE, one of the four elements, which not only affords light and heat, but whereby likewise we try metals, and refine them for use. God hath often appeared in fire, and compassed with this element, as when he showed himself in the burning bush; and descended on Mount Sinai, in the midst of flames, thunder, and lightning, Exod. iii. 2, xix. 18. Fire is also a symbol of the Deity, Deut. iv. 24. In this awful manner he showed himself to Isaiah, ch. vi. 4; to Ezekiel, ch. i. 4. The Psalmist describes the chariot of God as composed of flames, Psa. xviii. 12—14. And the second coming of Christ is represented as in the midst of consuming fire, 2 Thess. i. 8: see also Daniel vii. 10. The wrath of God is compared to fire, Psa. xviii. 8, and so are those effects of his displeasure, famine, war, and pestilence, Psa. lxvi. 12, Jer. xlviii. 45. To this element our Divine Master is compared, Mal. iii. 2, referring to his judgments upon the wicked, who are consumed like the dross of metals, and to the effects of his grace refining the righteous like pure gold. The influences of the Holy Ghost are also compared to fire, Matt. iii. 11, in reference to the tongues or flames of fire that rested on the heads of the apostles, Acts ii. 3, and to the work of regeneration on the human soul, illuminating, quickening, purifying, and enflaming with gratitude, love, and zeal. The angels of God are represented under the emblem of fire, Psa. civ. 4, and a columnal flame directed the marches of the Israelitish camp during the night seasons in the wilderness, Exod. xiii. 21.

Fire anciently fell from heaven to consume the victims sacrificed to the Lord, and this was an indication of his regard and approbation. And this is thought to be the manner in which Jehovah signified his acceptance of Abel's sacrifice. Fire also fell upon the offering made by Moses, Lev. ix. 24; on those of Manoah, Judg. xiii. 19, 20, on Solomon's, 2 Chron. vii. 1; and on Elijah's, 1 Kings xviii. 38.

The fire which descended from heaven, first upon the altar constructed by Moses in the tabernacle; and again on that erected by Solomon, at its consecration, was constantly fed and preserved by the priests, and of course it was regarded as celestial or hallowed fire, first kindled by the Lord himself, to instruct mankind that the origin of all spiritual good is from above, and that we are not to warm ourselves with the sparks of our own kindling.

The ancient Chaldeans paid divine adorations to this element, as did also the Persians, and some other oriental nations.

The torments of hell are compared to this element in the Bible, Deut. xxxii. 22, Isa. xxxiii. 14, lxvi. 14—16, Matt. xxv. 41, Mark ix. 44. And the word of the Lord is compared to fire, Jer. xxiii. 29. Fire also signifies persecution, Luke xii. 49. The church herself is compared to fire, to signify her lustre, zeal, purity, and that she is a terror to all her enemies, Obadiah 18.

FIRMAMENT: it is said, Gen. i. 7, that God made the firmament in the midst of the waters, to separate the inferior from the superior. The word used on this occasion is *rakiah*, which properly signifies *expansion*, or something expanded. This expansion is properly the atmosphere, which encompasses the globe on all sides, and separates the water in the clouds from that on the earth. Plato, in his *Timeus*, makes mention of the etherial heaven under the notion of στασις, which is of the same import as the Hebrew רקיע. And the great Boerhaave observes, that common air is every way expanded by the least increase of fire in its whole bulk, and in all its parts.

FIRST-BORN: this word is not always to be understood strictly according to the letter; it frequently means the most excellent, Col. i. 15, Rev. i. 5. At other times the contrary, as Isai. xiv. 30, where the *first-born of the poor* signifies the most miserable of the poor; and Job xviii. 13, where, by *the first-born of death*, we must understand the most terrible of deaths. It is plain from Gen. iv. 4, that from the original institution of animal sacrifices, the *firstlings* of beasts were consecrated to God as victims, as they were afterward among the heathen, and by the Mosaic law, Exod. xiii. 2, xxxiv. 19, Num. xviii. 17. It is likewise evident, that among the ancient patriarchal believers, the first-born male, reckoning from the mother, or he who opened the womb, was entitled to the birth-right, which included as well a double portion of the father's estates, as authority over the other children, Gen. xlviii. 22, Deut. xxi. 17, 1 Chron. v. 1, 2, Gen. xxvii. 29, xlix. 3; and also the priesthood, Num. iii. 12, viii. 16, Exod. xix. 22, xxiv. 5. And this pre-eminence of the first-born, took place from the beginning, and as much belonged to Cain before his forfeiture, as it did to Reuben before his, Gen. iv. 7, xlix. 3. So the patriarchs Abraham, Isaac, and Jacob, offered sacrifices, and were priests as well as kings to their respective families. See Gen. xii. 7, 8, xiii. 18, xxii. 7, xxvi. 25, xxxi. 54, xxxv. 7. Job in Arabia, acted in the same capacity, Job i. 5. And it is highly probable that, among the ancient heathen nations in general, the first-born were entitled, not only to the civil authority, but also to the priesthood. This seems to have been the case in Egypt, in the time of Moses; and hence Jehovah's destroying their first-born, as it was the last miracle wrought in that country before the exodus, so was it the most dreadful and most effectual in prevailing on Pharaoh and the Egyptians to dismiss the Israelites. See Exod. xi. 5—8, xii. 29—33.

This consecration of the first-born, both of man and beast, from the time of the original institution of Christianity at Eden, seems a striking comment on that blessed promise; *The Seed of the* WOMAN *shall bruise thy* (the serpent's) *head, and thou shalt bruise his heel.* For, since the Seed of the woman only is here mentioned, is not this an intimation, at least, that the Redeemer should be born of a *virgin?* And what in nature could be so proper a standing type of him in this respect, as the first-born, or that which opened the womb, whether of man or beast; the former to represent him in his priestly and regal, and the latter in his sacrificial character? It may be further remarked, that a perversion of the true tradition concerning the redemption of man by the sufferings and death of the Great First-born was, no doubt, a principal source of the idolaters sacrificing their own children, particularly their first-born, 2 Kings iii. 27.

FIRST-FRUITS: this name the Hebrews gave to those oblations offered to God, consisting of part of the first-fruits of the harvest, as an acknowledgment of the sovereignty of God, the bountiful giver of all good. This offering was made in the tabernacle or temple, before any part of the crop was touched, on which account it was denominated the first-fruits. The first oblation was made in the name of the whole nation, being either two loaves of bread, or a sheaf of barley, which was gathered on the 15th of Nisan in the evening, and threshed in the court of the temple. When it was cleaned and winnowed, they roasted three pints of it, and pounded them in a mortar. Then adding to it incense and oil, the priest took the offering, and waving it before the Lord, towards the four parts of the world, threw a handful of it into the fire upon the altar, and the rest he claimed for himself. After this, liberty was given to commence the harvest, Lev. xxiii. 10, 11. Besides the first-fruits offered in the name and on the behalf of the whole nation, every private person was obliged to bring his first-fruit to the temple, but the Scripture is silent both respecting the time and quantity required. The rabbins say that they were obliged to bring at least the sixtieth part of their harvest. These first-fruits consisted of wheat, barley, grapes, figs, apricots, olives, and dates. They were carried in procession by a company of 24 persons, preceded by an ox appointed for sacrifice, his horns gilded, and crowned with olives. These oblations are enjoined by the Mosaical law, Exod. xxii. 29, xxiii. 19. There was another kind of first-fruits offered to the Lord, according to Num. xv. 19, 20. When bread was prepared in a family, a portion of it was set apart and given to the priest or levite residing in the place. And in case of the absence of such persons, it was cast into the fire of the oven and consumed. This is one of

the three precepts peculiar to the women whose department it was to prepare the bread. It was from these offerings that the Hebrew priesthood drew a considerable part of their revenue.

First-fruits is also taken for the most excellent of every thing; thus St. Paul, Rom. viii. 23, 1 Cor. xv. 20. The former of these passages, referring to the large measure of the Spirit, and the latter to the person of our blessed Redeemer.

FISH, in natural history, constitutes the fourth class of animals in the Linnean system, and are divided into six orders, viz. the apodes, the jugulares, the thoracici, the abdominales, the branchiostegous, and the chrondropterigius. The animals included in this class are always aquatic; they breathe by means of radiate fins, and are mostly covered with cartilaginous scales. Besides the parts which they have in common with other animals, they are furnished with a nictitant membrane, and most of them with an air-bladder, by the contraction and dilatation of which they can raise or sink themselves at pleasure. They are destitute of eyelids, external ears, neck, arms and legs. Their food is mucus, insects, dead bodies, lesser sea-fish, and marine plants. In the six orders of fishes there are about 189 genera, and 400 species.

We have few Hebrew names of any particular fish, and we do not know that there are any in the Sacred Text. Moses contents himself with saying, Lev. xi. 9—11, Deut. xiv. 9, 10, that all sorts of river, lake, and sea fish might be eaten, provided they had fins and scales, and that such as have not were unclean.

With regard to the fish which swallowed Jonah, ii. 1, it is said in the Hebrew only to be a great fish, though interpreters in general believe it was the whale, and it is so named, Matt. xii. 40. We know of no fish in the sea larger than the whale. This animal does not live upon flesh, but weeds and small fish, a circumstance which some think favours the opinion of its swallowing Jonah; and it is further observed that it is not armed with teeth, so that he was not in danger of injury. Others maintain, that it could not be the whale, its throat being too narrow to swallow a man entire. They assert that its throat is not more than 18 inches wide: these pretend that the fish which received Jonas was the *Lamia*, or *canis carcarias*, a creature whose gullet and stomach are so large, that men have been found therein quite entire.

FLESH, properly so called, whether of men, beasts, fishes, or birds, Luke xxiv. 39, 1 Cor. xv. 39.

2. The human body, Acts ii. 26, 31, 2 Cor. vii. 1, Eph. ii. 15, Col. ii. 5. Going after *strange flesh*, Jude 7, denotes unnatural abominations, Rom. i. 27.

3. Man; whence the Hellenistical phrase, *πασα σαρξ*, *all flesh*, is used for any man, or all men, Luke iii. 6, 1 Cor. i. 29, 1 Pet. i. 24. So the *Word was made*, or became, *flesh*, the meaning plainly is, that he became man, or took human nature upon him, with all its innocent infirmities, and became subject to suffering and mortality, 1 Tim. iii. 16, 1 John iv. 2, 3.

4. It denotes the infirmity of human nature, Heb. v. 7, Matt. xxvi. 41, Col. i. 22.

5. The corrupt nature of man, subject to the fleshly appetites and passions, John iii. 6, Rom. vii. 18, viii. 5, xiii. 14, 2 Cor. vii. 1, Gal. v. 13. Hence the expressions, to walk according to the flesh, Rom. viii. 1—4; to be after, or according to the flesh, ver. 5; to be in the flesh, ver. 8, 9; to live according to the flesh, ver. 12, 13; all denote a worldly and carnal life or conversation, conformable to the appetites and interests of man's corrupt nature.

6. It signifies consanguinity, natural relation, or descent, Rom. i. 3, ix. 3, 5, 8.

7. It denotes fleshly or external advantages, John viii. 15, 1 Cor. i. 26, 2 Cor. xi. 18.

8. It imports the carnal and outward ordinances of the Mosaic law, Gal. iii. 3.

FLIES, flying insects, well known every where, and in the law of Moses declared to be unclean, Lev. xi. 42. The Philistines adored the god of flies, under the name of Belzebub, perhaps to keep him in good humour, that he might not plague them with his legions.

Swarms of flies were one of the plagues of Egypt inflicted by Moses and Aaron, Exod. viii. 24. The word *arob*, which we render *fly* in general, is by the Septuagint called Κυνομυια, i. e. *dog-fly*, from its biting; for it fastens its teeth so deep in the flesh, and sticks so very close, that it not unfrequently drives cattle mad; and the congruity of the plague seems to be greater, because one of the Egyptian deities, named *Anubis*, bore the head of a dog. The Psalmist indeed tells us, that *God sent divers sorts of flies among them, which devoured them*, Psa. lxxviii. 45 So that, according to him, it was not one particular kind, but all sorts of flies mingled together, in one prodigious swarm or conflux.

FLOCK, צאן, *sheep*, or *a flock of sheep*, 1 Sam. xxv. 2. Sheep are thus denominated from their great fruitfulness, whence they are said to bring forth thousands, yea, ten thousands, Psa. cxliv. 13; and the pastures are said to be clothed with them, Psa. lxv. 13. And Bochart shows that the eastern ewes not only bring forth two at a time, Cant. iv. 2, but sometimes three or four, and that twice a year. Nor must we judge of the sheep of Palestine by ours, the warmness of the climate, it seems, rendering them more prolific.

FLOOD: see DELUGE.

FLOOR, for threshing corn, Hos. ix. 1, Judg. vi. 37. These places were generally in the open air, formed by a mixture of the lees of oil, and clay, well beaten together and rendered smooth, which when dry was so indurated that vermin could not penetrate it. On these floors they generally trod out the

corn with oxen. Hence the term is applied to the visible church, Matt. iii. 12, Isa. xxi. 10.

FLOUR: The law of Moses permitted the poorest Israelites, whose indigence rendered them unable to offer cattle, or even pigeons, for a burnt-offering, to substitute fine flour, Lev. vii. 12, 13.

FOOL, *Folly*, or *Foolishness*, is to be understood in Scripture, not only according to its natural and literal meaning, for madness, and the being destitute of knowledge and wisdom, or for the discourses and notions of madmen, and of ignorant or unreasonable persons, but the expression is likewise taken for sin, and for those sins particularly which are contrary to purity, Psa. xxxviii. 5, lxix. 5; and to meekness and patience, Prov. xiv. 17. Foolish thoughts are said to be sin, Prov. xxiv. 9, as is ignorance, Jer. iv. 22, Psa. xiv. 1. See also 1 Chron. xxi. 8, 2 Sam. xiii. 13. *The wisdom of this world is foolishness with God*, 1 Cor. i. 20, 21, iii. 18, 19. In short, all wicked persons are in the estimation of wisdom considered as fools.

Folly, according to Locke, consists in drawing false conclusions from just principles, by which it is distinguished from madness, which draws just conclusions from false principles. But this seems too confined a definition. Folly, in its most general acceptation, denotes a weakness of intellect or apprehension, or some particular absurdity in sentiment or conduct.

FOOLISH SPEAKING, unprofitable conversation, Eph. v. 4.

FOOT: in ancient times it was customary to wash the feet of strangers, when returning from a journey, because in general they were barefooted, wearing sandals only, which were insufficient to secure them from the dust and dirt, Gen. xviii. 4, xix. 2, xxiv. 32, 1 Tim. v. 10. Jesus Christ, to give us an example of humility, washed the feet of his apostles, John xiii. 5, and thus taught them to perform the meanest offices for each other. Feet, in the language of Scripture, mean inclinations, affections, conduct, and such like qualities, Psa. xxxvi. 11, cxix. 59. To be seated at the feet of any one, is considered as the posture of docility and obedience, 1 Sam. xxv. 27, Deut. xxxiii. 3, Acts xxii. 3, Luke x. 39.

Deut. xi. 10, mention is made of watering the land of Egypt with the foot, like a garden of herbs; and this is the practice of the Egyptians to the present day. When their various sorts of pulse, saffron, melons, sugar-canes, &c. (all which are commonly planted in rills,) require to be refreshed, they strike out the plugs that are fixed in the bottoms of the cisterns, (wherein they preserve the waters of the Nile,) and the water gushing out is conducted from one rill to another by the gardener, who is always ready, as occasion requires, to stop and divert the torrent, by turning the earth against it *with his foot*, and opening, at the same time, with his mattock, a new trench to receive it. But this account does not seem to answer fully the idea of labour alluded to by Moses. Niebuhr, in his travels in Arabia, mentions a hydraulic machine, worked by the feet, for the purpose of watering the corn and pasture lands, and which was excessively hard and laborious.

FORESKIN, or PRÆPUCE, see CIRCUMCISION. Children are sometimes born without a foreskin, which the Hebrews look upon as a particular favour of Providence. They maintain that Moses was born without one. When this happens, the child is not circumcised, the skin being only cut so as to draw some drops of blood.

FOREST: *forest of Bethel* was the place whence Elisha brought those bears that devoured the children of Bethel, which insulted him, 2 Kings ii. 24.

*Forest of Ephraim*. See EPHRAIM.

*Forest of Hareth* was situated in the tribe of Judah, whither David retired, 1 Sam. xxii. 5.

*Forest of Lebanon*. See LEBANON. Besides the true forest of Lebanon, the Scripture calls a palace by this name, which Solomon built in Jerusalem, contiguous to the palace belonging to the king of Egypt's daughter, 1 Kings vii. 2. Solomon kept his usual residence in it; and all the vessels belonging thereto were of pure gold. Some, indeed, place this house or palace in the mountains of Lebanon; but it is thought much more probable that it was in Jerusalem; and, what confirms this opinion, 300 golden shields, which were carried before Solomon when he went to the temple, were certainly in a hall belonging to this palace, 1 Kings x. 17, xiv. 28.

FORM is taken for the figure, shape or likeness of a thing, Job iv. 16: likewise for outward splendour, pomp and dignity, Isa. liii. 2. It is taken for a draught or pattern, 2 Tim. i. 13, *Hold fast the form of sound words*, adhere closely to all the great doctrines of the Gospel, to that whole system of Divine truth in which thou hast been instructed, and when thou discoursest on any part of it, express thyself as much as may be in scriptural words. 2 Tim. iii. 5, we read of *a form of godliness without the power*. The *form of godliness* consists in the regular discharge of a round of religious duties, whether in the church of Rome, or any other church, and also in the profession of high attainments of Divine knowledge and grace, when, at the same time, the heart is uninfluenced by the Spirit, the passions are unsubdued, the manners unchanged. Such professions signify nothing, so long as the sinner is unregenerate, and under the power of sin. The power of godliness raises us above the world, the flesh, and Satan, or otherwise we are resting in the mere form.

FORNICATION, whoredom, or the act of incontinency between single persons; for if either of the parties be married the sin is

adultery. While the Scriptures give no sanction to those austerities, which have been imposed on men under the idea of religion; so, on the other hand, they give no liberty for the indulgence of any propensity that would either militate against our own interest, or that of others. It is in vain to attempt to prove the innocency of fornication from the natural passions implanted in us, since marriage is not prohibited, and is *honourable in all*, and wisely appointed for the prevention of those evils which otherwise would ensue; and, besides, the existence of any natural propensity in us, is no proof that it is to be gratified without any restriction. That fornication is both unlawful and unreasonable may be easily inferred, if we consider, 1. That our Saviour expressly declares it to be a crime, Mark vii. 21—23. 2. That the Scriptures declare that fornicators cannot inherit the kingdom of God, 1 Cor. vi. 9, Heb. xii. 16, Gal. v. 19—22. 3. Fornication sinks into a mere brutal commerce, a gratification which was designed to be the cement of a sacred, generous, and tender friendship. 4. It leaves the maintenance and education of children, as to the father, at least, utterly unsecured. 5. It strongly tempts the guilty mother to guard herself from infamy by methods of procuring abortion, which not only destroy the child, but often the mother also. 6. It disqualifies the deluded creatures to be either good wives or good mothers, in any future marriage, ruining that modesty which is the guardian of nuptial happiness. 7. It absolutely disqualifies the man for the best satisfactions; those of truth, virtue, innocent gratifications, tender and generous friendship. 8. It often perpetuates a disease, which may be accounted one of the sorest maladies of human nature, and the effects of which are said to visit the constitutions even of distant generations.

FORTITUDE is a virtue or quality of the mind, generally considered the same with courage; though in a more accurate sense they seem to be distinguishable. Courage resists danger, fortitude supports pain. Courage may be a virtue or a vice, according to the circumstances; fortitude is always a virtue: we speak of desperate courage, but not of desperate fortitude. A contempt or neglect of dangers may be called courage; but fortitude is the virtue of a rational and considerate mind, and is founded in a sense of honour, and regard to duty.

FORTUNATUS, FOR-TU-NA'TUS, one whom St. Paul mentions, 1 Cor. xvi. 15, 17, who came from Corinth to Ephesus to visit the apostle. We are not acquainted with the particulars either of his life or death; only that St. Paul calls Stephanas, Fortunatus, and Achaicus, the first fruits of Achaia; and says, that they were set apart for the service of the church and saints. They were the persons who carried St. Paul's first letter to the Corinthians.

FOUNDATION, the ground-work, or lowest part of a building, which supports the superstructure. If the expression, καταβολη κοσμου, rendered *the foundation of the world*, Matt. xiii. 35, and xxv. 34, be understood strictly in this sense, it will seem parallel to יסד, founding, or laying a foundation, as of the earth, which is several times used in the Old Testament, and no doubt denotes the beginning of the formation of the shell of earth between the two spheres of water by the action of the expansion: see Gen. i. 6, 7, Job xxxviii. 4, Psa. xxiv. 2, and, according to this interpretation, by κοσμος, rendered world, must be meant the earth exclusively, although this word in the New Testament is rarely confined to the earth.

Jesus Christ is called a foundation, Isa. xviii. 6, 1 Cor. iii. 11, 1 Pet. ii. 6, because fallen man, being at once dead in trespasses and sins, and under the curse of a broken law, has no resting-place, for the foot of his hope of heaven and of the Divine favour, but Jesus Christ in all his mediatorial offices, for by the deeds of the law no flesh can be saved.

The *foundation of the apostles and prophets*, Eph. ii. 20, means only the doctrines which they preached. Magistrates seem to be intended by *foundations*, Psa. lxxxii. 5, because of the regular order of civil polity, which they support in the state.

FOUNTAIN is properly the source or spring-head of waters. There were several celebrated fountains in Judea, such as the fountain of Rogel, of Gihon, of Siloam, of Nazareth, &c.

Metaphorically, God is called the fountain of living waters, Jer. ii. 13. The merits of Christ is called a fountain, Zech. xiii. 1. Spiritual graces are also compared to a fountain, Joel iii. 18, John vii. 38. Fountains, or streams from fountains, seem to be put for children, or posterity, Prov. v. 16, Deut. xxxiii. 28.

A FOUNTAIN *sealed*, Cant. iv. 12, is thought by some to be an allegorical expression, representing the chastity of the holy spouse; though others suppose that this *sealed fountain* was some considerable fountain of which travellers speak, at the distance of a league and a half from Bethlehem; from whence came the waters which Pilate conveyed to Jerusalem some years before the wars between the Romans and the Jews.

Eccles. xii. 6, the *fountain* must refer to the state of a dying person, when the purple current stagnates in the arteries or veins, and the weary wheels of life stand still.

FOX, *canis vulpes*. These animals generally abound in the northern regions, and in great varieties. The general colours are black, grey, brown, and white. The Hebrew שועל, thus rendered, is thought to be the name of an animal, so called, probably, from his burrowing, or making holes in the

earth, to conceal himself in, Judg. xv. 4, Neh. iv. 3, Psa. lxiii. 10, Cant. ii. 15, Lam. v. 18, Ezek. xiii. 4. The Septuagint constantly render this noun by αλωπηξ, the *fox*; the Vulgate, *vulpes*; and it must be owned that this seems a very proper appellation for that creature, from his burrowing. Our Saviour observes, viii. 20, Luke ix. 58, *The foxes have holes.* But still it is no easy matter to determine whether the Hebrew שועל means the common *fox*, *canis vulpes*, or the *jackall*, or *canis vulpes aureus*, the little eastern fox, as Hasselquist calls him. Several of the modern oriental names of the jackall, that is, the Turkish Chical, and Persian Sciagal, from the resemblance of the Hebrew שועל, favour the latter interpretation. Delon, in his voyage, observes of the jackalls on the coast of Malabar, that when they are wild they hide themselves in holes under the ground in the day-time, and go abroad in the night in search of prey. The same writer observes, that this sort of animals is common in Palestine, that they are very numerous in the stony country about Bethlehem, and sometimes make great havoc among the goats; they also abound about Jaffa, Gaza, and in Galilee.

But which of these is the fox of Samson is not easy to determine. However strange the history of his setting fire to corn by tying fire-brands to foxes' tails may sound to us, yet we find such a practice mentioned in the 38th fable of Aphthonius; and, what is more remarkable, Ovid mentions a custom observed at Rome every year, about the middle of April, of turning out foxes into the circus, with burning torches to their backs:

——"Missæ junctis ardentia tædis
Terga ferunt vulpes."

FRANKINCENSE, in chemistry, a resinous juice, which exudes from the pinus sylvestris, and the spruce fir, Rev. xviii. 13.

FRENCH PROPHETS: they first appeared in Dauphiny and Vivarois. In the year 1688, five or six hundred Protestants of both sexes gave themselves out to be prophets, and inspired by the Holy Ghost. They soon became so numerous, that there were many thousands of them inspired. They were people of all ages and sexes without distinction, though the greatest part of them were boys and girls from six or seven to twenty-five years of age. They had strange fits, which came upon them, with tremblings and faintings, as in a swoon, which made them stretch out their arms and legs, and stagger several times before they dropped down. They struck themselves with their hands, they fell on their backs, shut their eyes, and heaved with their breasts. They remained a while in trances, and, coming out of them with twitchings, uttered all that came into their mouths. They said, they saw the heavens open, the angels, paradise, and hell. Those who were just on the point of receiving the spirit of prophecy dropped down, not only in their assemblies, crying out *mercy*, but in the fields, and in their own houses. The least of their assemblies made up four or five hundred, and some of them amounted even to as many thousands of persons. When the prophets had for a while been under agitations of body, they began to prophesy, the burden of their prophecies was, *Amend your lives; repent ye: the end of all things draws nigh!* The hills rebounded with their loud cries for mercy, and imprecations against the priests, the church, the pope, and against the anti-christian dominion, with predictions of the approaching fall of popery. All they said at these times was heard with reverence and awe.

In the year 1706, three or four of these prophets came over into England, and brought their prophetic spirit along with them, which discovered itself in the same ways and manners, by ecstacies and agitations, and inspirations under them, as it had done in France; and they propagated the like spirit to others, so that, before the year was out, there were two or three hundred of these prophets in and about London, of both sexes, of all ages; men, women, and children: and they had delivered under inspiration four or five hundred prophetic warnings.

The great things they pretended by their spirit was, to give warning of *the near approach of the kingdom of God, the happy times of the church, and the millennial state.* Their message, (and they were to proclaim it as heralds to the Jews, and to every nation under heaven, beginning with England,) was, that the grand jubilee, the acceptable year of the Lord, the accomplishment of those numerous Scriptures concerning *the new heavens and the new earth, the kingdom of the Messiah, the marriage of the Lamb, the first resurrection*, or *the new Jerusalem descending from above*, were now even at the door; that this great operation was to be wrought on the part of man by spiritual arms only, proceeding from the mouths of those who should, by inspiration, or the mighty gift of the Spirit, be sent forth in great numbers to labour in the vineyard; that this mission of his servants should be witnessed by signs and wonders from heaven, by a deluge of judgments on the wicked universally throughout the world, as famine, pestilence, earthquakes, &c. that the extirminating angels shall root out the tares, and there shall remain on the earth only good corn; and the works of men being thrown down, there shall be but one Lord, one faith, one heart, and one voice, among mankind. They declared that all the great things they spoke of would be manifest over the whole earth within the term of three years.

These prophets also pretended to the gift of languages, of discerning the secrets of the heart, the gift of ministration of the Spirit to others, by the laying on of hands, and the

gift of healing. To prove that they were really inspired by the Holy Ghost, they alleged the complete joy and satisfaction they experienced, the spirit of prayer which was poured forth upon them, and the answer of their prayers by God. Such were these wild enthusiasts, and where are they now!

FROG, or RANA, a genus of amphibia, of the order of reptiles; the generic character is, body four-footed, without tail, and naked, or without any integument but the skin. Moses brought upon Egypt a plague of frogs, Exod. viii. 5, &c.

Frogs were reckoned unclean by the Hebrews. Moses does not name them among the animals whereof it was not lawful to eat, but he distinguishes them sufficiently by saying, ye shall not eat of any thing that moves in the sea, in rivers, or lakes, unless it has fins and scales, Lev. xi. 9—12.

FRONTLETS. Leo de Modena describes them thus: The Jews take four pieces of parchment, and write in square letters these four passages on each piece. 1. Sanctify unto me all the first-born, &c. Exod. xiii. 1—10. 2. And when the Lord shall bring thee into the land, &c. Exod. xiii. 11—16. 3. Hear, O Israel, &c. Deut. vi. 4—9. 4. If you will hearken, &c. Deut. xi. 13—21. And all this is in obedience to Exod. xiii. 9. These four little pieces of parchment are fastened together, and formed into a square, on which they write the letter ש, *schin*. This piece is called *Teffila-Schel-Rosch*, or the *Tephila* of the head. The most devout put it on both at morning and at noon prayer; but the generality of the Jews wear it only at morning prayer.

It is a question whether the use of frontlets, and other phylacteries, was ordained by Moses, as an observance to which the Jews were obliged, and such as required a literal compliance, so that the Hebrews have at all times worn them, or have been obliged to wear them. On this subject opinions are various. They who believe the use of them to be rigorously binding, ground their persuasion on the text of Moses, which speaks of it in a positive manner, as of other precepts of the law; he requires the commandments of God to be written on the doors of houses, as a sign upon their hands, and as an ornament on their foreheads, Exod. xiii. 16. If there be any obligation to write these commandments on the doors, as the text intimates, there is the same for writing them on their hands and foreheads. The use of them was very common in our Saviour's time, not only in Judea, but likewise among the Indian Jews, the Persians, and Babylonians, according to St. Jerom. To confirm this opinion, they add, that, in the time of Moses, the heathens carried abundance of charms and superstitious preservatives about them, and even some things which were filthy and immodest; that he, to preserve his people from these bad customs, enjoined them to wear upon their hands and foreheads phylacteries, or preservatives of another sort, that is to say, the sacred words of his ordinances.

Others, on the contrary, maintain, that the precepts of Moses, which mentions these writings on the doors, the signs upon their heads, and frontlets between their eyes, should be taken in a figurative sense, as only meaning that they should be very careful to preserve and remember the law of God, and observe his commands, and the better to secure this, they were to have them thus in their minds. It is certain that, before the Babylonish captivity, not the least footsteps of them were observable in the history of the Jews. The prophets never inveighed against the neglect of this practice; nor was there ever any question concerning them in the reformation of manners at any time proposed among the old Hebrews. We know nothing of the time wherein the work was written, which contains the history of the supposed version of the Septuagint, and the sending seventy doctors, by the high priest Eleazar: nay, the learned, among whom is Usher, are at present well agreed, that the whole history is a fiction, and scarce older than Josephus or Philo. The received and almost general custom over all the east of wearing phylacteries and frontlets, determines nothing, either for the antiquity or usefulness of this practice. Jesus Christ did not absolutely condemn it; in itself it is very indifferent; but he condemned the abuse of them, which consisted in the Pharisees wearing of them with affectation, and of a larger size than the generality of the Jews. The Caraite Jews, who adhere only to the letter of the law, and despise the vain traditions of the Pharisees, do at the present day call the other Jews *bridled asses*, because they wear these tephilims and frontlets.

FRUIT, a word of very general application; the original καρπος means, 1. *The fruit of the earth*, James v. 7, 18; of corn, Matt. xiii. 8, 26, Mark iv. 7, 8, 29, Luke viii. 8, xii. 17, John xii. 24; of trees in general, Matt. iii. 10; or particularly of the fig-tree, Matt. xxi. 19.

2. *The fruit of the loins* denotes the offspring of man, Acts ii. 30, Gen. xxxv. 11, 1 Kings viii. 19; the fruit of the womb, the offspring of a woman, Luke i. 42, Gen. xxx. 2, xxxv. 11, 1 Kings viii. 19.

3. *Advantage, emolument, reward*, Rom. vi. 21, Phil. i. 22.

4. *The effect or consequence of the Spirit's influence*, Gal. v. 22, Eph. v. 9, Phil. i. 11. It is particularly used for the effect or consequence of the apostle's preaching and living, or for the souls converted by them, John iv. 36.

5. *It imports the works of men* in a good sense, Matt. iii. 8; Luke iii. 8: but, Matt. vii. 16, the fruits by which false prophets are to be distinguished, are not merely nor principally their bad lives, (for though inwardly ravening wolves, yet they come in sheep's clothing,) but their corrupt doctrines, 1 John

iv. 1—3. 6. *The fruit of the lips* mean the words of the lips, Heb. xiii. 15, which seems an allusion to Hosea xiv. 3. *Uncircumcised fruits*, mentioned Lev. xix. 23, are the fruits of the trees during the first three years of their planting; such produce was reputed unclean: and no one was permitted to eat of it during this time. In the fourth year it was offered to the Lord, after which it was common, and generally eaten. Various reasons are assigned for this precept:—as, 1. Because the first-fruits were to be offered to God, who required the best; but in this time the fruit was not come to perfection. 2. It was serviceable to the trees themselves, which would have been injured, by the too early plucking their fruit. 3. To call to men's remembrance the entrance of sin, by eating forbidden fruit. 4. For the health of men, because the fruit was then waterish, undigested, and unwholesome. 5. Because hereby men were taught to bridle their appetites; a lesson of great use, and absolute necessity in a godly life.

FUNERAL RITES, ceremonies accompanying the interment or burial of any person.

The first people who seem to have paid any attention to their dead were the Egyptians. They took great care in embalming their bodies, and building proper repositories for them. This gave birth to those wonders of the world, the Egyptian pyramids. On the death of any person among them, the parents and friends put on mournful habits, and abstained from all banquets and entertainments. This mourning lasted from forty to seventy days, during which time they embalmed the body. Before the dead were allowed to be deposited in the tomb, they underwent a solemn judgment. If any one stepped forth, accused them, and proved that the deceased had led an evil life, the judges pronounced sentence, and the body was precluded burial. Even their sovereigns underwent this judicature; and Diodorus Siculus asserts, that many kings had been deprived of the honours of burial, and that the terror of such a fate had a salutary influence on the virtue of their kings.

The funeral rites among the Hebrews were solemn and magnificent. The relations and friends rent their clothes; and it was usual to bend the dead person's thumb into the hand, and fasten it in that posture with a string, because the thumb then having the figure of the name of God, they thought the devil would not approach it. They made a funeral oration at the grave, after which they prayed: then, turning the face of the deceased towards heaven, they said, *Go in peace.*

The Greeks used to put a piece of money into the mouth of the deceased, which was thought to be the fare over the infernal river: they abstained from banquets; tore, cut, or shaved their hair; sometimes throwing themselves on the ground, and rolling in the dust; beating their breasts, and even tearing their flesh with their nails.

The ancient Christians testified their abhorrence of the pagan custom of burning the dead, and always deposited the body entire in the ground; and it was usual to bestow the honours of embalming upon the martyrs, at least, if not upon others. They prepared the body for burial by washing it with water, and dressing it in a funeral attire. This was performed by near relations, or persons of such dignity as the circumstances of the deceased required. Psalmody, or singing of psalms, was the great ceremony used in all funeral processions among the ancient Christians.

In the Romish church, when a person is dead, they wash the body, and put a crucifix in his hand. At the feet stands a vessel of holy water, and a sprinkler, that they who come in may sprinkle themselves and the deceased. In the mean time, some priest stands by the corpse, and prays for the deceased, till it is laid in the earth. In the funeral procession the exorcist walks first, carrying the holy water; next, the cross-bearer; afterward the rest of the clergy; and last of all, the officiating priest. They all sing the *miserere*, and some other psalms; and at the end of each psalm a requiem. It is said that faces of the deceased laymen must be turned towards the altar, when they are placed in the church, and those of the clergy towards the people. The corpse is placed in the church, surrounded with lighted tapers. After the office for the dead, mass is said; then the officiating priest sprinkles the corpse thrice with holy water, and as often throws incense on it. The body being laid in the grave, the friends and the relations of the deceased sprinkle the grave with holy water.

The funeral ceremonies of the Greek church are much the same with those of the Latin. It needs only be observed, that, after the funeral service, they kiss the crucifix, and salute the mouth and forehead of the deceased; after which, each of the company eats a bit of bread, and drinks a glass of wine in the church, wishing the soul a good repose, and the afflicted family all consolation.

FUTURE STATE, a term made use of in relation to the existence of the soul after death. That there is such a state of existence, we have every reason to believe; "for if we suppose, says a good writer, the events of this life to have no reference to another, the whole state of man becomes not only inexplicable, but contradictory and inconsistent. The powers of the inferior animals are perfectly suited to their station: they know nothing higher than their present condition. In gratifying their appetites, they fulfil their destiny, and pass away. Man alone comes forth to act a part which carries no meaning, and tends to no end. Endowed with capacities which extend far beyond his present sphere, fitted by his rational nature for running the race of immortality, he is stopped short in the very entrance of his

course. He languishes for knowledge which is placed beyond his reach. He thirsts after a happiness which he is doomed never to enjoy. He sees and laments the disasters of his state, and yet, upon this supposition, can find nothing to remedy them. Has the eternal God any pleasure in sporting himself with such a scene of misery and folly as this life (if it have no connexion with another,) must exhibit to his eye? Did he call into existence this magnificent universe, adorn it with so much beauty and splendour, and surround it with those glorious luminaries which we behold in the heavens, only that some generations of mortal men might arise to behold these wonders, and then disappear for ever? How unsuitable, in this case were the habitation to the wretched inhabitant? How inconsistent the commencement of his being, and the mighty preparation of his powers and faculties, with his despicable end! How contradictory, in fine, were every thing which concerns the state of man, to the wisdom and perfection of his Maker!"

But that there is such a state is clear, from many passages of the New Testament, John v. 24, Acts vii. 59, Rom. viii. 10, 11, 2 Cor. v. 1, 2, Phil. i. 21, 1 Thess. iv. 14, v. 10, Luke xvi. 22. But though these texts prove the point, yet some have doubted whether there be any where in the Old Testament, a reference to a future state at all. "The case," says Dr. Doddridge, "appears to be this: the Mosaic covenant contained no promises directly relating to a future state; probably, as Dr. Warburton asserts, and argues at large, because Moses was secure of an *equal providence*, and therefore needed not subsidiary sanctions taken from a future state, without the belief of which the doctrine of an universal providence cannot ordinarily be vindicated, nor the general sanctions of religion secured: yet as real piety must imply some views to such a state, it seems evident that good men, even before Moses, were animated by them, Heb. xi. 13, 16, as he himself plainly was, ver. 24—26; and that the promises of heavenly felicity were contained even in the covenant made with Abraham, which the Mosaic could not disannul. Succeeding providences also confirmed the natural arguments in its favour, as every remarkable interposition would do. And when general promises were made to the obedient, and an equal providence relating to the nation established on national conformity to the Mosaic institution, and not merely to the general precepts of virtue; (which must always make a nation happy;) as such an equal providence would necessarily involve many of the best men in national ruin, at a time when, by preserving their integrity in the midst of general apostasy, their virtue was most conspicuous; such good men, in such a state, would have vast additional reasons for expecting future rewards, beyond what could arise from principles common to the rest of mankind; so that we cannot wonder that we find in the writings of the prophets many strong expressions of such an expectation, particularly Gen. xlix. 18, Psa. xvi. 9—11, xvii. 15, xxiii. 6, lxxiii. 17, 27, Isa. iii. 10, 11, Ezek. xviii. 19, 21, Job xix. 23—27, Dan. xii. 2, Isa. xxv, 8, xxvi. 19. The same thing may be also inferred from the particular promises made to Daniel, ch. xii. 13, to Zerubbabel, Hag. ii. 23, Zech. iii. 7, as well as from those historical facts recorded in the Old Testament, of the murder of Abel, the translation of Enoch and Elijah, the death of Moses, the story of the witch of Endor; and from what is said of the appearance of angels to, and their converse with, good men."

# G.

GAAL, GA'AL, *contempt*, or *abomination*. The son of Ebed having entered Shechem, to assist the inhabitants of that city against Abimelech, the son of Gideon, the people began to resume new courage to make excursions beyond their walls, and ravage the fields and vineyards; and amidst their entertainments and rejoicings "cursed Abimelech." Judg. ix. 26, &c. Gaal distinguished himself among the rest, and cried, "Who is Abimelech, and who is Shechem, that we should serve him? Would to God this people were under my hand, then would I remove Abimelech." Zebul, the governor of the city, having heard their discourses, informed Abimelech of them, who thereupon came against him with an army. Gaal went out of the city, and at first stood near the gates, not being certain whether it were Abimelech's army or not, that appeared at a distance. But Abimelech coming nearer, Gaal advanced to battle, and being defeated was compelled to flee. He attempted to get into the city, but was prevented by Zebul; and the Scripture is silent of his future destiny.

GAASH, GA'ASH, *a storm*. A hill in the inheritance of Ephraim, to the north of which stood Timnath-serah, a place celebrated for Joshua's tomb, Josh. xxiv. 30. The brook or valley of Gaash, mentioned 2 Sam. xxiii. 30, was probably at the foot of the mountain of the same name.

GABAEL, GAB'A-EL, of the tribe of Naphtali. This person having been carried into captivity, beyond the Euphrates, with Tobit, his relation, settled at Rages, a city

of Media, where Tobit committed to his custody ten talents of silver. See Tob. iv. v. vii. ix.

GABBATHA, GAB'BA-THA, a place in Pilate's palace, from whence he pronounced sentence of death upon Jesus Christ, John xix. 13. This was probably an eminence, or gallery paved with marble: for the Hebrew means *elevated;* and in Greek it is named the *pavement.*

GABBAI, GAB'BAI, a chief of the tribe of Benjamin, Neh. xi. 8.

GABRIAS, GA'BRI-AS, a person mentioned Tob. i. 14.

GABRIEL, GA'BRI-EL, *a man of God,* or *the strength of God.* One of the principal angels of heaven. He was sent to the prophet Daniel, ch. viii. 16, ix. 21, xi. 1, &c. to explain to him the visions of the ram and goat, and the mystery of the seventy weeks, which had been revealed to him. Gabriel informed Daniel of his having had a conflict with the prince of Persia during twenty-one days, and that no one came to his assistance but Michael, the prince of the Hebrew people, x. 13—21; but who this prince of Persia was, we are not informed; and where Scripture is silent, conjecture is presumption.

The same angel was sent to Zachariah, to declare to him the future birth of John the Baptist, Luke i. 11, &c.

Six months after this he was sent to a virgin, whose name was Mary, of the city of Nazareth, Luke i. 26, &c. It was probably the same angel who appeared to Joseph when he meditated the putting his wife away; and perhaps the same who warned him to retire into Egypt, and also, on the decease of Herod to return.

GAD, the son of Jacob and Zilpah, Leah's servant, Gen. xxx. 9—11. Gad had seven sons, Ziphion, Haggai, Shuni, Ezbon, Eri, Arodi and Areli, Gen. xlvi. 16; Jacob giving Gad his blessing, Gen. xlix. 19, said, "a troop shall overcome him, but he shall overcome at last." Gad having received his allotment beyond Jordan, with the tribe of Reuben and the half tribe of Manasseh, marched his arms, at the head of Israel, to assist in the conquest of the land of Canaan, on this side the river. Gad returned some time after well armed, and loaded with spoil. Moses, in his last song, Deut. xxxiii. 20, 21, speaks of Gad in these terms: "Blessed is he that enlargeth Gad; he dwelleth as a lion," &c. Moses died on Mount Nebo, Deut. xxxiv. 1, &c. and was buried in a neighbouring valley, beyond Jordan, where Gad had received his inheritance.

The tribe of Gad came out of Egypt in number forty-five thousand six hundred and fifty men, Num. i. 20, 21. After the defeat of Og and Sihon, Gad and Reuben desired Moses that he would please to appoint them their division in the new conquered countries, alleging their great number of cattle, Num. xxxii. 1, &c. Moses granted their request, on condition, and with a charge, that they should accompany their brethren in the conquest of the land beyond Jordan. Thus Gad had his inheritance between Reuben to the south, and Manasseh to the north, with the mountains of Gilead to the east, and Jordan to the west.

2. GAD, a prophet and friend of David, who followed him during his troubles, while persecuted by Saul, and was at all times much attached to him. The Scriptures style him a prophet, and David's seer, 2 Sam. xxiv. 11; probably because God had appointed him to assist this prince, and foretel what should happen to him. The first time we find him with David is, when he fled into the land of Moab, 1 Sam. xxii. 5, there to secure his father and mother, in the first year of his flight, and of Saul's persecution. At this time, when David was in this land, the prophet Gad warned him to leave it, and return into the land of Judah. After David had taken a resolution to number his people, the Lord sent this prophet to him, informing him that God had given him the choice of three scourges, one of which he was preparing for him and the people. On hearing them named, David preferred the last named, viz. the pestilence: and God, in consideration of his humiliation, was pleased to shorten the time which he had appointed for the plague to destroy; commanding the destroying angel to sheath his sword, and cease making any further slaughter. After which, Gad came to David, advising him to erect an altar in the threshing-floor of Ornan, or Araunah, the Jebusite. Gad wrote a biographical account of David, which is referred to 1 Chron. xxix. 29.

GADARA, GAD'A-RA, a city which, according to Josephus, was the capital of Perea, about eight miles eastward of the sea of Tiberias; and here, A. M. 3948, Pompey erected one of the five principal Jewish courts. The Gadarenes, who inhabited this city, were a mixture of Jews and heathens, and fed great numbers of swine. Mark says, ch. v. 1, that our Saviour, having passed the sea of Tiberias, came into the country of the Gadarenes. St. Luke says the same, ch. viii. 26; but Matt. viii. 28, calls it the country of the *Gergesenes;* there are, however, some Greek copies which read Gadarenes. But the apparent inconsistency of the two accounts may be removed, and the Evangelists reconciled, by observing, that Gergasa was near Gadara, and the territory belonging to it, larger than that of this last-named city; and as the lands belonging to the one were enclosed in those of the other, some of the evangelists might not improperly call the district the country of the *Gergesenes;* others of them, the country of the *Gadarenes.*

GADDI, GAD'DI, the son of Susi, of the tribe of Manasseh. He was one of the of the twelve who went by the appointment of Moses to view the land of Canaan, Num. xiii. 11.

GADDIEL, GAD'DI-EL, *the god of felicity.* The son of Sodi, of the tribe of Zebulun. He was one of those who were sent by Moses to view the land of Canaan, Num. xiii. 10.

GADI, GA'DI, the father of Menahem, who usurped the kingdom of Israel, 2 Kings xv. 14.

2. The name of a place where Bani, one of the gallant men of David's army was born, 2 Sam. xxiii. 36. This place is thought to be Gadda, or Hazar-Gaddah, in the southern part of the tribe of Judah, Josh. xv. 27.

GADITES, GAD'ITES, descendants of Gad, Deut. iii. 12.

GAHAM, GA'HAM, a son of Nahor, Abraham's brother, by his concubine Reumah, Gen. xxii. 24.

GAHAR, GA'HAR, one whose children were Nethinims, when the Jews returned from the Babylonish captivity, Ezra ii. 47.

GAIUS, GA'I-US, or GA'Y-US, St. Paul's disciple, mentioned Acts xix. 29. It is probable Gaius was a Macedonian; but he was settled at Corinth, where he had the honour of lodging St. Paul during his abode in that city. When the apostle went into Asia, Gaius and Aristarchus accompanied him as far as Ephesus, where they abode for some time with St. Paul. He is said to have been made bishop of Thessalonica.

2. GAIUS, to whom St. John wrote his third epistle. He, according to some, was the same with Gaius, St. Paul's disciple, and his host at Corinth. Others think that this Gaius was he who is mentioned in Acts xx. 4, who was of Derbe in Lycaonia; and consequently a different person from Gaius the Macedonian.

GALAAD, GA'LA-AD, a place in the land of Moab, mentioned Judith i. 8.

GALAL, GA'LAL, a Levite who settled first in Judea, after the Babylonish captivity, 1 Chron. ix. 15.

GALATIA, GA-LA'TI-A, a province of Asia Minor, bounded on the west by Phrygia, on the east by the river Halys, on the north by Paphlagonia, and on the south by Lycaonia. It took its name from Galatæ, or the Gauls, who, under their captain Leonarius, according to Strabo, left their own country in Europe, and having ravaged Italy and Greece, passed into the Asiatic continent, and reduced a part of it into their subjection; but, being broken by Attalus, king of Pergamos, and driven out of other parts, they were at last confined to this province, where in a short time they established their own language; which, according to St. Jerom, was in use in his time, and nearly the same as that spoken at Treves, in the European Gaul.

GALATIANS, GA-LA'TI-ANS, the people of Galatia; to the Christians of which country St. Paul wrote his epistle, which is part of the canon of Scripture.

GALBANUM, GAL'BA-NUM, the gum of a plant growing in Arabia, and other parts of Asia, which flows out through incision of the plant. It is mentioned Exod. xxx. 34.

GALEED, GA'LE-ED, *the heap of witness.* A pillar of stones raised by Jacob, as a witness of a covenant between him and Laban, Gen. xxxi. 46.

GALGALA, GAL'GA-LA, a city of Assyria in Asia, 1 Mac. ix. 2.

GALILEE, GAL'I-LEE, a province of Palestine, which extends itself chiefly into the northern parts thereof. The tribes which it contained were Issachar, Zebulun, Naphtali, and Asher, with part, as some say, of Dan, and a part of Peræa, beyond the Jordan. On the north it is bounded by Lebanon and Syria; on the west by Phœnicia; on the south by Samaria; and on the east mostly by the river Jordan, and the sea of Galilee. It is generally divided into two parts, the upper and the lower Galilee, and the former was called Galilee of the Gentiles, Matt. iv. 15, either because it was chiefly possessed by the Gentiles, with Jews interspersed among them, or rather, because it bordered upon Gentile nations, such as the Syrians and Arabians. The whole country, according to Josephus, was fruitful, and in a high state of cultivation. The number of its towns and villages was great, and most of them populous, containing, it is said, fifteen or twenty thousand persons, and upwards. Our Saviour was named a Galilean, because he was brought up at Nazareth, a city of Galilee. His disciples, and Christians in general, were called Galileans, merely because the apostles were of that country. St. Matthew, ch. iv. 15, applies the words of Isai. ch. ix. 1, to the preaching of our Saviour. The Galileans were not thought to be very knowing in matters of religion, and the Jews did not believe that a prophet could come out of Galilee, John vii. 51, 52. Their language and their accent were different from those of the other Jews of the country. St. Peter was known to be a Galilean by his dialect, Matt. xxvi. 73.

GALILEANS, GAL-I-LE'ANS, a sect of the Jews which sprung up in Judea some years after the birth of our Saviour. One Judas, a native of Gaulan, in Upper Galilee, was the author of it, about A. M. 4010, upon the occasion of Augustus appointing the people to be mustered; which order was executed by Quirinius, in the tenth year of Christ, ten years after the death of Herod the Great, in the last year of Augustus, and after the banishment of Archelaus. This numbering of the people was very different from that which was made at the birth of our Saviour, Luke ii. 1, Acts v. 37.

Judas the Gaulanite, or Galilean, urged that the tax established by the Romans, and regulated by Quirinius, was a manifest instance of servitude, which all true Israelites ought to resist with all their power; which declarations made an impression on the public mind; so that many persons joined themselves to Judas, took up arms, and commenced a civil war, which, properly speaking, was not concluded till the destruction of Jerusa

lem and the temple. The disciples of Judas were called Galileans, because Judas himself was of Upper Galilee, and his followers, for the most part, were of the same province.

The Galileans agreed in every thing with the Pharisees. The only thing which distinguished them was an excessive love of liberty; being strongly influenced by this principle, that God alone is the head and prince whom we ought to obey. When Jesus Christ appeared before Pilate, Luke xxiii. 2, his accusers would have rendered him suspected of this heresy, saying, that they found him perverting the nation, and forbidding to give tribute to Cesar.

GALL, in natural history, denotes any protuberance or tumour produced by the puncture of insects on plants and trees of different kinds. Galls are of various forms and sizes, and no less different with regard to their internal structure. Some have only one cavity, and others a number of small cells communicating with each other. Some are as hard as the wood of the tree on which they grow, whilst others are soft and spongy.

It is also said to be the name of an herb resembling hemlock, and is represented as extremely bitter, and of an intoxicating nature. The term is applied to pain and sufferings, Job xx. 14, Psa. lxix. 21, *They gave me gall for my meat.* See Matt. xxvii. 34, Mark xv. 23. It is generally thought that the *gall* and *myrrh* signify but one and the same thing; that is, something that was very bitter. It appears it was not unusual to give criminals drink of this kind before their execution, in order to make them less sensible of their pain. *Water of gall to drink*, denotes some heavy affliction, Jer. viii. 14: so *a root that beareth gall*, Deut. xxix. 18, signifies an evil heart inclining to sin, or some corrupt principle or disposition, producing the bitter fruits of wickedness. See Acts viii. 23.

GALLIM, GAL'LIM, *heaping up together.* A city of Benjamin, about three or four miles north of Jerusalem, 1 Sam. xxv. 44, Isa. x. 30.

GALLIO, GAL'LI-O, brother of the famous Seneca. He was before called Marcus Annæus Novatus; but having been adopted by Lucius Junius Gallio, he took the name of his adopting father. The emperor Claudius made him proconsul of Achaia. He was a man of a mild, agreeable temper; and his brother Seneca dedicated his books on anger to him. He shared in the fortunes of his brothers when they were out of favour, as well as in their prosperity when they were at court. And Nero at last put him to death as well as them. The Jews being enraged at St. Paul for converting many of the Gentiles, dragged him to Gallio's tribunal, who, as proconsul, commonly resided at Corinth. See Acts xviii. 12, 13.

GAMAEL, GAM'A-EL, son of Ithamar, 1 Esdr. viii. 29.

GAMALIEL, GA-MA'LI-EL, *God's reward*, or *camel of God.* The son of Pedahzur, who was prince of the tribe of Manasseh, when Moses brought the Israelites out of Egypt. He was at the head of thirty-two thousand two hundred men of his tribe, Num. i. 10, ii. 20.

2. GAMALIEL, a certain Pharisee and doctor of the law, at whose feet St. Paul was brought up, Acts xxii. 3; and some of the ancients were of opinion that he was tutor likewise to two other apostles, Stephen and Barnabas; and for this reason it was reported of him, that, when that preto-martyr suffered, he encouraged the Christians to go by night and carry off his body; for which purpose he lent them his chariot, and allowed them a burying-place in his own estate, about eight leagues from Jerusalem. Soon after the descent of the Holy Ghost, which happened on the day of Pentecost, the Jews desiring to put Peter to death, whom they had brought before the council of their priests, Gamaliel desired that the apostles might withdraw for a little time, Acts v. 34, &c. He then advised the assembly to take heed what they intended to do concerning these men, &c. and to treat them with lenity; and his advice was followed, and the apostles liberated. Gamaliel was certainly a doctor of high repute among the Jews, and was usually called Rabban Gamaliel, a title of the highest eminence, and never given, they say, to any more than seven. He is supposed to have been the grandfather of Hillel; and either uncle or cousin to Nicodemus, mentioned John iii. 1; and for thirty-two years to have continued the *Nasi*, or president of the Jewish Sanhedrim; and to have died about ten years after the destruction of Jerusalem. Christian authors make no doubt of his having embraced the faith of Jesus, but at what time he became a convert, or by whose hands he was baptized, we are no where informed. However, to reconcile his conversion with what the Jewish writers relate of his being at the head of the Sanhedrim so long, they affirm that he was a Christian even when that assembly set upon the apostles; and that the apostles themselves persuaded him to continue in his office, and not to discover his religion, that by this means he might be the more capable of rendering service to the infant church. But the author of the Acts, ch. iv. 1, 2, has intimated the true reason of his speaking in favour of the apostles, viz. that, as the Sadducees became the apostle's greatest enemies, because he preached the resurrection of the dead, so Gamaliel, who was a Pharisee, and consequently a believer in this doctrine, on that account became their friend.

GAMMADIMS, GAM'MA-DIMS: who they were cannot now be known with any certainty: some suppose them to be Africans, Ezek. xxvii. 11.

GAMUL, GA'MUL, *a recompense.* Mentioned 1 Chron. xxiv. 17.

GAR, a person noticed 1 Esdr. v. 34.

GARDEN, a piece of ground enclosed with a fence. "And Jehovah Aleim planted a garden eastward in Eden;" surely not for the purpose of a mere Mahometan paradise, but as a school of religious instruction to our first parents. Many arguments might be adduced in confirmation of this opinion. Such a method of teaching, by the emblems of paradise, was suited to the nature of man, who is incapable of receiving any information in spiritual things but from outward and sensible objects. It was also agreeable to the subsequent dispensations of God, who, in that religion which commenced on the fall, and was, in substance, instituted afresh by Moses, instructed his people in spiritual truths, or the good things to come, by sensible and visible objects, rites and ceremonies, by the cherubim, Gen. iii. 24; by sacrifices, iv. 4: compare Heb. xi. 4: by the distinction of clean and unclean animals, Gen. vii. 2; by abstinence from blood, Gen. ix. 4; by the institution of priests, altars, burnt-offerings, drink-offerings, holy washings, &c. Gen. xiv. 18: compare Exod. xxiv. 5, Gen. viii. 20, xxii. 13, xxxv. 2, 14. And even under the Christian state, religious knowledge is communicated to us partly by the Scriptures referring us for ideas of spiritual and heavenly things—to the visible works of God's creation—to the emblems of paradise—and to the types of the patriarchal and Mosaic dispensations; partly by the ordinance of the Sabbath-day, and partly by the two sacraments of baptism and the Lord's supper, which are outward and visible signs of inward and spiritual benefits.

It is further manifest that two of the trees of paradise, that of life, and that of the knowledge of good and evil, were of a *typical* or *emblematic* nature—the one, the sacrament of life, Gen. ii. 9, iii. 22, the other of death, *ibid.* ii. 17, iii. 17—19. And so after the fall, the rough leaves of the fig-tree were used by our first parents as a symbol of contrition, *ibid.* iii. 7. And since in that sacred garden, *ibid.* ii. 9, *was also every tree that was pleasant to the sight, or good for food*, surely of the soul of man as well as of his body, it may safely be inferred that the whole garden was so contrived by infinite wisdom as to represent and inculcate on the minds of our first parents a system of religious truths revealed to them by their Creator; especially since the paradisiacal emblems of trees, see Lev. xxiii. 10, Neh. viii. 15, plants, waters, and the like, are frequently applied by the succeeding inspired writers to represent spiritual objects, and convey spiritual lessons; and that with a simplicity and beauty not to be paralleled from any human writer. See Isa. xli. 18—20, lviii. 11, Jer. xvii. 7, 8. To all which may be added that the garden of Eden itself is by the prophet alluded to as a place of spiritual knowledge, joy, and happiness, Isa. li. 3, Ezek. xxviii. 13, xxxvi. 35. And in the New Testament παραδεισος, *Paradise*, which the Seventy almost constantly use for גן *gan*, a garden, when relating to the garden of Eden, is applied to the intermediate state of happy spirits between death and the resurrection, and even to the eternal joys of heaven, Luke xxiii. 43, 2 Cor. xii. 4, Rev. ii. 17, xxii. 1—3.

From the garden of Eden we have the true origin of sacred gardens among the idolaters. Thus God, Isaiah, ch. lxv. 3, says of the rebellious and apostate Jews, they are a people "that provoketh me continually to anger to my face, that sacrificeth in gardens;" and ch. i. 28, the prophet had said, "They shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens which ye have chosen;" and Isa. lxvi. 17, are mentioned not only those idolatrous gardens, but we even find an allusion to the tree of life, or rather of knowledge, both of which were placed in the midst of the garden of Eden, Gen. ii. 9, iii. 3, that "they sanctified themselves and purified themselves in the gardens behind one tree in the midst, eating swine's flesh and the abomination and the mouse, and should be consumed together."

GAREB, GA'REB, a brave officer of David, 2 Sam. xxiii. 38.

2. GAREB, a hill near Jerusalem, Jer. xxxi. 39.

GARLANDS, a kind of crown made of flowers, ribbons, &c. Acts xiv. 13.

GARLICK, *allium*, a genus of plants of the hexandria monogynia class and order. The corolla is six-petalled, and the essential characters are, corolla six parted, spreading; spathæ many flowered; umbel-leafed, capsule superior. This genus comprehends the *allium porrum*, or leek; the *allium cepa*, or onion, with all their varieties. The garlicks in all are 45 species. Whether the garlick so much eaten in Egypt was the same with ours is very doubtful: see Num. xi. 5.

GARMENT, or CLOTHING of the human body. This varies much in different nations, and has changed in many parts with the change of manners: so that a volume would scarcely suffice to say all that might be said on this subject.

Deut. xxii. 5, the interchange of garments is severely prohibited, and the reason seems to be, it was an idolatrous custom, practised by the several nations in the worship of particular idols, especially by the Egyptians, in that of Isis. Hence we may guess at the unnatural and abominable impurities that accompanied this service.

Jacob made Joseph a garment of many colours. Party-coloured vestments were esteemed honourable.

*Wedding garment*, Matt. xxii. 11. It was usual for persons to appear at marriage feasts in a sumptuous dress, generally adorned with florid embroidery, as some writers tell us; but as it could not be expected that travellers thus pressed in should themselves be provided

with it, we must therefore conclude, not only from the magnificence of the preparations, to which we must suppose the wardrobe of the prince corresponded, but likewise from the following circumstance of resentment against this guest, that a robe was offered, but by him refused.

The following extract will show the importance of having a suitable garment for a marriage feast, and the offence taken against those who refused it when presented as a gift. "The next day, Dec. 3, the king sent to invite the ambassadors to dine with him once more. The mehemander told them it was the custom that they should wear over their own clothes, the best of those garments which the king had sent them. The ambassadors at first made some scruple of that compliance; but when they were told that it was a custom observed by all ambassadors, and that no doubt the king would take it very ill at their hands if they presented themselves before him without the marks of his liberality, they at last resolved to consent to it; and after their example, all the rest of the retinue."

GATAM, Gat'am, *their bellowing*. The son of Eliphaz, the son of Esau, Gen. xxxvi. 11.

GATE, in Scripture has various applications. We read of the *gate of heaven*. After having described in what manner caverns were used as sacred temples, and the allegorical design of some parts of their furniture, Mr. Maurice says, "In these caverns they erected a high ladder which had *seven gates*, answering to the number of the planets, through which, according to their mythology, the soul gradually ascends to the supreme mansions of felicity." I must here observe that the word *gate*, which is a part of Asiatic palaces, by far the most conspicuous and magnificent, and upon adorning of which immense sums are often expended, is an expression, that, throughout the East, is figuratively used for the mansion itself. Indeed it seems to be thus denominated with singular propriety, since it is under those *gates* that conversations are held, that hospitality to the passing traveller is dispensed, and the most important transactions are frequently carried on.

Astronomy, having its birth in Asia, and exploring nature and language for new symbols, soon seized upon this allegorical expression as highly descriptive of romantic ideas; and the title was transferred from terrestrial houses to the spheres. It may here be remarked, that the expression occurs frequently in Holy Writ, often in the former sense, and sometimes in the astronomical allusion of the word. In the former acceptation we read, Esther ii. 19, of the Jew Mordecai sitting in the king's *gate:* in Lamentations, v. 14, that the elders had ceased from the *gate:* and in Ruth iii. 11, it is used in a sense remarkably figurative, all the *gate*, that is, house or city, of my people know that thou art virtuous. In the second acceptation, the word, as well as the attendant symbol itself, to our astonishment, occurs in the account of Jacob's vision of the *ladder, whose top reached to heaven*, and in this exclamation, *this is the gate of heaven*. It is hence manifested to have been an original patriarchal symbol. A similar idea occurs Isai. xxxviii. 10, *I shall go to the gates of the grave;* and in Matt. xvi. 18, *the gates of hell shall not prevail against it.*

GATH, a celebrated city of the Philistines, and one of their five principalities, 1 Sam. vi. 17. It is famous for having given birth to Goliah, ch. xvii. 4. David made a conquest of it in the beginning of his reign over all Israel, 2 Sam. viii. 1, 2. And it continued subject to that kingdom for some time. Rehoboam fortified it, 2 Chron. xi. 8. King Uzziah retook it, and Hezekiah once more reduced it under subjection to the kings of Judah, 2 Chron. xxvi. 6. Gath stood about 6 miles from Jamnia, and about 14 south of Joppa, and 32 west of Jerusalem. This city recovered its liberty and lustre in the time of the prophets Amos, ch. vi. 2, and Micah, ch. i. 10; but was afterward demolished by Hazael, king of Syria, after which time it became of little consideration, till the time of the holy war, when Fulk, king of Jerusalem, built a castle on its ruins.

2. Gath-Opher, or Epher, in Galilee, was the birth-place of the prophet Jonah, 2 Kings xiv. 25; Joshua, ch. xix. 13, makes this city a part of the tribe of Zebulun.

3. Gath-Rimmon, a city belonging to the tribe of Dan, Josh. xix. 45. St. Jerom places it ten miles from Diospolis, on the way from Eleutheropolis. It was given to the Levites of Koath's family.

4. Gath-Rimmon was also a city of the half tribe of Manasseh, on this side Jordan, and was also given for a place of abode to the Levites, Josh. xxi. 25.

5. Gath-Rimmon was likewise a city in the half tribe of Ephraim, 1 Chron. vi. 69.

GAULAN, or Gaulon, Gau'lan, a celebrated city beyond Jordan, from which the small province called Gaulanitis took its name. It was given to the half tribe of Manasseh, on the other side Jordan, Deut. iv. 43. It became a city of refuge, Josh. xxi. 27. No writer has informed us exactly of its situation.

GAZA, Ga'za, a city of the Philistines, made by Joshua part of the tribe of Judah, Josh. xv. 47. It was one of the five principalities of the Philistines, situated towards the southern extremity of the Promised Land, 1 Sam. vi. 17. It was situated between Raphia and Askelon. The advantageous situation of Gaza was the cause of the numerous revolutions which it underwent. It first of all belonged to the Philistines, and then to the Hebrews. It recovered its liberty in the reigns of Jotham and Ahaz, and was re-conquered by Hezekiah, 2 Kings xviii. 8. It was subject to the Chaldeans, who conquered Syria and

Phœnicia. Afterward it fell into the hands of the Persians. They were masters of it when Alexander besieged, took, and destroyed it.

It was afterward possessed by the kings of Egypt. The Asmoneans, or Maccabees, took it several times from the Syrians, 1 Mac. xi. 61, xiii. 43. Alexander Janneus, king of the Jews, took and destroyed it. Gabinius rebuilt it. Augustus gave it to Herod the Great; but it was not subject to Archelaus. St. Luke, Acts viii. 26, says, that Gaza, in his time, was a desert place; but he meant, in all probability, the great city of Gaza, situated upon a mountain, twenty miles from the sea: and not little Gaza, otherwise called Maijuma, which was very populous, having been built some time after the destruction of the former city. The emperor Constantine gave this place the name of Constantia, in honour of his son, and granted it the privileges of a city independent on old Gaza. But the emperor Julian deprived it both of its name and privileges. At present it is a heap of ruins.

2. GAZA, a city of Ephraim, 1 Chron. vii. 28.

GAZABAR, GA'ZA-BAR, *treasure*. A Persian, the father of Mithredah, Ezra i. 8.

GAZARA, GA-ZA'RA, a place in Palestine, in the tribe of Dan, 1 Mac. xiv. 7.

GAZATHITES, GA'ZATH-ITES, the inhabitants of Gaza, Josh. xiii. 3.

GAZER, GA'ZER, *dividing*, or *sentence*. A city of the Philistines, in the tribe of Ephraim, 2 Sam. v. 25.

GAZERA, GA-ZE'RA, one whose sons returned from the Babylonish captivity, and were servants of the temple, 1 Esdr. v. 31.

GAZEZ, GA'ZEZ, *a passing over*. The name of a son and grandson of Caleb, 1 Chron. ii. 46.

GAZITES, GAZ'ITES, the inhabitants of Gaza, Judg. xvi. 2.

GAZZAM, GAZ'ZAM, one who returned from the Babylonish captivity, Ezra ii. 48.

GEBA, GE'BA, *a hill* among the cities of Benjamin, mentioned Josh. xviii. 24.

GEBAL, GEB'AL, this word is only met with, Psa. lxxxiii. 7. Gebal Ammon, and Amalek, a city in Arabia.

GEBER, GEB'ER, the son of Uri, governor of the province of Gilead and Rasan beyond Jordan, in the reign of Solomon, 1 Kings iv. 19.

GEBIM, GEB'IM, a place mentioned Isa. x. 31. Its situation cannot now be known.

GEDALIAH, GED-AL-I'AH, *the greatness of the Lord*. The son of Ahikam was left by Nebuchadnezzar, in Palestine, after the destruction of Jerusalem and the temple, that he might govern the remainder of the people who continued there; and recall those who had fled, Jer. xl. xli. 2 Kings xxv. 22. He was murdered by one Ishmael.

3. GEDALIAH, the son of Admirah, grandfather to the prophet Zephaniah, ch. i. 1.

3. GEDALIAH, a Levite, the son of Ethan, or Jeduthun, 1 Chron. xxv. 3.

4. GEDALIAH, the son of Pashur, Jer. xxxviii. 1.

GEDDUR, GED'DUR, one whose sons were servants in the temple, 1 Esdr. v. 30.

GEDER, GE'DER: the king of Geder was taken and put to death by Joshua, ch. xii. 13.

GEDERAH, GE-DE'RAH, a city of Palestine, in the tribe of Judah, in the valley, Josh. xv. 36.

GEDERITE, GED'E-RITE, an inhabitant of Gederah, 1 Chron. xxvii. 28.

GEDEROTH, GED'E-ROTH, a place in Canaan, 2 Chron. xxviii. 18.

GEDEROTHAIM, GED-E-ROTH-A'IM, a city of Palestine, in the tribe of Judah, Josh. xv. 36.

GEDIR, GED'IR, a place taken by Joshua in Canaan, in the tribe of Judah, in the valley.

GEDOR, GE'DOR, the name of a city in Palestine, in the tribe of Judah, in the mountains, Josh. xv. 58.

2. GEDOR, the son of Jered, 1 Chron. iv. 18.

GEHAZI, GE-HA'ZI, *the valley of sight*. The servant of Elisha, who for a number of years beheld his miracles, and was privy to the sanctity of his manners, and yet was radically a bad man. All that is known of him at present is contained in 2 Kings v. 20, viii. 4—6.

GELILOTH, GEL'I-LOTH, Josh. xviii. 17, the same with Gilgal, as appears from Josh. xv. 7, and Judg. iii. 19, but differing from that Gilgal by Jordan.

GEMALLI, GE-MAL'LI, *wares*, or *a camel*. One of the tribe of Dan, whose son was sent to spy out the land of Canaan, Num. xiii. 12.

GEMARA: the rabbins call the Pentateuch, or five books of Moses, *the Law*, without any other addition. Next to this they have the Talmud, which is divided into two parts, the first, which is only an application of the law to particular cases, with the decision of the old rabbins thereon, is called Mishna, second law, or Deuterosis: the other part, which is a more extensive application of the same law, is a collection of determinations by such rabbins, as are more modern than the Mishna. They term it Gemara, perfection, finishing, because they consider it as an explanation of the law, to which there can be no further additions made, and after which nothing more can be desired.

There are two Gemaras, or two Talmuds, that of Jerusalem, and that of Babylon. That of Jerusalem was compiled, according to the Jews, about the end of the second or third century, by a celebrated rabbin, whose name was Jochanan; but father Morinus, a famous critic, maintains, that the Jews made the Gemara of too great antiquity, and that it was not finished till about the seventh century. The Jews have little value for this

Jerusalem Talmud, on account of its obscurity. The Babylonish Gemara, is, as the rabbins say, more modern. It was begun by a Jewish doctor, whose name was Asa, and continued by Marmar and Mar, his disciples or sons.

The Gemara, with respect to the Mishna, is, what the comments of our school divines on St. Thomas, or the master of sentences, are to us, viz. an explication of the writings of those authors, with this difference only, that the Jews allow their doctors a much greater authority than we do ours. They believe that the Gemara contains nothing but the word of God, preserved in the tradition of the elders, and transmitted without alteration from Moses, down to rabbi Judah, the holy, Jochanan, Asa, and Josa, and the other compilers of the Talmud; who did not begin to reduce it to writing, till they were afraid it would be corrupted by the several transmigrations and persecutions to which their nation was subjected.

GEMARIAH, GEM-A-RI'AH, *perfection, completion,* or *consuming of the Lord.* The son of Hilkiah, who was sent to Babylon with Elasah, the son of Shaphan, from Zedekiah, king of Judah, to carry the tribute-money to Nebuchadnezzar. And a letter from Jeremiah to the captives in Babylon, Jer. xxix. 3, 4.

2. GEMARIAH, the son of Shaphan, was one of King Jehoiakim's counsellors, before whom Baruch read the volume of Jeremiah's prophecy, Jer. xxxvi. 12, 13.

GENEALOGY, from the Greek γενεαλογια, which signifies a list of a person's ancestors. The common Hebrew expression for it is *Sepher-Toledoth, Liber generationum.* No nation was ever more careful to preserve their genealogies than the Jews. The Sacred Writings contain genealogies extended 3500 years backward. The genealogy of our Saviour is deduced by the Evangelists from Adam to Joseph and Mary, through a space of 4000 years and upwards. The Jewish priests were obliged to produce an exact genealogy of their families, before they were admitted to exercise their function. Wherever placed, the Jews were particularly careful not to marry below themselves; and to prevent this, they kept tables of genealogy in their several families, the originals of which were lodged at Jerusalem, to be occasionally consulted. These authentic monuments, during all their wars and persecutions, were taken great care of, and from time to time renewed. But, since the destruction of their city, and the dispersion of the people, their ancient genealogies are lost.

GENERATION: this word, besides its common acceptation, is used for the genealogy of man, Gen. v. 1, &c. ii. 4, Matt. i. 1.

A generation, among the ancients, in respect to duration, was sometimes fixed at one hundred years, as seems to be hinted at Gen. xv. 16, 22, Deut. xxiii. 3. But this period can only apply to remote ages, when human life was much more extended than in the present day. Generation in Matt. xxiv. 34, and some other places in the New Testament, seems to mean only the people then alive, the living world.

GENESAR, or GENESARETH, *the garden of a prince.* A city, or country, on the west side of the lake of Tiberias, or sea of Cinnereth.

GENESIS, GEN'ES-IS, a canonical book of the Old Testament, so called from the Greek γενεσις, *genesis,* or *generation,* because it contains an account of the origin of all visible things, and of the genealogy of the first patriarchs. In the Hebrew it is called בראשית, which signifies *in the beginning,* because it begins with that word. It has been asked through what channel Moses obtained the information furnished in this volume. In answer to this inquiry, it must be observed, it was easy for Moses to satisfy himself respecting the truths and facts he has recorded, as they passed to him through a small number of hands. For, from Adam to Noah, there was but one man, Methuselah, who lived to see them both; in like manner, from Noah to Abraham, Shem conversed with both; as Isaac also did with Abraham and Joseph, from whom these things might easily be conveyed to Moses by Amram, who was cotemporary with Joseph. "If then all the interesting facts recorded in the book of Genesis had no other authority than the tradition already referred to, they would rest on a foundation of credibility superior to any that the most reputable of the most ancient Greek and Roman historians could boast. But to preclude every possibility of mistake, the unerring Spirit of God directed Moses in the selection of his facts, and the ascertaining of his dates. Indeed the narrative is so simple; so much resembling truth; so consistent every where with itself; so correct in its dates; so impartial in its biography; so pure in its morality; and so benevolent in its design, as amply to demonstrate that it never could have had an earthly origin." Dr. Clarke's Preface to Genesis. Moses is supposed to have written the book Genesis during his retirement in the land of Midian, before he conducted the Israelites out of Egypt.

GENNEUS, GEN-NE'US, the father of one of the Apollonius's, an oppressor of the Jews, 2 Mac. xii. 2.

GENTILE, JEN'TILE, in matters of religion, a Pagan, or worshipper of false gods. The origin of this word is deduced from the Jews, who called all those who were not of their name גוים, *gojim,* which in the Greek translation of the Old Testament is rendered τα εθνεα, *the nations,* in Latin *gentes,* whence comes the English word Gentiles. Whence the Latin church also used *gentes* in the same sense as our Gentiles, especially in the New Testament. But the word *gentes* soon got another signification, and no longer meant all

such as were not Jews, but those only who were neither Jews nor Christians, but followed the superstitions of the Greeks and Romans, &c. In this sense it continued among the Christian writers, till their manner of speaking, together with their religion, was publicly, and by authority, received into the empire, when gentiles, from *gentes*, came into use; and then both words had two significations; viz. in treatises of law concerning religion, they signified pagans, neither Jews nor Christians; and in civil affairs they were used for all such as were not Romans.

GENUBATH, GEN-U'BATH, *the garden of the daughter.* The son of Hadad, the Edomite, and Taphenes, sister to Pharaoh's queen, 1 Kings xi. 20.

GEON, GE'ON, a river in Canaan.

GERA, GE'RA, the father of Ehud, Judg. iii. 15.

GERAH, GE'RAH, the father of Shimei, 2 Sam. xvi. 5.

GERAR, GE'RAR, *a pilgrimage*, or *striving.* A royal city of the Philistines, situate not far from the angle where the south and west sides of Palestine meet; and the country, to which it gave name, extended into Arabia Petrea.

GERASA, or GERGASHI, a city on the east side of the Dead Sea, by some placed in Arabia, and by others in Cœlo-Syria.

GERGASHITES, or GERGESENES, a people mentioned, Matt. viii. 28.

GERIZZIM, GE'RIZ-ZIM, the name of a mountain near Shechem, in the tribe of Ephraim, a province of Samaria. The city of Shechem lay at the foot of two mountains, Ebal and Gerizzim; the former of these was very barren, and the latter fruitful. For some particulars respecting these mountains, see EBAL, and Deut. xi. 29, xxvii. 12.

GERRENIANS, GER'REN-IANS, mentioned 2 Mac. xiii. 24, probably the inhabitants of Gerar.

GERSHOM, GER'SHOM, *a stranger there.* The son of Moses and Zipporah, Exod. ii. 22.

GERSHON, GER'SHON, *his banishment.* A son of Levi, and prince of one of the great families of the Levites. On leaving Egypt they amounted to 7500 men, Num. iii. 21—25.

GERSHONITES, from Gershon, Num. iii. 21.

GESEM, GE'SEM, mentioned Judith i. 9.

GESHAN, GE'SHAN, *drawing near.* A descendant from Hezron, 1 Chron. ii. 47.

GESHEM, GE'SHEM, an Arabian who opposed Nehemiah in building the walls of Jerusalem, Neh. ii. 19.

GESHUR, GE'SHUR, *a walled valley.* A city of Syria, where Talmai was king in the days of David, 2 Sam. xv. 8, xiii. 37, 1 Chron. ii. 23.

GESHURITES, GESH'UR-ITES, inhabitants of the above city; they are joined with the inhabitants of Maachathi, Deut. iii. 14, Josh. xii. 5; nor were they expelled from their country, Josh. xiii. 13. Ishbosheth, son of Saul, was acknowledged their king, 2 Sam. ii. 8.

GETHER, GE'THER, third son of Aram, the son of Shem, Gen. x. 23.

GETHOLIAS, GETH-O-LI'AS, one who returned from the Babylonish captivity.

GETHSEMANE, GETH-SEM'A-NE, a small village in the mount of Olives, into a garden belonging to which Jesus Christ sometimes retreated in the night season, and here he had his bitter agony, and was apprehended by Judas and his band, Matt. xxvi. 36.

GEUEL, GE-U'EL, *God's redemption.* One of the tribe of Gad, sent to spy out the land of Canaan, Num. xiii. 15.

GEZER, *dividing*, or *a sentence.* A place which Joshua took in Canaan, Josh. xii. 13.

GEZERITES, GE'ZER-ITES. We are told, 1 Sam. xxvii. 8, that David invaded this people while at Ziglag; perhaps they are the same with the Gerrenians, or inhabitants of Gerar.

GIANTS, in Greek γιγας, in Hebrew נְפִל, and נְפִלִים, plural, Gen. vi. 4. They are sometimes called Rephaims, Emims, and Anakims, ch. xiv. 5, Deut. ii. 10, 11.

Giants make a considerable figure in the fabulous history of every nation; like ghosts and fairies, they have always vanished at the approach of science and civilization. The fossil bones, which gave currency to the belief of their existence, have, upon minute inquiry, been found generally to belong to elephants, &c. The giants of Holy Scripture might be men of extraordinary stature: but not so much above the ordinary measure as they have fancied, who have described them as three or four times larger than men are at present. The giants of Holy Scripture, at least many of them, were rather giants in wickedness and violence, than in strength and stature. When the Israelites describe the Anakims, we must remember two things, 1. That ten of the twelve spies misrepresented the land, the cities, and the people. 2. That the eastern nations deal much in hyperbole, and express things that exceed the common bounds, as prodigious and excessive.

Solomon says, Prov. ii. 18, ix. 18, that the ways of a debauched woman lead to the Rephaim, that is to say, to hell, where the giants, that is, the wicked, are suffering; and xxi. 16, those who forsake the ways of wisdom shall go down to the assembly of the giants in hell, that is, the wicked. Again, Nimrod is called a giant before the Lord, Gen. x. 8, 9. That the sun rises like a giant, Psa. xix. 5. That the Lord will destroy the giant, Isa. iii. 2. That he will call his giants in his anger, Isa. xiii. 3. Giants, or men of extraordinary stature, no doubt, there have been, but they were few in number. Goliath was six cubits and a span in height, that is, *ten feet seven inches*, 1 Sam. xvii. 4. Og had a bedstead that measured nine cubits, that is, *fifteen feet four inches and*

*a half long*, and perhaps the bed might be four or five feet longer than the man himself; and even in that case he was *ten or twelve feet*, which is double the size of men at present, and doubtless he was then as much above the common standard of men, as such a one would be even now.

With regard to the texts of Moses, Gen. vi. 2, 4, nothing more, it is probable, is to be understood, but that the men of Seth's family, which were the family of the righteous, and the sons of God, were corrupted with the women of Cain's family, who are described under the name of the daughters of men. Thus St. Chrysostom, Theodoret, St. Cyril, St. Austin, and many others, understood the passage.

GIAH, GI'AH, a place in Canaan, 2 Sam. ii. 24.

GIBBAR, GIB'BAR, *manly, strong*. One who returned from the Babylonish captivity, Ezra ii. 20.

GIBBETHON, GIB'BE-THON, a city of the tribe of Dan, given to the Levites, Josh. xxi. 23.

GIBEAH, GIB'E-AH, a city in the tribe of Benjamin, lying north of Jerusalem about twenty or thirty furlongs, and built upon a hill, as its name imports. It was the birth-place of king Saul. It was, A. M. 2591, rendered infamous for its crimes, Judges xix. xx. xxi.

GIBEON, GIB'E-ON, a city seated on a hill, about forty furlongs north of Jerusalem, Josh. ix. 17.

GIBEONITES, GIB'E-ON-ITES; See Josh. ix. 3, 4, &c. x. 3. &c. 2 Sam. xxi. 1, 2, &c. Many are of opinion that the Nethinims and the Gibeonites are the same people, 1 Chron. ix. 2. See article NETHINIMS.

It is not known when, nor by whom, nor upon what occasion, the tabernacle and altar of burnt sacrifice, which were made by Moses in the wilderness, were removed to Gibeon, but this we know, that towards the end of David's reign, and in the beginning of Solomon's, they were there. David having seen the angel of the Lord at Araunah's threshing-floor, was so terrified, that he had not strength to proceed as far as Gibeon, there to offer his sacrifices, 1 Chron. xxi. 29, 30. But Solomon being seated on the throne of David, went to sacrifice at Gibeon, 1 Kings iii. 4, because this was the most considerable of all the high places in the country where sacrifices were then tolerated, the temple not being yet built. We read of the pool of Gibeon, 2 Sam. ii. 13.

GIBLITES, GIB'LITES, a people of Canaan, Josh. xiii. 5.

GIDDALTI, GID-DAL'TI, one of the sons of Heman, a Levite; his family was one of the twelfth in the temple service, 1 Chron. xxv. 4.

GIDDEL, GID'DEL, one who returned from the Babylonish captivity, Ezra. ii. 47.

GIDEON, GID'E-ON, *breaker*, or *destroyer*. The son of Joash, of the tribe of Manasseh: the same with Jerubbaal, the seventh judge of Israel. He dwelt in the city of Ophra, and was chosen by God in a very extraordinary manner to deliver the Israelites from the oppression of the Midianites, under which they had laboured for the space of seven years. See Judg. vi. 14—27, and viii. 1—23, &c. He delivered Israel, and governed them with equity. He had seventy sons, besides the one by his concubine, that wrought the destruction of his family.

GIDEONI, GID-E-O'NI, one of the tribe of Benjamin, Num. i. 11.

GIDOM, a place in Palestine, Judg. xx. 45.

GIER EAGLE; it is the vulture eagle, a bird between the vulture and the eagle; *gier* being the old English word for *vulture*.

GIFT OF TONGUES, an ability given to the apostles of readily and intelligibly speaking a variety of languages, which they had never learned. This was a most glorious and important attestation of the Gospel, as well as a suitable, and indeed, in their circumstances, a necessary qualification for the mission for which the apostles and their assistants were designed. Nor is there any reason, with Dr. Middleton, to understand it as merely an occasional gift, so that a person might speak a language most fluently one hour, and be entirely ignorant of it the next; which neither agrees with what is said of the abuse of it, nor would it have been sufficient to answer the end proposed, Acts ii.

GIHON, GI'HON, *a breast*, or *a valley of grace*. The name of one of the four rivers, the source of which was in Paradise, Gen. ii. 13. See EDEN, &c. This is the second river mentioned by Moses, as flowing out of Paradise, and is said in the original, to compass or run along the whole land of Cush, which the Seventy translate Ethiopia, and this mistake is all along followed by our English version; whereas, by the land of Cush is here meant some part of Arabia, as may be seen under the article CUSH. This mistake of the Septuagint led Josephus and some others into a notion that the river Gihon was the Nile, in Egypt; and supposing that the country of Havilah was some part of the East Indies, they have run into another error, and taken Pison for the Ganges, by which means they make the garden of Eden contain the greatest part of Asia, and some part of Africa, which is a supposition quite incredible. The Arabians believe that this is the Oxur, a river which has its rise in the mountains of Imaus, and runs from east to west; afterward it winds much, and seems to return towards the place of its original; but then turns back, and discharges its waters into the Caspian Sea westward. This river, which the Arabians call the Gehon, separates Turkey from Persia.

Others think that Gihon is the western channel, made by the Tigris and the Euphrates, when, after their conflux, they separate again from each other, to enter the sea. This

is the opinion of Calvin, Scaliger, and many moderns. Others, on the contrary maintain, that Pison is the western channel, that separates the confluence of the Euphrates and Tigris; and that Gihon is the eastern, which is formed after the union of these two rivers. As a proof of this opinion, they assert that the land of Cush, wherein the Gihon runs, is Cissia, or the Chuzestan. This is the opinion of Bochart, Huetius, Wells, &c. Some, as Reland and Calmet, take the river Araxes for the Gihon of Moses.

2. GIHON was also the name of a fountain to the west of Jerusalem, at which Solomon was anointed king, by the high priest Zadok, and the prophet Nathan, 1 Kings i. 33. Hezekiah ordered the upper channel of Gihon to be conveyed to Jerusalem, that the enemy, when the city was besieged, might have no advantage of those waters, 2 Chron. xxii. 30.

GILALAI, GIL'A-LAI, *a wheel*, or *marble*. A Levite who officiated at the dedication of the new walls of Jerusalem, Neh. xii. 36.

GILBOA, GIL'BO-A, *revolution of inquiry*. A mountain celebrated for the death of Saul and his son Jonathan, 1 Sam. xxxi. 1, &c. Eusebius and Jerom inform us, that this mountain was six miles from Bethsan, or Scythopolis.

GILEAD, GIL'E-AD, *the heap of witness*. The son of Machir, and grandson of Manasseh, had his inheritance allotted him in the mountains of Gilead, from whence he took his name, Num. xxvi. 29, &c.

2. GILEAD, the name of Jephthah's father, Judg. xi. 1, 2.

3. GILEAD; the mountains of Gilead, were part of that ridge of mountains, which running from Mount Lebanon southward, on the east of the Holy Land, gave their name to the whole country which lies on the east of the sea of Galilee, and included the mountainous region called, in the New Testament, Trachonitis. Jacob, in his return from Mesopotamia, came in six days to the mountains of Gilead, Gen. xxxi. 21. These mountains were covered with a sort of trees abounding with gum, called the balm of Gilead, commended in the Scripture. See Jer. viii. 21, xlvi. 11. The merchants who bought Joseph, came from Gilead, and were carrying balm into Egypt, Gen. xxxvii. 22.

GILEADITE, GIL'E-AD-ITE, an inhabitant of Gilead, Judg. x. 3.

GILGAL, GIL'GAL, *a wheel*, or *revolution*. A celebrated place lying to the west of Jordan, where the Israelites encamped some time after their passage over the river. A considerable city was afterward built there, which became famous for many events, the remembrance of which is preserved in history. Gilgal was about a league from Jordan, and at the like distance from Jericho. This name was given it on account of the people being circumcised there, Josh. v. 2, &c. As the ark had been a long time at Gilgal, the place became celebrated on that account, and the people continued for a long while to go thither in pilgrimage. It is thought that one of the golden calves was placed there. See Hos. iv. 15, Amos iv. 4, v. 5. There had been idols at Gilgal, it seems, as early as the days of Ehud, judge of Israel, Judg. iii. 19. At the same place the people met to confirm the kingdom to Saul, 1 Sam. xi. 14, 15; and there he also incurred the displeasure of God, 1 Sam. xiii. 12, 13.

GILOH, GI'LOH, *a rejoicing*, or *discovering*. A city of Judah, Josh. xv. 51.

GILONITE, GI'LO-NITE, a native of Giloh, 2 Sam. xv. 12.

GIMZO, GIM'ZO, *that bulrush*. A city of Judah, which the Philistines took in the reign of Ahaz, 2 Chron. xxviii. 18.

GINATH, GI'NATH, father of Tibni, 1 Kings xvi. 21.

GINNETHO, GIN'NE-THO, a Levite who sealed the covenant with Nehemiah the governor, Neh. xii. 4.

GINNETHON, the same as the former, Neh. x. 6.

GIRDLE: the Hebrews generally wore no girdle in the house, nor when abroad, unless when they were at work, or upon a journey. At these times they tucked up their long garments as the orientals do at the present day. This appears from many passages of the Old and New Testament. Elijah girded up his loins, 1 Kings xviii. 46. Elisha ordered his servant to gird himself, 2 Kings iv. 29. Our Saviour, when he prepared to wash the disciples' feet, did the same, John xiii. 4, 5. The soldiers also had their belts, Psa. xviii. 39.

GIRGASHI, GIR'GA-SHI, a place in Canaan, and hence

GIRGASHITES, an ancient people of Palestine, Josh. ii. 10. Their habitation was beyond the sea of Tiberias, where we find some resemblance of their name in the city Gergesa, on the lake of Tiberias.

GISPA, a chief of the Nethinims, Neh. xi. 21.

GITTAH HEPHER, GIT'TAH HE'PHER, *digging a wine press*. A place in Canaan, in the tribe of Zebulun.

GITTAIM, GIT'TA-IM, a city in the tribe of Benjamin, in the land of Canaan, 2 Sam. iv. 3.

GITTITES, GIT'TITES, the inhabitants of the city of Gath, 2 Sam. vi. 11.

GITTITH, GIT'TITH, a title prefixed to Psalms viii. lxxxi. lxxxiv. The conjectures of interpreters concerning this word are various. Some think it signifies a sort of musical instrument; others, that the hymns of this kind were invented in the city of Gath; others, that Gittith signifies wine-presses, and that the psalms with this title, were sung after the vintage; others, that if wine-presses were meant by it, it should be Gitteth; and that Gittith signifies a woman of Gath, and that these psalms were given to a class of young women, or singers of Gath, to be sung by them. Dr. Hammond thinks that these

Psalms, were all set to the same tune, and made on Goliah, the Gittite.

GIZONITE, a name uncertain, 1 Chron. xi. 34.

GLASS: this word may be easily deduced from the Hebrew נלש, *to shine*, or *glisten*. So the ancient Germans seem to have called *amber glissum*, from its transparency. The making of glass is certainly a very ancient invention.

The word is among us put for a mirror. The ancient mirrors were made of metal, highly polished: it must necessarily happen that the person who looked on his image in them would have his face strongly illuminated by the reflected rays. To this circumstance St. Paul refers, 2 Cor. iii. 18, we are transformed into the same resplendent image, from one degree of glory or splendour to another.

GLEAN: to glean is properly to gather ears of corn, or grapes, left by the reapers, &c. The Jews were not allowed to glean their fields, but were to leave this to the poor. See Lev. xxiii. 22, xix. 10, Deut. xxiv. 21, Ruth ii. 3.

GLORY, Δοξα, Greek: *esteem, glory*, or *honour*, as of men, Luke xiv. 10, John v. 44, 1 Pet. i. 24.

2. *Glory, honour, praise*, to or from God, Luke ii. 14, xvii. 18, Acts xii. 23, Rom. xi. 36, xv. 7, John ix. 24. *Give glory to God*, i. e. glorify God by confessing ingenuously the truth. In 1 Pet. iv. 14, there is an allusion to Isa. xi. 2. The *spirit of glory*, which rested on the persecuted disciples of Christ in the first age, was a spirit of fortitude, enabling them to suffer the greatest evils, without shrinking, a virtue which the heathens greatly admired.

3. *Visible glory, splendour, brightness, irradiation of light*, whether natural, 1 Cor. xv. 41, Matt. vi. 29, or supernatural, Luke ii. 9, ix. 31, 32, 2 Pet. i. 17, Acts iii. 55, xxii. 11, 2 Cor. iii. 7, John xii. 41. In Rom. ix. 4, glory seems to denote that supernatural light, splendour, or glory, that was frequently manifested on the ark of the covenant, which is therefore called the glory, Psa. lxxviii. 61, 1 Sam. iv. 21, 22, and the cherubim, which are therefore styled by St. Paul, the cherubim of glory, Heb. ix. 5.

4. *Glory* means the *state of glory and blessedness*, reserved for true believers in a future state. See Rom. viii. 18, Col. iii. 4, 2 Tim. ii. 10, 1 Pet. v. 1. This is called, Rom. v. 2, *the glory of God*.

GLORIFY, to make glorious or honourable, or to cause to appear so, John xii. 28, xiii. 31, 32, xv. 8, xvii. 4, 5, xxi. 19, Acts iii. 13. In this view it particularly refers to the resurrection of Christ, and his ascension to the right hand of God, John vii. 39, xii. 16.

2. *To glorify* is to *honour, magnify*, or *praise*, Matt. v. 16, vi. 2.

3. *To glorify* is to admit to the eternal state of glory or blessedness, Rom. viii. 30.

GNAT, a species of insect, Matt. xxiii. 24. Bochart shows from Aristotle, Plutarch, &c. that it properly means a kind of insect that is bred in the lees of wine, and that it ever after lives on acids, avoiding sweets.

GNOSTICS, from γνωσις, *gnosis, knowledge*. Ancient heretics, famous from the first rise of Christianity, principally in the east. It appears from several passages of Scripture, particularly 1 John ii. 18, 1 Tim. vi. 20, Col. ii. 8, that many persons were infected with the Gnostic heresy in the first century: though the sect did not render itself conspicuous, either for numbers or reputation, before the time of Adrian, when some writers erroneously date its rise. The name was adopted by the sect, on the presumption that they were the only persons who had the true knowledge of Christianity. Accordingly they looked upon all other Christians as simple, ignorant, and barbarous persons, who explained and interpreted the Sacred Writings in a low, literal, and unedifying way. At first the Gnostics were the only philosophers and wits of those times, who formed for themselves a peculiar system of theology, agreeable to the philosophy of Pythagoras and Plato; to which they accommodated all their interpretations of Scripture. But the word Gnostics afterward became a general name, comprehending divers sects and parties of heretics, who rose in the first centuries; and who, though they differed among themselves as to circumstances, yet all agreed in some common principles. They corrupted the doctrines of the Gospel by a profane mixture of the tenets of the oriental philosophy, concerning the original of evil, and the creation of the world, with its Divine truths. Such were the Valentinians, Simonians, Carpocratians, Nicolaitans, &c.

The term Gnostics sometimes also occurs in a good sense in the ancient ecclesiastical writers, particularly Clemens Alexandrinus, who, in the person of his Gnostic, describes the characters and qualities of a perfect Christian. This point he labours in the 7th book of his Stromata, where he shows that none but the Gnostic, or knowing person, has any true religion. He affirms that, were it possible for the knowledge of God to be separated from eternal salvation, the Gnostic would make no scruple to choose the knowledge; and that if God would promise him impunity in doing of any thing he had once spoken against, or offer him heaven on those terms, he would never alter a whit of his measures. In this sense the father uses Gnostics in opposition to the heretics of the same name; affirming that the true Gnostic is grown old in the study of the Holy Scriptures; and that he preserves the orthodox doctrine of the apostles, and of the church; whereas the false Gnostic abandons all the apostolical traditions, as imagining himself wiser than the apostles. The name Gnostics was sometimes also more particularly attri-

buted to the successors of the first Nicolaitans and Carpocratians, in the second century, upon their laying aside the names of the first authors. Such as would be thoroughly acquainted with all their doctrines, reveries, and visions, may consult St. Irenæus, Tertullian, Clemens Alexandrinus, Origen, and Epiphanius; particularly the first of these writers, who relates their sentiments at large, and confutes them at the same time. Indeed he dwells more expressly on the Valentinians, than on any other sect of Gnostics; but he shows the general principles on which all their mistaken opinions were founded, and the method they followed in explaining the Scripture. He accuses them of introducing into religion certain vain and ridiculous genealogies; i. e. a kind of divine processions or emanations, which had no other foundation than in their own wild imaginations.

The Gnostics, indeed, confessed, in effect, that these æons, or emanations, were no where expressly delivered in the Sacred Writings; but insisted, at the same time, that Jesus Christ had intimated them in parables to such as could understand them. They built their theology not only on the Gospels and the Epistles of St. Paul, but also on the law of Moses and the prophets. These last were peculiarly serviceable to them, on account of the allegories and allusions with which they abound, which are capable of different interpretations; though their doctrine concerning the creation of the world, by one or more inferior beings, of an evil or imperfect nature, led them to deny the Divine authority of the books of the Old Testament, which contradicted this idle fiction, and filled them with an abhorrence of Moses and the religion he taught; alleging, that he was actuated by the malignant author of the world, who consulted his own glory and authority, and not the real advantage of men. Their persuasion that evil resided in matter, as its centre and source, made them treat the body with contempt, discourage marriage, and reject the doctrine of the resurrection of the body, and its re-union with the immortal spirit. Their notion, that malevolent genii presided in nature, and occasioned diseases and calamities, wars and desolations, induced them to apply themselves to the study of magic, in order to weaken the powers, or suspend the influence of their malignant agents.

The Gnostics considered Jesus Christ as the Son of God, and inferior to the Father, who came into the world for the rescue and happiness of miserable mortals, oppressed by matter and evil beings; but they rejected our Lord's humanity, on the principle that every thing corporeal is essentially and intrinsically evil; and therefore the greatest part of them denied the reality of his sufferings. They set a great value on the beginning of the Gospel according to St. John, where they fancied they saw a great deal of their æons, or emanations, under the terms, the word, the life, the light, &c. They divided all nature into three kinds of beings, viz. *hylic*, or material; *psychic*, or animal; *pneumatic*, or spiritual. On the like principle they also distinguished three sorts of men; *material*, *animal*, and *spiritual*. The first, who were material, and incapable of knowledge, inevitably perished, both soul and body; the third, such as the Gnostics themselves pretended to be, were all certainly saved; the *psychic*, or animal, who were the middle between the other two, were capable of being either saved or damned, according to their good or evil actions.

With regard to their moral doctrines and conduct, they were much divided. The greater part of this sect adopted very austere rules of life, recommended rigorous abstinence, and prescribed severe bodily mortifications, with a view of purifying and exalting the mind. However, some maintained, that there was no moral difference in human actions; and thus, confounding right and wrong, they gave a loose rein to all their passions, and asserted the innocence of following blindly all their motions, and of living by their tumultuous dictates. They supported their opinions and practice by various authorities; some referred to fictitious and apocryphal writings of Adam, Abraham, Zoroaster, Christ, and his apostles; others boasted that they had deduced their sentiments from the secret doctrines of Christ, concealed from the vulgar; others affirmed, that they arrived at superior degrees of wisdom by an innate vigour of mind; and others asserted, that they were instructed in these mysterious parts of theological science by Theudas, a disciple of St. Paul, and by Matthias, one of the friends of our Lord. The tenets of the ancient Gnostics were revived in Spain, in the fourth century, by a sect called the Priscillianists. At length the name Gnostic, which originally was glorious, became infamous, by the idle opinions and dissolute lives of the persons who bore it.

GOAT, or *capra*, in zoology, a genus of quadrupeds, of the order of pecora, of which there are nine species and varieties.

1. Capra Ibex, or wild goat, is found in several parts of Europe and Asia. It dwells in mountainous parts, and is an animal of great strength and agility. It is sometimes called a rock goat. The name is met with 1 Sam. xxiv. 2, Psa. civ. 18, Job xxxix. 1.

2. Capra Ægagrus, or Caucassian goat, is larger than the common goat, and, in some degree, resembles a stag. Perhaps to this species we may refer, Dan. viii. 5, very properly made the type of the Grecian or Macedonian empire, because the Macedonians at first, about 200 years before Daniel, were denominated, *Ægeadæ*, or the *goat's people;* and upon this occasion, as heathen authors report, Caranus, the first king, going with a great multitude of Greeks, to seek new habitations in Macedonia, was commanded by the oracle to take the goats for his guides to empire; and afterward seeing a herd of goats flying from a violent storm, he followed them

to Edessa, and there fixed the seat of his empire, made the goats his ensigns or standards, and called the city Ægeæ, or Goat's Town, and the people Ægeadæ, or goat's people. The city Ægeæ was likewise the usual burying-place of the Macedonian kings. It is also very remarkable that Alexander's son, by Roxana, was named Alexander Ægus, or the son of the goat; and some of Alexander's successors are represented in their coins with goats' horns.

3. Capra Hircus, or common goat, is found in almost every part of the globe. Dæmons are sometimes called goats, either from an imagination of their appearing in the form of goats, or from the Hebrews worshipping idols under that form, or lastly, from their adoring real goats, Lev. xvii. 7, 2 Chron. xi. 15, instead of devils, as in the translation, goats being in the original in both places.

Princes are sometimes represented under the name of goats, Zech. x. 3, Jer. l. 8. And our Lord compares the wicked to goats, Matt. xxv. 33.

SCAPE GOAT. See article AZAZEL.

GOATH, GO'ATH, *his touching*, or *his roaring*. A place in or near Jerusalem, Jer. xxxi. 39.

GOB, a plain wherein two battles were fought between the Hebrews and the Philistines, 2 Sam. xxi. 18, 19. In the first, Sibbechai killed Säph, of the race of the giants: in the second, Elhanan slew the brother of Goliah. In the Chronicles we read Gezer instead of Gob, 1 Chron. xx. 4. The Septuagint, in some copies, read Nob instead of Gob, and in others Gath.

GOD, Θεος: a name reclaimed from the heathen, and used by the writers of the New Testament for the true God. Various are the derivations proposed of this word: the most probable seems to be that which deduces it from the verb θεω, *to place*. A stoic philosopher, who, in the reign of Nero, wrote a philosophical explanation of the heathen worship and ceremonies, referring them all to the different parts of material nature, as for instance, to the heavens, air, ether, sun, moon, stars, &c. in his chapter concerning heaven, says, "It is probable that Θεοι, the gods, were so called from θεσις, *position*, or *placing*: for gods, whom they found to move in a certain regular and constant manner, they thought to be the causes of the changes in the air, and of the conservation of the universe: these then, according to them, are gods which are the disposers and formers of all things. And in this view, the word Θεος, or Θεοι, (for the ancient Greeks used it both in the singular and plural, to express their gods, the *heavens*,) will have much the same radical meaning as the Hebrew שמים, the *heavens*, derived, in like manner, from שם, to *place*.

And that the *heavens*, under different attributes, corresponding to their different conditions and operations, were the grand objects of Divine worship throughout the heathen world, is certain; not only from the ancient names of their gods, but also from many plain declarations of Scripture, (See Deut. iv. 19, xvii. 3, Job xxxi. 26, 27, 2 Kings xvii. 16, xxi. 3, 5, xxiii. 4, 5, 2 Chron. xxxiii. 3, 5, Jer. viii. 2, xix. 13, Zeph. i. 5, Acts vii. 42;) and from numerous and express testimonies of the heathen writers themselves. The first inhabitants of Greece seem to have thought, as many of the barbarians still do, that the only gods were the sun, and the moon, and the earth, and the stars, and heaven. The ancient hymns, which are ascribed to *Orpheus*, and are still extant, likewise prove that the old Greeks were as deeply immersed in *materialism* as their neighbours, and that the only gods they worshipped were the various parts of created nature, and especially the heavens, or some dæmons, or intelligences which they supposed resident therein. Thus the author of these hymns calls almost all their gods *dæmons*, intelligences. And one would almost think that he was designedly opposing the first and second commandments, when, in his introductory prayer, he directs his pupil, Musæus, religiously to invoke

> The dæmons who in heaven reside, in air,
> In water, or in earth, or underneath
> The earth ———.

The Seventy have constantly (very few places excepted,) translated the plural name אלהים, *Elohim*, when used for the true God, by the singular Θεος, *God*, never by the plural Θεοι, *Gods*. In so doing one may, at first sight, think them blameable; but let it be considered that, at the time the Septuagint translation was made, the Greek idolatry was the fashionable superstition, especially in Egypt, under the Ptolemies; and thus, according to this, their gods were regarded as dæmons; that is, intelligent beings totally separate and distinct from each other; and that, consequently, had the Greek translators rendered the name of the true God *Aleim*, by the plural, *Theoi*, *Gods*, they would thereby have given the Grecising heathen an idea of Him inconsistent with the *unity* of the Divine essence, and conformable to their own *polytheistic* notions; whereas, by translating it *God*, in the singular, they inculcate the grand point with the heathen, I mean of God's unity; and at the same time did not deny a plurality of *agents* or *persons* in the Divine nature; since the Greeks, as is above observed, called the whole substance of their God, *the heavens*, *Theos*, in the singular, as well as *Theoi*, in the plural.

In the New Testament, as in the Seventy, Θεος most generally answers to the plural, *Elohim*, and so denotes *God the ever-blessed Trinity*. See Matt. iv. 7; (compare Deut. vi. 16, Heb. and Seventy;) Matt. iv. 10; (compare Deut. vi. 13;) Matt. xxii. 32; (compare Exod. iii. 6;) Matt. xxii. 37; (compare

Deut. vi. 5;) Mark i. 14, 15; (compare Dan. ii. 44;) Mark xii. 29; (compare Deut. vi. 4, 5;) John i. 12; (compare Gen. vi. 2;) Acts x. 34; (compare x. 17.) Both the New Testament and the Seventy frequently also use Θεος for יהוה, Jehovah: compare Matt. iv. 4, with Deut. viii. 3, Heb. and Seventy, Rom. iv. 3, James ii. 23, with Gen. xv. 6; Heb. ii. 13, with Isai. viii. 18.

2. Θεος is applied *personally*.

1. But very rarely to the *Father*. See, however, John xiii. 3, xvi. 27—30, Acts ii. 33, 2 Cor. xiii. 14, Phil. ii. 6.

2. To the *Son*, Matt. i. 23, John i. 1, xx. 28, Acts xx. 28, Rom. ix. 5, 1 Tim. iii. 16, Tit. ii. 13, 1 John v. 20, 2 Pet. i. 1.

3. To the *Holy Ghost*. See Luke i. 35, Acts v. 34, 1 Cor. iii. 16, 17, xii. 6.

*God*, says Sir Isaac Newton, is a relative term, and has respect to servants. It denotes, indeed, an eternal, infinite, absolutely perfect Being: but such a Being, without dominion, would not be God. The word God frequently signifies Lord; but every Lord is not God. The dominion of a spiritual being, or Lord, constitutes God. A true, supreme, or imaginary dominion constitutes a true, supreme, or imaginary God. From such true dominion it follows, that the true God is a living, intelligent, and powerful Being; and from his other perfections, that he is supreme, or most perfect. He is eternal and infinite, omnipotent and omniscient: that is, he endures from eternity to eternity, and is perfect from infinity to infinity. He governs all things that exist, and knows all things that are to be known. He is not eternity or infinity, but eternal and infinite. He is not duration or space, but he endures and is present. He endures for ever, and is every where present; and by existing always, and every where, constitutes the very thing we call duration and space, eternity and infinity. He is omnipresent, not only virtually, but substantially; for power without substance cannot subsist. All things are contained and move in him, but without any mutual passion; that is, he suffers nothing from the motions of bodies; nor do they undergo any resistance from his omnipresence.

It is confessed that God exists necessarily; and by the same necessity he exists always, and every where. Hence also he must be perfectly similar; all eye, all ear, all brain, all arm; all perception, intelligence, and action; but after a manner not at all human, not at all corporeal; after a manner altogether unknown to us. He is destitute of all body and bodily shape, and therefore cannot be seen, heard, or touched, nor ought to be worshipped under the representation of any thing corporeal.—We know him only by his properties or attributes, by his most wise and excellent structure of things, and by final causes: we admire him for his perfections: we reverence and adore him on account of his dominion. For God, without dominion, providence, and final causes, is nothing else but fate and nature.

The plain argument for the existence of the Deity, obvious to all, and carrying irresistible conviction with it, is from the evident contrivance and fitness of things for one another, which we meet with through all parts of the universe. There is no need of nice or subtle reasonings in this matter: a manifest contrivance immediately suggests a contriver; and artful reasonings against it may puzzle us, but it is without shaking our belief. No person, for example, that knows the principles of optics, and the structure of the eye, can believe that it was formed without skill in that science; or that the ear was formed without the knowledge of sounds; or that the male and female in animals were not formed for each other, and for continuing the species. All our accounts of nature are full of instances of this kind. The admirable and beautiful structure of things for final causes exalts our idea of the Contriver: the unity of design shows him to be one. The great motions in the system performed with the same facility as the least, suggest his almighty power which gave motion to the earth and the celestial bodies with equal ease as to the minutest particles. The subtility of the motions and actions of the internal parts of bodies, shows that his influence penetrates the inmost recesses of things, and that he is equally active and present every where. The simplicity of the laws that prevail in the world, the excellent disposition of things, in order to obtain the best ends, and the beauty which adorns the works of nature, far superior to any thing in art, suggest his consummate wisdom. The usefulness of the whole scheme, so well contrived for the intelligent beings that enjoy it, with the internal disposition and moral structure of these beings themselves, show his unbounded goodness. These are the arguments which are sufficiently open to the views and capacities of the unlearned, while at the same time they acquire new strength and lustre from the discoveries of the learned. The Deity's acting and interposing in the universe, shows that he governs as well as formed it; and the depth of his counsels, even in conducting the material universe, of which a great part surpasses our knowledge, keeps up an inward veneration and awe for this great Being, and disposes us to receive what may be otherwise revealed to us concerning him. It has been justly observed, that some of the laws of nature, now known to us, must have escaped us if we had wanted the sense of seeing. It may be in his power to bestow upon us other senses, of which we have at present no idea; without which it may be impossible for us to know all his works, or to have more adequate ideas of himself. In our present state we know enough to be satisfied of our dependency upon him, and of the duty we owe to him, the Lord and disposer of all things. He is not

the object of sense; his essence, and indeed that of all other substances, is beyond the reach of our discoveries; but his attributes clearly appear in his admirable works. We know that the highest conceptions that we are able to form of him are still beneath his real perfections; but his power and dominion over us, and our duty towards him, are manifest.

Though God has given us no innate ideas of himself, says Mr. Locke, yet having furnished us with those faculties with which our minds are endowed, he hath not left himself without a witness: since we have sense, perception, and reason, and cannot want a clear proof of him, as long as we carry ourselves about us. To show, therefore, that we are capable of knowing, that is, being certain that there is a God, and how we may come by this certainty, I think we need go no further than ourselves, and that undoubted knowledge we have of our own existence. I think it is beyond question that man has a clear perception of his own being; he knows certainly that he exists, and that he is something. In the next place man knows, by an intuitive certainty, that bare nothing can no more produce any real being than it can be equal to two right angles. If therefore, we know there is some real being, it is an evident demonstration that from eternity there has been something; since what was not from eternity had a beginning; and what had a beginning must be produced by something else. Next it is evident, that what has its beginning from another, must also have all that which is in and belongs to its being from another too: all the powers it has must be owing to, and received from the same source. The eternal source, then, of all being must be also the source and original of all power; and so this eternal Being must be also the most powerful.

Again, man finds in himself perception and knowledge: we are certain then that there is not only some Being, but some knowing, intelligent Being in the world. There was a time then when there was no knowing being, or else there has been a knowing being from all eternity. If it be said, there was a time when that eternal Being had no knowledge; I reply that then it is impossible there should have ever been any knowledge; it being as impossible that things wholly void of knowledge, and operating blindly, and without any perception, should produce a knowing being, as it is impossible that a triangle should make itself three angles larger than two right angles. Thus, from the consideration of ourselves, and what we infallibly find in our own constitutions, our reason leads us to the knowledge of this certain and evident truth, that there is an eternal, most powerful, and knowing Being, which, whether any one will call *God*, it matters not. The thing is evident; and from this idea, duly considered, will easily be deduced all those other attributes we ought to ascribe to this eternal Being.

From what has been said, it is plain to me, that we have a more certain knowledge of the existence of God, than of any thing our senses have not immediately discovered to us. Nay, I presume I may say, that we more certainly know that there is a God, than that there is any thing else without us. When I say, we know, I mean there is such a knowledge within our reach which we cannot miss of attaining, if we will but apply our minds to that as we do to several other inquiries.

It being then unavoidable for all rational beings to conclude that something has existed from all eternity, let us next see what kind of thing that must be. There are but two sorts of beings in the world that man knows or conceives of: such as are purely material, without sense or perception; and sensible perceiving beings, such as we find ourselves to be. These two sorts we shall call *cogitative* and *incogitative* beings; which to our present purpose, are better terms than *material* and *immaterial*. If then there must be something eternal, it is very obvious to reason that it must necessarily be a cogitative being; because it is as impossible to conceive that bare incogitative matter should ever produce a thinking, intelligent being, as that nothing should of itself produce matter. Let us suppose any parcel of matter eternal, we shall find it in itself unable to produce any thing. Let us suppose its parts firmly at rest together; if there were no other being in the world, must it not eternally remain so—a dead, inactive lump? Is it possible to conceive that it can add motion to itself, or produce any thing? Matter then from its own strength, cannot produce in itself so much as motion. The motion it has must also be from eternity, or else added to matter from some other being more powerful than matter. But let us suppose motion eternal too, yet matter, incogitative matter and motion could never produce *thought*: knowledge will still be as far beyond the power of matter to produce. Divide matter into as minute parts as you will, vary its figure and motion as much as you please, it will operate no otherwise upon other bodies, of proportionable bulk, than it did before this division. The minutest particles of matter knock, impel, and resist one another just as the greater do; so that if we suppose nothing eternal, matter can never begin to be. If we suppose bare matter without motion eternal, motion can never begin to be. If we suppose motion and matter eternal, thought can never begin to be: for it is impossible to conceive that matter, either with or without motion, could have originally, in and from itself, sense, perception, and knowledge, as is evident from hence, that then sense, perception, and knowledge must be a property eternally and inseparable from matter, and every particle of it. Since, therefore, whatsoever is the first eternal being, must necessarily be cogitative, and whatsoever is first of all things must necessarily con-

tain in it, and actually have, at least all the perfections that can ever after exist, it necessarily follows that the first eternal being cannot be matter. If, therefore, it be evident that something must necessarily exist from eternity, it is also evident that something must necessarily be a cogitative being. For it is as impossible that incogitative matter should produce a cogitative being, as that nothing, or the bare negation of all being, should produce a positive being, or matter.

This discovery of the necessary existence of an eternal mind, sufficiently leads us to the knowledge of God. For it will hence follow, that all other knowing beings that have a beginning, must depend on him, and have no other ways of knowledge or extent of power, than what he gives them: and therefore if he made those, he made also the less excellent pieces of this universe—all inanimate bodies; whereby his omniscience, power, and providence will be established; and from thence all his other attributes necessarily follow.

*Magistrates* are sometimes called gods. See John x. 34, 35, compared with Psa. lxxxii. 6.

The term is applied catachrestically to *Satan*, 2 Cor. iv. 4; compare John xii. 31, xiv. 30. To the *belly*, which some men make their god, and serve, Phil. iii. 19.

GODS, false GODS: the name of God in Hebrew *Elohim*, or, as some read it, *Aleim*, is not always restricted to the true God, but is applied sometimes to angels, princes, and judges. For example, Gen. i. 1, the true God is meant; but Exod. xxxii. 4, and Psa. lxxxvi. 8, the reverse is intended. And magistrates and rulers are so named, Exod. xxi. 6, xxii. 8, 28, vii. 1. And Moses says, that the Israelites worship strange gods, Deut. xxix. 26; gods that were not their gods; or, as the passage might be translated, *strange gods, who had given them nothing*. And hence the pious Israelites called these imaginary deities *Elilim: nothings; gods of no value;* instead of *Elohim*, or *Aleim*.

GODLINESS, strictly taken, is right worship, or devotion; but in general it imports the whole of practical religion, 1 Tim. iv. 8, 2 Pet. i. 6. It supposes knowledge, veneration, affection, dependance, submission, gratitude, and obedience.

GOG, *a roof of a house*. The son of Joel, of the tribe of Reuben, 1 Chron. v. 4.

GOG AND MAGOG, mentioned Ezek. xxxviii. 2, 3, xxxix. 1, 2, Rev. xx. 8. Gog means the prince, and Magog his subjects. And the names, taken in an allegorical sense, are supposed to signify some enemies of the church and people of God.

Commentators have differed so much respecting the meaning of these passages, that perhaps nothing certain can at present be known concerning them. Probably the best interpretation of the words is the following, that by Gog, in Ezekiel, is meant Antiochus Epiphanes, the persecutor of those Jews who were firm to their religion; and by the person of the same name in the Revelations, Antichrist is to be understood; who either has persecuted, or will yet persecute the Christians in a terrible manner.

GOLAN, GO'LAN, *a passing over*. A city of refuge in the half tribe of Manasseh, given to the Levites, Deut. iv. 43.

GOLD is a yellow metal, of much greater specific gravity than any other body in nature, except platina. It is soft, very tough, ductile, and malleable; unalterable, and fixed, whether exposed to the atmosphere, or to the strongest heat of furnaces.

GOLGOTHA, GOL'GO-THA, *a heap of skulls*. See CALVARY, Matt. xxvii. 33.

GOLIAH, GO-LI'ATH, a famous giant, of the city of Gath, 1 Sam. xvii. 4, 5, &c. The Latin translation reads thus: *Et egressus est vir spurius, a bastard:* giants were so called by the Hebrews, because, being contemners of all laws, they lived without matrimony, and consequently their fathers were not known.

He was six cubits and a span high; that is, at least nine feet and a half, or three yards six inches, and his armour in proportion. He was a descendant of Arapha, that is, from the old Rephaims. An ingenious author, on examining his armour, that is, on the scale of proportion, allows it to be two hundred and seventy-two pounds weight; so that his strength must have been proportionable to his stature.

GOMER, GO'MER, *consuming* or *wanting*, the son of Japheth, Gen. x. 2, was father of the people of Galatia, according to Josephus. The ancient inhabitants of this country were called Gomases, before the Galatians made themselves masters of it.

2. GOMER, the daughter of Diblaim, who, according to some, was the wife of the prophet Hosea. See Hos. i. 1, &c. But others think the whole a mere allegory.

GOMORRAH, GO-MOR'RAH, *a rebellious people*. One of the five cities of the Pentapolis, consumed by fire, Gen. xix. 24, &c.

GORGIAS, GOR'JE-AS, an eminent captain in the troops of Antiochus Epiphanes, 1 Mac. iii. 38, iv. 1, 2, &c. A. M. 3841, he engaged with Judas Maccabeus, 2 Mac. xii. 33—35. He was the governor of Jamnia and Idumea, 1 Mac. v. 59, 2 Mac. xii. 32. Of his death we have no information.

GORTYNA, GOR'TY-NA, an inland city of the island of Crete, 1 Mac. xv. 23.

GOSHEN, GO'SHEN, *a drawing near*. A canton of Egypt, which Joseph procured for his father and brethren to dwell in, Gen. xlvii. 6. Here the Hebrews resided above 200 years.

2. GOSHEN, a country near Gibeon, Josh. x. 41. Here probably the city of Goshen stood, belonging to the tribe of Judah, Josh. xv. 51.

GOSPEL, the narrative of the life, actions, death, resurrection, ascension, doctrine, and miracles of Jesus Christ. The word Gospel is Saxon, and signifies God's relation, or good

saying. The Latin term, *Evangelium*, from the Greek, Ευαγγελιον, signifies good tidings, or good news; the history of our blessed Saviour, being the best news that could be published to mankind. This history is contained in the writings of St. Matthew, Mark, Luke, and John, who from thence are styled the Evangelists. The Christian church never acknowledged any more than these four gospels as canonical; notwithstanding which, several apocryphal gospels have been handed down to us, and others are entirely lost.

When St. Paul speaks of his gospel, he evidently means the Gospel of Christ which he preached; which, in many respects, differed from that which the Judaizing teachers preached, whom he terms *false apostles, deceitful workers*, &c.

The Gospel is often used in Scripture to signify the whole Christian doctrine: hence preaching the Gospel is declaring all the truths, precepts, promises, and threatenings of Christianity. This is termed *The Gospel of the grace of God*, because it flows from God's free love and goodness, Acts xx. 24; and when truly and faithfully preached, is accompanied with the influences of the Divine Spirit. It is called *The Gospel of the kingdom*, because it treats of the kingdom of grace, and shows the way to the kingdom of glory. It is styled *The Gospel of Christ*, because he is the author and great subject of it, Rom. i. 16; and *The Gospel of peace and salvation*, because it publishes peace with God to the penitent and believing, gives to such peace of conscience, and tranquillity of mind, and is the means of their salvation, present and eternal. As it displays the glory of God and of Christ, and ensures to his true followers eternal glory, it is entitled *The glorious Gospel;* and *the Everlasting Gospel*, because it was designed from the fall of man; is permanent in time, and produces effects which are everlasting.

Gospel a Law. It has been disputed whether the Gospel consists merely of promises, or whether it can, in any sense, be called a law. The answer to this question evidently depends upon adjusting the meaning of the words *gospel* and *law*. If the Gospel be taken for the declaration God has made to men by Christ, concerning the manner in which he will treat them, and the conduct he expects from them, it is plain that this includes commands, and even threatenings, as well as promises; but to define the Gospel so as only to express the favourable part of that declaration, is taking it for granted that it is not a law, and confining the word to a sense much less extensive than it often has in Scripture: compare Rom. ii, 16, 2 Thess. i. 8, 1 Tim. i. 10, 11; and yet it is certain, that, if the word *Gospel* stands for all the parts of the dispensation, taken in connexion one with another, it may well be called a good message. In like manner the question, whether the Gospel be a law, or not, is to be determined by the definition of a law and of the Gospel, as above. If *law* signifies, as it generally does, the discovery of the will of a superior, teaching what he requires of those under his government, with the intimation of his intention of dispensing rewards and punishments, as this rule of their conduct is observed or neglected—in this latitude of expression it is plain that the Gospel is a *law*, as in Scripture it is sometimes called, James i. 25, Rom. viii. 2.

GOTHONIAL, Go-thon'i-el, father of Chabris, a governor of Bethulia, Judith vi. 15.

GOURD, קִיקָיוֹן, the Seventy render it κολοκυνθη; but it seems properly to denote the *racinus*, or *palma Christi*, a shrub or weed which grows to the height of our olive-tree, the trunk and branches are hollow, the leaves sometimes as broad as the brim of a hat. It grows surprisingly fast; but the growth of that which shaded Jonah might be miraculous; whence it is concluded that it is of a soft and spongy nature. It is the *kiki* of the Egyptians, and the *alkeroa* of the Arabians.

Gourd, wild, mentioned 2 Kings iv. 39. This plant produces leaves and branches much like the garden cucumbers, which creep upon the earth, and are divided into several branches. Its fruit is of the size and figure of an orange. It is of a light white substance, if the rind be pared off; and so bitter to the taste, that it has been called the gall of the earth.

GOZAN, Go'zan, *a fleece of wool*. A river mentioned 2 Kings xvii. 6, xviii. 11, xix. 12, 1 Chron. v. 26, Isai. xxxvii. 12. Gozan was also a province, or kingdom: in all probability the river Gozan ran through the same. Benjamin de Tudela says that Gozan is in Media, four days journey from Hemdam.

GRACE, χαρις, a word often occurring in Scripture. It means, 1. *Favour*, or *acceptance*, whether with God or man, Luke i. 30, ii. 52. The *grace of God*, mentioned by the sacred writers, and not referring to the miraculous gifts of the Holy Ghost, often means his favour or kind affection to men. See Luke ii. 40. 2. A *favour*, a *kindness granted* or *desired*, Acts xxv. 3, xxiv. 27, xxv. 9. 3. A *benefit*, 2 Cor. i. 15. 4. When spoken of God, or Christ, it very often particularly signifies his free and undeserved favour or kindness manifested in the redemption and salvation of men; and the effects of that favour, the influences of the Holy Spirit, John i. 14, 16, 17, Acts xiv. 3, xv. 40, xx. 24, 32, Rom. iii. 24, v. 2, 15, vi. 14, Ephes. ii. 8, 2 Tim. i. 9, Tit. ii. 11. 5. It denotes the gracious and unmerited operations of the Holy Spirit in his miraculous gifts, Rom. xii. 6, 1 Cor. i. 4. 6. It seems used by St. Paul, Gal. ii. 9, for the apostleship: see Rom. xiii. 3, xv. 15, 16, 1 Cor. iii. 10, xv. 10. 7. A *free gift, liberality, liberal contribution*, 1 Cor. xvi. 3, 2 Cor. viii. 7. 8. *Thank, thanks, thankfulness*, or *gratitude for benefits received*, Rom. vi. 17, 1 Cor. xv. 57, 2 Cor. ii. 14, viii. 16.

8. *Recompense, return for kindness showed,* Luke vi. 32, &c. 10. *Grace, gracious, agreeableness,* Luke iv. 22, Psa. xlv. 2, Col. iv. 6, Let your speech be always εν χαριτι, with sweetness and courteousness.

GRABA, GRA'BA, one whose sons served in the temple, 1 Esd. v. 29.

GRAPES: see VINE.

GRASSHOPPER, an insect, declared clean by the law of Moses, Lev. xi. 22; sometimes called *locust,* and eaten by the orientals.

GREECE, this word is frequently of an extensive meaning in Scripture, and comprehends all the countries inhabited by the descendants of Javan, in Ionia and Asia Minor, as well as Greece, properly so called. Since the time of Alexander the Great, the name of Greeks is taken in a still more uncertain and enlarged sense; because the Greeks being masters of Egypt and Syria, of the countries beyond the Euphrates, and of other provinces, the Jews were accustomed to call all those Gentile people Greeks, who were subjects of the dominion of the Greeks, either in the east or west. See Mac. i. 1, viii. 18, 2 Mac. iv. 15, 36, xi. 24: so, in the New Testament, a Greek commonly signifies a Gentile.

In the Old Testament, Greece and Greeks are mentioned under the name of Javan, Isai. lxvi. 19, Ezek. xxvii. 13, 19, Dan. xi. 2, Zech. ix. 13, Dan. viii. 21, x. 20.

GREEK TONGUE, is the original language of all the books in the New Testament, except St. Matthew. All the Evangelists wrote in Greek; as did also St. Luke, St. Paul, St. Peter, St. James, and St. Jude.

GREEK CHURCH comprehends in its bosom a considerable part of Greece, the Grecian isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Lybia, Arabia, Mesopotamia, Syria, Cilicia, and Palestine, which are all under the jurisdiction of the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. If to these we add the whole of the Russian empire in Europe, great part of Siberia in Asia, Astracan, Casan, and Georgia, it will be evident that the Greek church has a wider extent of territory than the Latin, with all the branches which have sprung from it; and that it is with great impropriety that the church of Rome is called by her members the catholic, or universal church. That in these widely distant countries the professors of Christianity are agreed in every minute article of belief, it would be rash to assert; but there is certainly such an agreement among them, with respect both to faith and to discipline, that they mutually hold communion with each other; and are, in fact, but one church. It is called the Greek church, in contradiction to the Latin, or Romish church; as also the Eastern, in distinction from the Western. We shall here present the reader with a view of its rise, tenets, and discipline.

I. GREEK CHURCH, *the rise and separation of.* The Greek church is considered as a separation from the Latin. In the middle of the ninth century, the controversy relating to the procession of the Holy Ghost, (which had been started in the sixth century,) became a point of great importance, on account of the jealousy and ambition which at that time were blended with it. Photius, the patriarch of Jerusalem, having been advanced to that see in the room of Ignatius, whom he procured to be deposed, was solemnly excommunicated by Pope Nicholas, in a council held at Rome, and his ordination declared null and void. The Greek emperor resented this conduct of the pope, who defended himself with great spirit and resolution. Photius, in his turn, convened what he called an œcumenical council, in which he pronounced sentence of excommunication and deposition against the pope, and got it subscribed by twenty-one bishops, and others, amounting in number to a thousand. This occasioned a wide breach between the sees of Rome and Constantinople. However, the death of the emperor Michael, and the deposition of Photius subsequent thereunto, seem to have restored peace; for the emperor Basil held a council at Constantinople, A. D. 869, in which entire satisfaction was given to Pope Adrian; but the schism was only smothered and suppressed for a while. The Greek church had several complaints against the Latin; particularly it was thought a great hardship for the Greeks to subscribe to the definition of a council according to the Roman form, prescribed by the pope, since it made the church of Constantinople dependant on that of Rome, and set the pope above an œcumenical council; but above all, the pride and haughtiness of the Roman court gave the Greeks a great distaste; and, as their deportment seemed to insult his imperial majesty, it entirely alienated the affections of the emperor Basil. Towards the middle of the eleventh century, Michael Cerularius, patriarch of Constantinople, opposed the Latins, with respect to their making use of unleavened bread in the eucharist, their observation of the Sabbath, and fasting on Saturdays, charging them with living in communion with the Jews. To this Pope Leo IX. replied, and, in his apology for the Latins, declaimed very warmly against the false doctrines of the Greeks, and interposed, at the same time, the authority of his see. He likewise, by his legates, excommunicated the patriarch in the church of Santa Sophia, which gave the last shock to the reconciliation attempted a long time after, but to no purpose; for, from that time, the hatred of the Greeks to the Latins, and of the Latins to the Greeks, became insuperable, insomuch that they have continued ever since separated from each other's communion.

II. GREEK CHURCH, *tenets of.* The following are some of the chief tenets held by the Greek Church:—They disown the authority of the pope, and they deny that the

church of Rome is the true catholic church. They do not baptize their children till they are three, four, five, six, ten, nay, sometimes eighteen years of age: baptism is performed by triune immersion. They insist that the sacrament of the Lord's Supper ought to be administered in both kinds, and they give the sacrament to children immediately after baptism. They grant no indulgences, nor do they lay any claim to the character of infallibility like the church of Rome. They deny that there is any such place as purgatory; notwithstanding they pray for the dead, that God would have mercy on them at the general judgment. They practise the invocation of saints; though they say they do not invoke them as deities, but as intercessors with God. They exclude confirmation, extreme unction, and matrimony out of the seven sacraments. They deny auricular confession to be a divine precept, and say it is only a positive injunction of the church. They pay no religious homage to the eucharist. They administer the communion in both kinds to the laity, both in sickness and in health, though they should never have applied themselves to their confessors; because they are persuaded that a lively faith is all that is requisite for a worthy receiving of the Lord's Supper. They maintain that the Holy Ghost proceeds only from the Father, and not from the Son. They believe in predestination. They admit of no images in relief or embossed work, but use paintings and sculptures in copper or silver. They approve of the marriage of priests, provided they enter into that state before they are admitted into holy orders. They condemn all fourth marriages. They observe a number of holy-days, and keep four fasts in the year more solemnly than the rest, of which that of Lent is the chief. They believe the doctrine of consubstantiation, or the union of the body of Christ with the sacramental bread.

III. Greek Church, *state and discipline of.* Since the Greeks became subject to the Turkish yoke, they have sunk into the most deplorable ignorance, in consequence of the slavery under which they groan, and their religion is now greatly corrupted. It is, indeed, little better than a heap of ridiculous ceremonies and absurdities. The head of the Greek church is the patriarch of Constantinople, who is chosen by the neighbouring archbishops and metropolitans, and confirmed by the emperor or grand vizier. He is a person of great dignity, being the head and director of the Eastern church. The other patriarchs are those of Jerusalem, Antioch, and Alexandria. Tournefort informs us that the patriarchates are now generally set to sale, and bestowed upon those who are the highest bidders. The patriarchs, metropolitans, archbishops, and bishops, are always chosen from among the caloyers or Greek monks. The next person to a bishop, among the clergy, is an archimandrite, who is the director of one or more convents, which are called mandren; then come the abbot, the arch-priest, the priest, the deacon, the under deacon, the chanter, and the lecturer. The secular clergy are subject to no rules, and never rise higher than high-priest. The Greeks have few nunneries, but a great many convents of monks, who are all priests; and, students excepted, are obliged to follow some handicraft employment, and lead a very austere life. The Russians adhere to the doctrines and ceremonies of the Greek church, though they are now independent of the patriarch of Constantinople. The Russian church, indeed, may be reckoned the first, as to extent of empire; yet there is very little of the vital power of religion among them. The Raskolniki, or, as they now call themselves, the Starovertzi, were a sect that separated from the church of Russia about 1666: they affected extraordinary piety and devotion, a veneration for the letter of the Holy Scriptures, and would not allow a priest to administer baptism, who had that day tasted brandy. They harboured many follies and superstitions, and have been greatly persecuted; but perhaps there will be found among them, some that shall be counted to the Lord for a generation. Several settlements of German Protestants have been established on the Wolga. The Moravians also have done good in Livonia, and the adjacent isles in the Baltic, under the Russian government.

GRIND, *to reduce small:* hence the following proverb,

"Late grinds the mill of God, but grinds to dust."

GUDGODAH, Gud'go-dah, a place in the wilderness, through which the Israelites marched, Deut. x. 7.

GEUEL, Gu'el, the son of Machi: he was one of those sent by Moses to view the Land of Promise, Num. xiii. 15.

GUNI, Gu'ni, *garden*, or *covering*. The son of Naphtali, head of the family of the Gunites, Num. xxvi. 48.

GUR, a narrow pass near Jerusalem, 2 Kings ix. 27.

GURBAAL, Gur-ba'al, a name only mentioned 2 Chron. xxvi. 7.

# H.

HAAHASHTARI, Ha-a-hash'-ta-ri, *a runner.* A descendant of Judah, mentioned 1 Chron. iv. 6.

HABAIAH, Ha-bai'ah, *the hiding of the Lord.* One of the priests in the time of Ezra, Ezra ii. 61.

HABBAKUK, Habb'a-kuk, *a wrestler.* Of the tribe of Simeon, and a native of Bethza-

car. He was the author of the prophecy bearing his name, Hab. i. 1, &c. In the third chapter is a song or prayer of his to God, whose majesty he describes with the greatest grandeur and sublimity of expression.

HABAZINIAH, HAB-A-ZI-NI'AH, one of the descendants of Rechab, the father of Jonadab, Jer. xxxv. 3.

HABERGEON, HA-BER'GE-ON, a coat of mail, Exod. xxviii. 32.

HABOR, HA'BOR, *a fellow*, or *partaker*. A city of the Medes, in Assyria, 2 Kings xvii. 6.

HACHALIAH, HACH-A-LI'AH, *wanting of the Lord*. The father of Nehemiah, the governor, Neh. i. 1.

HACHILAH, HACH'I-LAH, *my hope is in that*, or *her*. A place in Palestine, 1 Sam. xxvi. 1.

HACHMONI, HACH'MO-NI, *a wise man*. The father of Jehiel, the tutor of King David's sons, 1 Chron. xxvii. 32.

HACHMONITE, HACH'MO-NITE, a descendant of Hachmoni, 1 Chron. xi. 11.

HADAD, HA'DAD, *joy*, or *rejoicing*. The son of Bedad, who succeeded Husham in the kingdom of Moab, Gen. xxxvi. 35.

2. HADAD, son to the king of Edom, who was carried into Egypt, by the servants of his father, at the time that Joab, the general of David's troops, extirpated all the males of Edom, 1 Kings xi. 14, 17, &c. Hadad was then a child, and being presented to the king of Egypt, he won so much upon the affections of this prince, that he married him to the sister of his queen. By her he had a son, whose name was Genubath. In process of time, Hadad learning that David was dead, and that Joab was killed by the order of Solomon, he returned to Edom, and, towards the end of Solomon's reign, became his adversary, 1 Chron. i. 46—51.

3. HADAD, son of Baal-hanan, king of Edom. He reigned in the city of Pai. After his death Edom was governed by dukes or princes. See 1 Chron. i. 51—54.

4. HADAD, one of the twelve sons of Ishmael, 1 Chron. i. 30. The same as Hadar, mentioned Gen. xxv. 15.

HADADEZER, HAD-AD-E'ZER, *comeliness*, or *beautiful help*. A king of Zobah, who was defeated by David, 2 Sam. viii. 3, &c. A. M. 2960. Seven years after this, Hadadezer and his auxiliaries were defeated, *ibid.* x. See article DAVID.

HADAD RIMMON, HA'DAD RIMMON, Zech. xii. 11.

HADAR, HA'DAR. See Hadad, Gen. xxv. 15.

HADASHA, HAD'A-SHA, a town of Judah, Josh. xv. 37.

HADASSAH, HA-DAS'SAH, otherwise Esther, ch. ii. 7.

HADATTAH, HA-DAT'TAH, a town of Judah, Josh. xv. 25.

HADID, HA'DID, a city of Benjamin, Ezra ii. 33, Neh. xi. 34.

HADLAI, HAD'LA-I, a descendant of Ephraim, 2 Chron. xxviii. 12.

HADORAM, HA-DO'RAM, a descendant of Shem, Gen. x. 27.

HADRACH, HA'DRACH, a town, or rather country, of Syria, of which Damascus was the bulwark, Zech. ix. 1.

HÆMORRHOIDS, or EMERODS, or a flux of blood from the hæmorrhoidal vessels. When these vessels swell, but discharge no blood, the disease is called the blind piles. The word עֳפָלִים, *apholim*, which occurs Deut. xxviii. 27, 1 Sam. v. 6, &c. rendered *emerods*, is by different interpreters supposed to signify different things. Some take it for a dysentery, others for a *procidentia ani*; some for a cancer, &c. The Scripture tells us expressly, *That God smote his enemies in the hinder parts*, Psa. lxxviii. 66. See 1 Sam. v. vi.

HAGAB, HA'GAB, *a grasshopper*. A Nethinim, Ezra ii. 46.

HAGABAH, HAG'A-BAH. See above, Ezra ii. 45, Neh. vii. 48.

HAGAR, HA'GAR, *a stranger*. An Egyptian woman, and servant to Sarah, the wife of Abraham, Gen. xvi. 1, &c. xxi. 9—21, xxv. 12. Her son Ishmael was the father of twelve sons, who were the heads of twelve tribes in Arabia, where they settled, and possessed the country which reaches from Havilah, near the place where the Tigris and Euphrates meet, as far as Shur, a city bordering upon Egypt.

Hagar, according to St. Paul, Gal. iv. 24, is the figure of the synagogue, which produces only slaves. She was forced from the house of her husband and master, with her son under her care; they both wandered about in the wilderness, overwhelmed with weariness, grief, and thirst: all which particulars represented the state of the infidel and incredulous Jews, who persecuted Jesus Christ, and were banished from their country, their temple, and their father's house; and who now wander, as they have long done, like vagabonds amidst the nations, and are scattered among Christians, odious to all the world, a burden to themselves and others, with a vail before their eyes, which hinders them from seeing the surrounding light, and from discovering the well of living waters, which might satisfy their thirst. There is, however, a promise of their return, 2 Cor. iii. 16, Rom. xi. 25, 26.

HAGARENES, HA-GAR-ENES', Psa. lxxxiii. 6: the descendants of Ishmael. They are also called Ishmaelites and Saracens; and lastly, by the general name of Arabians.

As to the Hagarenes, they dwelt in Arabia the Happy, according to Pliny. Strabo joins them with the Nabathæans and Chaulotæans, whose habitation was rather in Arabia Deserta. Others think their capital was Petra, otherwise Agra, and consequently they should be placed in Arabia Petræa. The author of

the 83d Psalm joins them with the Moabites; and 1 Chron. v. 10, it is said, that the sons of Reuben, in the time of Saul, made war against the Hagarenes, and became masters of their country, eastward of the mountains of Gilead. This, therefore, was the true and ancient country of the Hagarenes. When Trajan came into Arabia, he besieged the capital of the Hagarenes, but could not take it. The sons of Hagar valued themselves of old upon their wisdom, as appears by Baruch iii. 23.

HAGARITES, Ha'gar-ites: for account of them see above.

HAGGAI, Hag'ga-i, *pleasant*, or *turning in a circle*. The tenth of the lesser prophets, born, in all probability, at Babylon, A. M. 3457, from whence he returned with Zerubbabel, Ezra v. 1, 2. Respecting his death we have no certain information. The Greeks keep his festival on the 16th of December, and the Latins on the 4th of July.

2. Haggai, the second son of Gad, Gen. xlvi. 16.

HAGGERI, Hag'ge-ri, the father of Mibhar, one of King David's worthies, 1 Chron. xi. 38.

HAGGI, Hag'gi, a descendant of Gad, and father of the Haggites, Num. xxvi. 15.

HAGGIAH, Hag-gi'ah, *the Lord's feast*. The son of Shimea, one of the descendants of Merari, 1 Chron. vi. 30.

HAGGITH, Hag'gith, *rejoicing*. David's fifth wife, and the mother of Adonijah, 2 Sam. iii. 4.

HAIL, a meteor, generally defined frozen rain, but differing from it, in that the hailstones are not formed of single pieces of ice, but of many little spherules agglutinated together. Neither are these spherules all of the same consistence; some of them being hard and solid like perfect ice; others soft, and mostly like snow hardened by a severe frost. Sometimes the hailstone has a kind of core of this soft matter; but more frequently the core is solid and hard, while the outside is formed of a softer matter. Hailstones assume various figures, being sometimes round, at other times pyramidal, crenated, angular, thin, and flat, and sometimes stellated, with six radii, like the small crystals of snow, Exod. ix. 24, Josh. x. 11, Isai. xxviii. 2, Rev. viii. 7, xvi. 21.

HAIR: the Mosaic law is silent respecting the manner of wearing hair; excepting the priests who made no use of razors but scissors, Ezek. xliv. 20. See article Beard.

Cutting off the hair was a sign of mourning, Jer. vii. 29. The Persians did the same on the death of Alexander the Great. The hair not falling off was proverbial of safety, Acts xxvii. 34, to which circumstance the apostle might allude.

Baldness was deemed a sore punishment, and even a disgrace, Isai. iii. 24.

HAKKATAN, Hak'ka-tan, the father of Johanan, who brought 110 males with him from the captivity of Babylon, Ezra viii. 12.

HAKKOZ, Hak'koz, *a thorn; the summer*. A priest in the time of David, 1 Chron. xxiv. 10.

HAKUPHA, Hak-u'pha, *a commandment of the mouth*. A Nethinim, Ezra ii. 51.

HALAH, Ha'lah, a country beyond the Euphrates, to which the ten tribes were transported, 2 Kings xvii. 6. Its situation is not well known.

HALAK, Ha'lak, a mountain of Palestine, Josh. xii. 7.

HALHUL, Hal'hul, a city in the tribe of Judah, Josh. xv. 58.

HALLELUJAH, Hal-le-lu'iah, *praise ye the Lord*. A distinguished note of praise, Rev. xix. 1, 3, Psa. cxlix. 9. See Alleluiah.

HALLOHISH, Hal-lo'hish, one who returned from the Babylonish captivity, and sealed the covenant, Neh. iii. 12.

HALT: the common meaning is too plain to need explanation; but in 1 Kings xviii. 21, it means vacillation, or being of an unstable mind. It is also used for slipping or falling, Psa. xxxviii. 17, Jer. xx. 10.

HAM, *crafty*, or *heat*. The country of the Zuzims, the situation of which is not known, Gen. xiv. 5.

2. Ham, the youngest son of Noah, though generally placed the second of the three, as appears from Gen. ix. 24. See the account of his being cursed, *ibid.* 25, 27.

Ham had a numerous family. He was the father of Cush, Mizraim, Phut, and Canaan; each whereof had the several countries peopled by them. Africa is called the land of Ham in several places of the Psalms. See Psa. lxxviii. 51, cv. 23.

HAMAN, Ha'man, *making an uproar*, or *troubling*. Son of Hammedatha, an Amalekite, of the posterity of Agag, according to our Bible and the Vulgate; or according to the Seventy, the son of Hammadath, the Bugæan, or Gogæan, that is, of the race of Gog: or it may be read Haman, the son of Hammadath, which Haman was Bagan, or Bagods, that is to say, eunuch, or servant to Ahasuerus. See Esther ix. 24, xvi. 10. He was an ambitious bloody man.

HAMATH, Ha'math, a city of Syria, capital of a province of the same name, lying upon the Orontes, Josh. xiii. 5, Judg. iii. 3, 2 Kings xiv. 25, 2 Chron. vii. 8. Josephus and St. Jerom thought Hamath to be Ethiopia. But Theodoret and others maintain it to be Emesa, in Syria. Joshua, xix. 35, assigns the city of Hamath to the tribe of Naphtali. The king of Hamath cultivated a good understanding with David, 2 Sam. viii. 9. This city was taken by the kings of Judah, and afterward retaken by the Syrians, and recovered from them by Jeroboam the second, 2 Kings xiv. 28.

HAMMEDATHA, HAM-MED'A-THA, the father of Haman, of the race of Agag, the Amalekite, Esth. iii. 1.

HAMMELECH, HAM'ME-LECH, mentioned Jer. xxxvi. 26.

HAMMOLEKETH, HAM-MOL'E-KETH, a woman of the tribe of Manasseh, 1 Chron. vii. 18.

HAMMON, HAM'MON, a city of Asher, Josh. xix. 28; perhaps the same as mentioned 1 Chron. vi. 76.

HAMONAH, HAM'O-NAH, a city where Ezekiel foretold that Gog and his people should be buried, Ezek. xxxix. 16.

HAMOR, HA'MOR, *an ass*, or *dirt*. Prince of Shechem, and the father of the young man who ravished Dinah, the daughter of Jacob. See Gen. xxxiii. 19.

HAMOTH-DOR, HA'MOTH-DOR, a city belonging to the Levites, in the tribe of Naphtali; granted to the family of Gershom, Josh. xxi. 32.

HAMUEL, HA-MU'EL, a descendant of Simeon, 1 Chron. iv. 26.

HAMUL, HA'MUL, *godly*, or *merciful*. The son of Pharez, Gen. xlvi. 12.

HAMUTAL, HA-MU'TAL, the daughter of one Jeremiah of Libnah: she was wife to King Josiah, and mother to Jehoahaz and Zedekiah, kings of Judah, 2 Kings xxiii. 31.

HANAMEEL, HA-NAM'E-EL, *the mercy of God*. The son of Shallum, a kinsman of Jeremiah, Jer. xxxii. 7, &c.

HANAN, HA'NAN, *full of grace*. A descendant of Benjamin, 1 Chron. viii. 23.

HANANEEL, HA-NAN'E-EL, a tower at Jerusalem, so called, Neh. iii. 1, Zech. xiv. 10, &c.

HANANI, HAN'A-NI, *giving*, *merciful*, or *gracious*. Father of the prophet Jehu, 1 Kings xvi. 7.

2. HANANI, a prophet, who came to Asa, king of Judah, 2 Chron. xvi. 7. Asa ordered him to be seized and imprisoned. Some will have it that this prophet was father to the prophet Jehu: but this is not clear. Jehu prophesied in the kingdom of Israel, and Hanani in that of Judah. Jehu was put to death by Baasha, king of Israel, who died A. M. 3075, and Hanani reproved Asa, king of Judah, who reigned from 3049 to 3090.

3. HANANI, a Levite and musician, who was in the 18th class, appointed by David to the temple service, 1 Chron. xxv. 4.

HANANIAH, HAN-A-NI'AH, *the grace and mercy of the Lord*. One of the three young men of the tribe of Judah, and royal family, carried to Babylon, and whose name was changed to that of Shadrach, Dan. i. 7, and who with two others was cast into the furnace, ch. iii. 23, &c.

2. HANANIAH, the son of Zerubbabel, 1 Chron. iii. 19.

3. HANANIAH, the son of Azur, who was a false prophet of the city of Gibeon, Jer. xxviii. 1, &c. Jeremiah predicted the death of this deceiver to take place within one year of the time of his denouncing the sentence; and it was accomplished according to his word: he died A. M. 3410.

HANES, HA'NES, a city near the borders of Egypt, Isa. xxx. 4.

HANIEL, HAN'I-EL, a descendant of Asher, 1 Chron. vii. 39.

HAND, a well known part of the human body, being the chief organ or instrument of its power, and operations. Hence the Hebrew יָד, rendered *hand*, is used in a very extensive manner, for *power*, *agency*, *ability*, *means*, *instrumentality*, *dominion*, *possession*, *assistance*, *custody*, and the like.

Hence we see the propriety of stretching forth, or lifting up the hands towards heaven in prayer, which was practised both by believers, Job xi. 13, 1 Kings viii. 22, 2 Chron. vi. 12, 13, Psa. lxiii. 4, Isa. i. 15, and by the heathen. What was this but emblematically acknowledging the power, and imploring the assistance of their respective gods?

Hence also we may account for that very ancient ceremony of lifting up the hands in swearing, Gen. xiv. 22, Dan. xii. 7. In man, this was confessing and invoking the power of the Deity, to punish in case of perjury; in God, it was appealing or swearing by his own power, Exod. vi. 8, Num. xiv. 30, Deut. xxxii. 40. We find this significant ceremony practised by the ancient Greeks and Trojans. Thus Agamemnon swears in Homer:

> "To all the gods his sceptre he *uplifts*."

And again:

> "But first *exalt* thy sceptre to the skies
> And swear——."

Giving one's hand under, or to another, was a token of submission. It was acknowledging his own power subject to that of the other. In this manner all the princes submitted to Solomon, 1 Chron. xxix. 24; and Hezekiah commands the children of Israel, 2 Chron. xxx. 8, to give the hand to Jehovah, that is, to submit themselves, and ascribe the power, (Seventy, δοῦναι,) the glory, to him. Homage is still performed in many places by the homager's kneeling down, and putting his hands between those of his lord, then taking an oath of fealty to him; after which they kiss each other, in token of fidelity and friendship.

2. In condescension to our weak capacities, the almighty power of God is expressed by his hand, Gen. xlix. 24, Exod. ix. 3, Num. xi. 23, Job x. 8, xii. 9, 10. And particularly a Divine impulse or agency on the mind, 2 Kings iii. 15, Ezek. i. 3, &c.

The Jews were very ceremonious in washing their hands, Mark vii. 3. Their manner was to hold up their hands, and contracting their fingers, received the water which was poured on them by their servants, whose office it was, 2 Kings iii. 11, till it ran down their arms which they washed up to their elbows.

To wash the hands in innocence, as Psa. xxvi. 6, Deut. xxi. 6, 7, Matt. xxvii. 24. This was in conformity to a custom among the Jews, whereby they testified their innocence as to the commission of murder, or to a Gentile custom used when murder was committed for its lustration or expiation.

Laying on or imposition of hands, is indifferently understood both in the Old and New Testament. 1, It is often taken for ordination and consecration of priests and ministers, as well among the Jews as Christians, Num. viii. 10, Acts vi. 6, xiii. 3, 1 Tim. iv. 14. 2, It is also sometimes made use of to signify the establishment of judges and magistrates, on whom it was usual to lay hands when they were entrusted with their offices, Num. xxvii. 18, Gen. xlviii. 14.

HANNAH, HAN'NAH, *merciful*, or *taking rest*. The wife of Elkanah, of the tribe of Levi, who dwelt at Ramah, or Ramathaim-zophim, 1 Sam. i. 2, &c. in the tribe of Ephraim. See article SAMUEL.

HANNATHON, HAN'NA-THON, *the gift of grace*. A town in Palestine, in the tribe of Zebulun, Josh. xix. 14.

HANNIEL, HAN'I-EL, *the grace*, or *mercy of God*. The son of Ephod, of the tribe of Manasseh. He was one of the twelve sent to view the land of Promise, Num. xxxiv. 23.

HANOCH, HA'NOCH, *dedicated*. The son of Midian and grandson of Abraham and Keturah, Gen. xxv. 4.

2. HANOCH, the eldest son of Reuben, Gen. xlvi. 9.

HANUN, HA'NUN, *merciful, or giving*. The son of Nahash, king of the Ammonites, who insulted David's servants by cutting off their beards, 2 Sam. x. 1, &c. 1 Chron. xix. 2, &c.

2. HANUN, the son of Selepb, after the return from Babylon, in the time of Nehemiah, ch. iii. 13.

HAPPINESS, absolutely taken, denotes the durable possession of perfect good, without any mixture of evil, or the enjoyment of pure pleasure unalloyed with pain, or a state in which all our wishes are satisfied, in which senses happiness is only known by name on on earth.

HAPHARAIM, HAPH-A-RAIM, *searching*, or *digging*. A city in the tribe of Issachar, Josh. xix. 19.

HARA, HA'RA, a city or canton of Assyria, to which the ten tribes were transplanted by Tiglath-Pileser, 1 Chron. v. 26.

HARADAH, HAR'A-DAH, *the well of great fear*. The 21st encampment of the Israelites in the wilderness, Num. xxxiii. 24.

HARAIAH, HAR-A-I'AH, a goldsmith who laboured for the new temple at Jerusalem, Neh. iii. 8.

HARAN, HA'RAN, the son of Caleb and Epha his concubine, 1 Chron. ii. 46.

2. HARAN, the eldest son of Terah, and brother to Abraham and Nahor: he was the father of Lot, Milcah, and Iscah, Gen. xi. 26, &c. Haran died before his father Terah; the first instance of the kind mentioned in Scripture.

3. HARAN, otherwise called Charan in Mesopotamia, a city celebrated for having been the place to which Abraham removed first, after he left Ur, Gen. xi. 31, 32, and where Terah was buried. Thither it was, likewise, that Jacob repaired to Laban, when he fled from Esau, Gen. xxvii. 43, xxviii. 10, &c. Haran was situated between the Euphrates and the river Chebar, at some distance from the place where these two rivers were united.

HARBONAH, HAR-BO'NAH, servant to Ahasuerus, Esther i. 10, vii. 9.

HARE, *Lepus*, a genus of mammalia, of the order of glires. By an appearance of rumination, they seem somewhat connected with the pecora: there are 15 species of them. Moses ranks it among the unclean animals, Lev. xi. 6.

HAREPH, HA'REPH, a son of Caleb, 1 Chron. ii. 51.

HARETH, HA'RETH, *liberty*. A forest in Judah, to which David fled to avoid the persecution of Saul, 1 Sam. xxii. 5.

HARHAS, HAR'HAS, a keeper of king Josiah's wardrobe, 2 Kings xxii. 14.

HARHUR, HAR'HUR, *the heat of liberty*. One whose sons were of the order of the Nethinims, Ezra ii. 51.

HARIM, HA'RIM, a descendant of Harim, being the third of the 24 sacerdotal families, Ezra ii. 39.

2. HARIM, another of the same name whose descendants returned from captivity, Ezra ii. 32, Neh. vii. 35.

HARIPH, HA'RIPH, one who returned from the captivity, Neh. vii. 24.

HARLOT, is taken for a prostitute, Prov. xxix. 3. Harlots were tolerated among the Jews, Greeks, and Romans. Fornication indeed was prohibited among the Jews, under severe penalties, but then they explained it as extending to women of their own nation. The public streets were therefore stocked with foreign prostitutes, who seem to have been taken under the protection of government. Hence appears the reason why the word strange woman is often found to signify a harlot. Prostitutes at first wore vails or masks; but, in a short season, their modesty being put to flight, they walked abroad without them. The expression is also used for an apostate church or nation, Isa. l. 21; and also for the most scandalous sinners, Matt. xxi. 31.

HARNEPHER, HAR'NE-PHER, a descendant of Asher, 1 Chron. vii. 36.

HAROD, HA'ROD, *a well*, or *fountain*. See Judg. vii. 1.

2. HAROD, was also the birth-place of Shammah, and Elikah, two valiant men in the army of David, 2 Sam. xxiii. 25.

HARODITE, HA'RO-DITE, an inhabitant of Harod, 2 Sam. xxiii. 25.

HAROCH, HAR'OCH, a descendant of Judah, 1 Chron. ii. 52.

HARORITE, HA'RO-RITE, uncertain whom, 1 Chron. xi. 27.

HAROSHETH, HAR'O-SHETH, of the Gentiles, a city near the lake of Merom, the dwelling-place of Sisera, Judg. iv. 2.

HARP, a musical instrument, nearly of a triangular figure, held upright between the person's legs who plays on it.

HARSHA, HAR'SHA, head of a family, Ezra ii. 52.

HARVEST, is the time of reaping corn and other fruits of the earth, Gen. viii. 22. It is figuratively put for the season of doing business, Prov. x. 5; as also for a people whose sins are ripe for judgment, Joel iii. 13. The end of the world is called harvest, Matt. xiii. 39: a general disposition to hear the word of God, and remarkable success in preaching it, is called harvest, Matt. ix. 36, 37, John iv. 35, 36.

HARUM, HA'RUM, son of Coz, 1 Chron. iv. 8.

HARUMAPH, HA-RU'MAPH, *destruction*. One who returned from the captivity, Neh. iii. 10.

HARUPHITE, HA-RU'PHITE; Shephatiah, one of David's brave officers, is so called, 1 Chron. xii. 5.

HARUZ, HA'RUZ, the grandfather of King Amon, 2 Kings xxi. 19.

HASADIAH, HAS-A-DI'AH, *the mercy of the Lord*. The son of Zerubbabel, 1 Chron. iii. 20.

HASENUAH, HAS-E-NU'AH, a descendant of Benjamin, 1 Chron. ix. 7.

HASHABIAH, HASH-A-BI'AH, *the estimation of the Lord*. The son of Amaziah, the Levite, 1 Chron. vi. 45.

2. HASHABIAH was a Levite, the son of Jeduthun: his descendants held the twelfth place among the Levites, and sung in the temple, 1 Chron. xxv. 3, 19.

3. HASHABIAH was likewise the name of the proprietor of half the country of Keilah, Neh. iii. 17.

HASHABNAH, HASH-AB'NAH, *the silence of the Lord*. One of the order of the Levites, Neh. x. 25.

HASHABNIAH, HASH-AB-NI'AH, Neh. iii. 10.

HASHBADANAH, HASH-BAD'A-NAH, the Levite who was at Ezra's left hand while he read the law, Neh. viii. 4.

HASHEM, HA'SHEM, a Gizonite of Canaan, 1 Chron. xi. 34.

HASHMONAH, HASH-MO'NAH, *the hasting of a gift*. The 26th encampment of the Israelites in the wilderness, Num. xxxiii. 29.

HASHUB, HA'SHUB, *esteemed*, or *numbered*. One who signed the covenant with Nehemiah, Neh. iii. 11.

HASHUBAH, HASH-U'BAH, *estimation*, or *thought*. A descendant of David, 1 Chron. iii. 20.

HASHUM, HA'SHUM: his descendants returned from Babylon to the number of 328, Neh. vii. 22; but, according to Ezra, 223.

HASHUPHA, HASH'U-PHA, the son of Zerubbabel, Neh. vii. 46.

HASSENAAH, HAS-SE-NA'AH, after the return from Babylon, he erected the fish-gate at Jerusalem, Neh. iii. 3.

HASUPHA, HA-SU'PHA, one whose descendants were Nethinims, Ezra ii. 43.

HATACH, HA'TACH, *smiting*. Chamberlain to King Ahasuerus, Esther iv. 6.

HATE: to hate is not always to be understood rigorously. It frequently signifies no more than a lesser degree of love, Deut. xxi. 15, Prov. xiii. 24.

HATHATH, HA'THATH, a descendant of Judah, 1 Chron. iv. 13.

HATITA, HAT'I-TA, one whose descendants were Nethinims, Ezra ii. 42.

HATTIL, HAT'TIL, one whose children were servants to Solomon, Ezra ii. 57.

HATIPHA, HA-TI'PHA, one whose children were of the order of Nethinims, Ezra ii. 54.

HATTUSH, HAT'TUSH, a descendant of David, 1 Chron. iii. 22, Ezra viii. 2.

HAVILAH, HAV'I-LAH, *grieving*, or *speaking to him*. The son of Cush, Gen. x. 7. According to Bochart, he peopled that part of Arabia the Happy where the Tigris and Euphrates re-unite, before they enter the Persian Gulf. This probably is the land of Havilah, spoken of Gen. xxv. 18, 1 Sam. xv. 7, which reached as far as Shur, over against Egypt. The sons of Ishmael had their inheritance in this territory.

2. HAVILAH, the son of Joktan, Gen. x. 29. In all probability, according to Calmet, he peopled Colchis, and the country encompassed by the river Pison.

HAVOTH-JAIR, HA'VOTH-JA'IR: the Hebrew Havoth, or Avoth, signifies properly cabins, or houses, belonging to the Arabians, which are put together in a circle, and this group is called a hamlet or village. And this is still the meaning of Havoth, in Arabia. These villages of Jair were so called, because Jair, the son of Manasseh, conquered and possessed them, Num. xxxii. 41. They were in the Batanæa, beyond Jordan, in the land of Gilead, and belonged to the half tribe of Manasseh, Josh. xiii. 30.

HAURAN, HAU'RAN. Ezekiel, ch. xlvii. 16, speaks of Hauran as a canton, situated east of the Holy Land. Some suppose it to be the same as Iturea, Luke iii. 1.

HAZAEL, HAZ'A-EL, *seeing God*. The prophet Elijah, being at Mount Horeb, 1 Kings xix. 15, received orders from God to go and anoint Hazael to be king over Syria. The prophet set out on his journey home for that purpose, but it does not appear that he himself executed the commission. But several years after, Elisha coming to Damascus, 2 Kings viii. 7—13, foretold to Hazael that he should reign over Syria, weeping at the same time on a foresight of the cruelties he

should inflict on the Israelites, which, when seated on the throne, he fully executed.

HAZAR-ADDAR, Ha'zar-Ad'dar, a boundary of Canaan, Num. xxxiv. 4.

HAZAR-ENAN, Ha'zar-E'nan, a boundary of Canaan, Num. xxxiv. 9.

Hazar-Gaddah, a city in Palestine, Josh. xv. 27.

Hazar-Hatticon, a place in Upper Egypt, Ezek. xlvii. 16.

Hazar-Mavith, the third son of Joktan, Gen. x. 26.

HAZAROTH, Ha'za-roth, a place in the country of Moab.

Hazar-Shual, a city in the tribe of Simeon, Josh. xv. 28.

Hazar-Susah, a city in Palestine, Josh. xix. 5.

Hazar-Susim, a city in Simeon, 1 Chron. iv. 31.

HAZEL-ELPONI, Ha'zel-El-po'ni, a woman of the posterity of Judah, 1 Chron. iv. 3.

HAZERIM, Ha-ze'rim, the ancient inhabitants of the Avims, before they were driven away by the Caphtorims, Deut. ii. 23.

HAZEROTH, Ha-ze'roth, a place where the Hebrews encamped in their journey through the wilderness, Num. xi. 35.

HAZEZON-TAMAR, Haz'e-zon-Ta'mar: this is the same as Engedi, upon the western coast of the Dead Sea, Gen. xiv. 7, 2 Chron. xx. 2.

HAZIEL, Ha'zi-el, the son of Shimei, a Levite, and a singer, 1 Chron. xxiii. 9.

HAZO, Ha'zo, a son of Nahor, Gen. xxii. 22.

HAZOR, Ha'zor, the name of a city in the tribe of Judah, Josh. xv. 23.

2. Hazor, the name of a city in the same tribe, Josh. xv. 25.

3. Hazor, the name of a city in the tribe of Naphtali, Josh. xix. 36. The same as mentioned Josh. xi. 1, &c. and was situated on the lake Merom.

HAZUBAH, Haz'u-bah, the wife of Caleb. Also the mother of King Jehoshaphat, 1 Kings xxii. 42.

HEAD, the chief part of the body. It is sometimes taken for the whole man, Prov. x. 6, Ezek. ix. 10. It is also taken for the life, Dan. i. 10.

Head also signifies power, craft, wisdom, influence, Gen. iii. 15. But its meaning is too well known to need any further explanation.

HEART is used for the soul, and all the powers thereof; as the understanding, conscience, will, affections, and memory. The heart of man is naturally depraved and inclined to evil, Jer. xvii. 9. A Divine power is requisite for its renovation, and to render it susceptible of right impressions, Jer. xxiv. 7. When thus renovated, the effects will be seen in the temper, conversation, and conduct at large. *Hardness of heart* is that state in which a sinner is inclined to, and actually goes on in rebellion against God. This state evidences itself by light views of the evil of sin; partial acknowledgments and confessions of it; the frequent commission of it; pride and self-conceit; ingratitude; no concern for the word and ordinances of God; inattention to Divine providences; stifling convictions of conscience; shunning reproof; presumption, and general ignorance of the things of God. We must distinguish, however, between that hardness of heart, which even a good man may sometimes complain of, and that which is common to the unregenerate.

*Keeping the heart*, is a duty incumbent upon all the people of God; and this includes, 1. Frequent observation of the frame of the heart, Psa. lxxvii. 6. 2. Deep humiliation for the evils thereof, 2 Chron. xxxii. 26. 3. Earnest supplication for purifying grace, Psa. xix. 12. 4. A constant holy jealousy over our hearts, Prov. xxviii. 14. 5. It includes the realizing of God's presence with us, and setting him before us, Psa. xvi. 8, Gen. xvii. 1.

HEAVENS, שמים, literally, the *disposers, placers;* in which sense the word is plainly used Isai. v. 20, Mal. ii. 2. This is a descriptive name of the heavens, or of that immense celestial fluid, subsisting in the three conditions of fire, light, and spirit, or air, which fills every part of the universe not possessed by other matter. In this, not only the birds fly, Gen. i. 20; the meteors, as rain, dew, &c. are formed, see Gen. xxvii. 28, Isai. lv. 10, Deut. xi. 11, xxxiii. 28; but also the sun, moon, and stars, are, according to the scriptural philosophy, not *in vacuo*, but in the same celestial expanse, Gen. i. 7, 14, 30, 2 Sam. xxi. 10, Job xxxv. 11. The material heavens are those that eminently declare the glory of God, Psa. xix. 1; and, as each of the three Divine persons, and their economical acts, are described to us in Scripture by the three conditions of the heavens and their operations, so the word heavens is sometimes used for the the name of God: see 2 Chron. xxxii. 20, Isai. xxxvii. 14, 15, Dan. iv. 23, 26. And as שמים is thus applied in the Old Testament, so ουρανος is used in the New, Matt. xxi. 25, Mark xi. 30, 31, Luke xv. 18, 21, xx. 4, 5, John iii. 27: so the η βασιλεια των ουρανων, *the kingdom of heaven*, or, *of the heavens*, is synonymous with the kingdom of God.

We read, 2 Cor. xii. 2, of *the third heavens*, in which is the peculiar residence of God, thus distinguished from the aerial and starry heavens. And Solomon, in his sublime prayer to God, 1 Kings viii. 27, says, *Behold the heaven of heavens cannot contain thee;* and yet, in the same prayer, no less than eight times, beseeches God to hear in heaven, which is called his dwelling-place: the same that is styled by St. Paul, the third heaven, and by the Psalmist, God's holy or separate heaven. For though his presence fills all space, yet he is more particularly present in one place than

another. The temple of Jerusalem had three courts or places, in all of which God was present, and was worshipped; but his more immediate residence was in the *sanctum sanctorum*, or *holy of holies;* and this was done perhaps to typify the threefold state of the heavens.

That there is a state of future happiness, both reason and Scripture indicate: a general notion of happiness after death obtained among the wiser heathens, who were only guided by the mere light of nature. If we examine the human mind, it is also evident, that there is a natural desire after happiness in all men; and (which is equally evident,) is not attained in this life. It is no less observable, that, in the present state, there is an unequal distribution of things, good and evil, which makes the providences of God appear very mysterious, and such as cannot be solved without supposing a future state. Revelation, however, puts the matter beyond all doubt. God has promised it, 1 John ii. 25, v. 11, James i. 12. He hath also given us some intimations of its glory, 1 Pet. i. 4, Rev. xxii. 3, 4. And we are assured that Christ has taken possession of it for us, John xiv. 2, 3; and that some human beings are already there, both as to their bodies and souls, Gen. v. 24, 2 Kings ii. Matt. xxvii. 52, 53.

Heaven is to be considered as a place as well as a state: it is expressly so termed in Scripture, John xiv. 2, 3; and the existence of the body of Christ, and of the bodies of Enoch and Elijah, and of those saints who rose immediately after Christ rose, is a farther proof of it. For, if it be not a place, where can these bodies be? And where will the bodies of the saints exist after the resurrection? Where this place is, however, cannot be determined. Some have thought it to be beyond the starry firmament; and some of the ancients imagined that their dwelling would be in the sun. Others think that the saints will dwell upon the earth when it shall be restored to its paradisiacal state; but these suppositions are more curious than edifying; and it becomes us to be silent where Divine revelation is so.

Heaven, however, we are assured, is a place and state of inexpressible felicity. The names given to it are proofs of this: it is called *paradise*, Luke xxiii. 43; *light*, Rev. xxi. 23; *a building and a mansion of God*, 2 Cor. v. 1, John xiv. 2; *a city*, Heb. xi. 10, 16; *a better country*, Heb. xi. 16; *an inheritance*, Acts xx. 32; *a kingdom*, Matt. xxv. 34; *a crown*, 2 Tim. iv. 8; *glory*, Psa. lxxxiv. 11, 2 Cor. iv. 17; *peace, rest, and joy of the Lord*, Isai. lvii. 2, Heb. iv. 9, Matt. xxv. 21, 23. The felicity of heaven will consist in a freedom from all evil, both of soul and body, Rev. vii.; in the enjoyment of God as the chief good; in the company of angels and saints; in perfect holiness and extensive knowledge.

It has been disputed whether there are degrees of glory and happiness in heaven. The arguments against degrees of glory are, that all the people of God are loved by him with the same love, all chosen together in Christ, equally interested in the same covenant of grace, equally redeemed with the same price, and all the same adopted children; to suppose the contrary, it is said, is to eclipse the glory of Divine grace, and carries with it the legal idea of being rewarded for our works. On the other side, it is observed, that if the above reasoning prove any thing, it would prove too much, viz. that we should all be upon an equality in the present world, as well as in that which is to come; for we are now as much the objects of the same love, and as truly purchased by the same blood, &c. as we shall be hereafter: that rewards contain nothing inconsistent with the doctrines of grace, because those very works which it pleaseth God to honour, are the effects of his own operation: that all rewards to a guilty creature have respect to the mediation of Christ: that God's graciously connecting blessings with the obedience of his people, serves to show not only his love to Christ and them, but his regard to righteousness. That the Scriptures expressly declare, there will be degrees in the glory and happiness of the saints hereafter, see Dan. xii. 3, Matt. x. 41, 42, Matt. xix. 28, 29, Luke xix. 16, 19, Rom. ii. 6, 1 Cor. iii. 8, xv. 41, 42, 2 Cor. v. 10, Gal. vi. 9.

Another question has sometimes been proposed, viz. whether the saints shall know one another in heaven?

The arguments which are generally brought in defence of it, are taken from those instances recorded in Scripture, in which persons, who had never seen one another before, have immediately known each other in this world, by a special immediate Divine revelation given them, in like manner as Adam knew that Eve was taken out of his side, Gen. ii. 23. Moreover we read that Peter, James, and John, knew Moses and Elias, Matt. xvii. And the rich man is represented as knowing Lazarus, Luke xvi. 23. Moreover, some think that this may be proved from the apostle's words, 1 Thess. ii. 19, 20, which seem to show, that he apprehended the happiness which his converts should possess in heaven, would add to his own happiness, as he had been made the instrument of bringing them thither; even so, by a parity of reason, every one who has been instrumental in the conversion and building up of others in their holy faith, as the apostle Paul was with respect to these Thessalonians, will find that the happiness of the souls he has gained will increase his own happiness, and give him an occasion of glorifying God on their behalf. Therefore it follows, that they shall know one another; and consequently they, who have walked together in the ways of God, and have been useful to

one another as relations and intimate friends, in what respects more especially their spiritual concerns,—these shall bless God for the mutual advantages which they received; and consequently shall know one another. Again: Some argue this also from that expression of our Saviour in Luke xvi. 9; especially as by these everlasting *habitations* heaven is understood; and then the meaning is, that they, whom we have relieved and shown kindness to in this world, shall express a particular joy upon our being admitted into heaven; and consequently they shall know us, and bless God for our having been so useful and beneficial to them.

HEBER, He'ber, the son of Salah, Gen. xi. 14, born A. M. 1723. Many have been of opinion it was from Heber, one of the ancestors of the Hebrews, that Abraham and his descendants were called Hebrews. But some think it is much more probable that this name was given to Abraham and his family because they came from beyond the Euphrates into the land of Canaan; Heber in Hebrew signifying *beyond*, or a *passage*, or *passenger*. Why should Abraham, who was no nearer than the sixth in generation to Heber, rather take his name from this patriarch, than from any other of his ancestors? Why not rather from Shem, whom Moses styles the father of the children of Heber? The first time that Abraham is called a Hebrew is about ten years after his arrival in the land of Canaan, and on the occasion of the war with Chedorlaomer and his allies, Gen. xiv. 13.

There is another question upon which the ancients and moderns are divided, viz. Whether the Hebrew tongue derives its name from Heber; and whether, upon the confusion of languages, which happened at the tower of Babel, it continued only in the family of Heber and his descendants? As the confusion of languages was looked upon as the punishment of the temerity of those who undertook to build that tower, there seems reason to presume that Heber's posterity, which seemed then to be designed by God to be the stock from whence the holy family should proceed, and to have the true religion left in trust with them, had no share in that undertaking, nor, consequently, in the penalty which followed. Two things are said in reply to this: 1. There is no proof that Heber's family was not concerned in building the tower of Babel. And, 2. The Hebrew tongue was the language of other people, who had no relation to Heber's family; for example, the Phœnicians, or Canaanites, the Syrians and Philistines, in Abraham's time, spoke Hebrew, or a language very little different from it. It cannot therefore be said that this language was peculiar to Heber's family.

Why, then, it will be said, was it called the Hebrew tongue? Was it on account of its being spoken beyond the Euphrates, as it has been supposed that Abraham was called a Hebrew, because he came from the other side of this river? It is answered, That there is great probability that this language was spoken in Chaldea and Mesopotamia in the time of Abraham, since, when this patriarch came among the Canaanites, he was at no trouble to make himself understood, or to understand the language of the country. And when Jacob went from the land of Canaan into Mesopotamia, he spoke, understood, and was himself understood, without an interpreter. His two wives, Rachel and Leah, gave their children Hebrew names. The names of the persons and places in these provinces, as well as those in Palestine, are Hebrew. It is not therefore improbable that the Hebrew language was so called, because it was spoken beyond the Euphrates.

But it was spoken likewise on this side of the river, and that too with more purity, and for a longer time, than in Chaldea and Mesopotamia, as is proved by the monument erected on Mount Gilead, by Jacob and Laban, who each of them gave it a different name according to the propriety of their language, Gen. xxxi. 47, which shows that even then the Syriac was different, at least in a considerable degree, from the Hebrew or Phœnician. There seems therefore to be reason for our asserting that the Hebrew tongue is called so rather from the Hebrews, the descendants of Abraham, than from the people on the other side of the Euphrates, who, for the most part, were not descended from Heber. Besides, we are not to imagine that the language which we call Hebrew, was commonly known by this name among the heathens. By them it was called the Phœnician, Syriac, or Punic language, or the language of the Jews. Among us, it is so celebrated by the name of the Hebrew, or holy language, for no other reason than because it is that wherein the divine oracles of the Old Testament were written. The very letters which at this day pass for the true and ancient Hebrew letters, are rather the Chaldean. The real Hebrew or Phœnician characters are preserved only in medals, and in the Pentateuch of the Samaritans.

But the Jews, who assert the antiquity of the Hebrew tongue, with great earnestness pretend that it was immediately formed by God; that he spoke it himself: for which reason they will have it to be called the holy tongue: that it is the only language understood by the angels. And several Christian writers, abating these superstitious fancies of the Jews, have acknowledged and maintained, that the Hebrew tongue is the most ancient in the world; the very same which was spoken by Adam and Noah, and preserved in the family of Heber, who were not concerned in the building of Babel, nor, consequently, shared in the punishment inflicted on those that were. It is natural, they say, to suppose that a primitive language

should be plain and easy; should consist of simple and uncompounded sounds; of a few parts of speech, and as few terminations in those parts as possible. Moods and tenses, numbers and persons in verbs, and the different cases in nouns, we may well imagine, were the improvements of art and study, and not any first essay, or original production; and in this respect, we cannot but suppose the Hebrew tongue (as it stands in our Bible, and not as the rabbins have enlarged it,) bids fair for the precedency. Its radical words, which are not many, consist generally of three letters, or two syllables at most. Its nouns are not declined by different cases, nor are its numbers distinguished by different terminations, as the Latin and Greek are; but by the addition of a short syllable in the dual and plural, which at the same time denominates the gender. The gender is likewise included in the verb, which prevents the necessity of having many pronouns; and by varying its conjugations, which are seldom irregular, it has the less use for auxiliary verbs. Add to this, that the Hebrews seldom use any vowels in writing; (that is, the vowel points, for they have and use their five proper vowels, though not so frequently as in modern languages,) have no compound nouns or verbs, few prepositions, few adjectives, no comparatives, or superlatives, no great number of conjugations, but two moods, two tenses; no gerunds, no supines; and of particles of all kinds, far from many; and then we can hardly conceive a language more simple and easy, more short and expressive than theirs.

2. Heber, the Kenite, of Jethro's family, husband to Jael, who killed Sisera, Judg. iv. 17, &c.

HEBERITES, He'ber-ites, descendants of Heber, Num. xxvi. 45.

HEBREWS, He'brews, sometimes called *Israel*, or *Jacob*, from their progenitor; and in more modern times, *Jews*, as the descendants of Judah. In the space of 215 years, they increased in Egypt from 70 to upwards of 2,000,000 men, women, and children. About 400 years from the birth of Isaac, having suffered nearly 100 years, they were delivered from the bondage. During forty years they continued in the wilderness, pitching tents, striking them, and marching, their clothes waxed not old; bread was given them from heaven; whilst a pillar of fire directed their nocturnal marches, and a cloudy curtain tempered the intense heat of the sun during the day. They continued about a year at the foot of Mount Sinai, where 3000 of the principal idolaters perished in the affair of the golden calf. 14,000 of them perished in the business of Korah; and 24,000 more on account of the Midianitish women, besides what perished by the serpents.

After their entrance into Canaan, they seldom enjoyed much prosperity, on account of their relapsing into idolatry, worshipping Baalim, Ashtaroth, &c. On account of the wickedness of the men of Gibeah, 40,000 were slain, and the Benjamites reduced to 600; and to prevent the extinction of this tribe, they procured them wives by slaying the men of Jabesh-Gilead, Judg. ii. xvii. xxi. From A. M. 2591 to 2598, they were oppressed by Cushan-rishathaim, but delivered by Othniel; from A. M. 2661 to 2679, by Eglon, king of Moab; from whom they were delivered by Ehud. Soon after which, they were delivered from the ravages of the Philistines by Shamgar. From A. M. 2699 to 2719, they were oppressed by Jabin, king of the Canaanites, but delivered by Deborah and Barak. From A. M. 2752 to 2759, by the Midianites; but delivered by Gideon, whose son Abimelech was a scourge to Israel. From A. M. 2799 to 2817, by the Ammonites on the east, and the Philistines on the west; but Jephthah rescued them. From A. M. 2849 to 2889, they were oppressed by the Philistines, who were harassed by Samson, and routed by Samuel, after the death of Eli. During this last oppression, the Hebrews were almost ruined; the ark was taken: and for perhaps 110 or 120 years afterward was without a settled abode, Judg. i. xxi. 1 Sam. ii. vii. Or the servitude of Cushan-rishathaim began A. M. 2600; that of the Moabites, A. M. 2648; that of the Canaanites, A. M. 2747; that of the Ammonites, A. M. 2854: just after the death of Gideon, and 300 years after the death of Moses, Judg. xi. 26, that of the Philistines, in A. M. 2872. When the Hebrews had been governed by judges, about 340 years after the death of Joshua, they resolved on having a king.

Saul was their first sovereign. Under his reign they had almost perpetual struggles with the Ammonites and Philistines; and at his death the nation was left on the brink of ruin by the latter. After about eleven years struggling between the eleven tribes which followed Ishbosheth, the son of Saul, and the tribe of Judah, which erected themselves into a kingdom under David, he at last became sole monarch of Israel. Under him the Hebrews subdued their neighbours, the Philistines, Edomites, Moabites, Ammonites, and Syrians, and took possession of the whole dominion promised them, from the borders of Egypt to the banks of the Euphrates. Under Solomon they had almost no war, but were employed in building and commerce; but they were indignant at the taxes imposed on them by that prince. To punish their idolatry, in the latter part of his reign, Rezon the Syrian, and Hadad the Edomite, harassed them a little; and after Solomon's death, ten of the Hebrew tribes formed themselves into a kingdom of Israel or Ephraim, under Jeroboam, the son of Nebat, in opposition to the kingdom of Judah and Benjamin, ruled by the family of David. This division, which happened about A. M. 3029, and in the 100th or 120th year of their kingdom, tended not a little to the hurt of both parties, by their mutual contests.

There was almost perpetual war between

Jeroboam and Rehoboam, and Abijah his son. In one battle Jeroboam had 500,000 men cut off by the army of Abijah, which was but the half of his own. From A. M. 3049 to 3115, the kingdom of Judah, for the most part, followed the true God, and had considerable success against the Ethiopians, Edomites, Moabites, &c. From A. M. 3120 to 3232, Jehu and his posterity governed the kingdom of Israel; the worship of Baal was abolished; but the idolatry of the calves still continued. The kingdom of Israel was ruined 254 years after its erection; for the people were carried away into captivity, from whence they never more returned; whilst their country was peopled by pagans from different nations, who were afterward called Samaritans. A. M. 3416, about 385 years after its division from that of the ten tribes, the kingdom of Judah was nearly ruined by Nebuchadnezzar and the Babylonish captivity, which, from its commencement to its conclusion, lasted about seventy years. From this captivity there returned 42,360, and 7337 servants of a heathen original; but as the numbers mentioned by Ezra amount only to 29,818, and those by Nehemiah to 31,031, it seems the overplus, of about 12,000, were of the remains of the ten tribes. The lists of Ezra and Nehemiah are different in many particulars; but the one might be the list of such as gave their names to return, and the other the names of such as actually returned. For great numbers, who were advantageously settled, refused leaving Babylon.

About A. M. 3490, or 3546, they escaped the ruin devised by Haman. About A. M. 3653, Darius Ochus, king of Persia, ravaged part of Judea, took Jericho by force, and carried off a great number of prisoners: part of whom he sent into Egypt, and the rest he transported to Hyrcania, on the south of the Caspian Sea. When Alexander was in Canaan, about A. M. 3670, he was at first provoked with their adherence to the Persians; but on their submission he became their friend. About fourteen years after this, Ptolemy Lagus ravaged Judea, took Jerusalem, and carried 100,000 Jews prisoners into Egypt. About A. M. 2834, Antiochus forced his way into Jerusalem, murdered 40,000, and sold as many more for slaves to the surrounding heathens. About A. D. 67, Cestius Gallus, the Roman governor of Syria, laid siege to Jerusalem, but most unaccountably raised it, and was pursued by some Jewish rebels. Soon after, the Romans, under Vespasian, invaded the country from the north-east, taking many cities, and murdering the inhabitants. And while the Romans destroyed them in multitudes, the zealots of the Jewish nation, with enraged madness, fought with each other. After a siege of six months, the city of Jerusalem was taken; the temple was burned; and the whole city, except three towers, and a small part of the wall, was razed to the foundation. The slaughter was great; for at Jerusalem alone we hear of 1,100,000 that perished by the sword, famine, and pestilence; and vast numbers were crucified round the ruins of the city. And in other parts, we hear of 250,000 that were cut off; about 97,000 of them made prisoners and sold into Egypt, and elsewhere, as beasts of burden.

Great numbers of the Jews still remained in almost every part of the Roman empire. About fifty years after this they brought a heavy trouble upon themselves. In Cyrene, Egypt, Cyprus, and Mesopotamia, they murdered about 500,000 of the Roman subjects, heathens and Christians; but they were reduced by Trajan, A. D. 119. About A. D. 130, the emperor Elius Adrian sent a colony of Romans to rebuild Jerusalem, and called it Elia, after himself. Barcocaba pretended that he was the Messiah, raised a Jewish army of 200,000, and murdered all the heathens and Christians that came in his way; but they were defeated by Adrian's forces, and 600,000 of the Jews perished by the sword, besides others who died through famine and the pestilence. They continued to suffer, more or less, in every part of the world, during the three following centuries.

In the sixth century, Cavades, and the two Chosroes, king of Persia, terribly harassed them; but the latter Chosroes was afterward reconciled to them, and gratified their malice with the murder of about 90,000 Christians, and the taking of Jerusalem, A. D. 614. About this time, one Julian of Canaan set up for Messiah. He and his followers did infinite mischief to the Christians; but in the end, 20,000 of them were slain, and as many taken and sold for slaves. A. D. 700, when Erica, king of Spain, complained that the Jews of Spain had conspired with those of Africa against him, the council of Toledo ordered that they should be all enslaved, and their children taken from them, and educated in the Christian religion.

In the 8th and 9th centuries, the miseries of the Jews still continued; nor did they diminish in the three following centuries: 900,000 of them perished at Babylon. A. D. 1020 they were banished from England. A. D. 1253 they were banished from France; and in 1300 from Spain; and since that they have been frequently compelled to purchase their lives by submitting to baptism.

At present, their number is computed at 3,000,000; one of which resides in the Turkish empire; 300,000, in Persia, China, India on the east and west of the Ganges, or Tartary; and 1,700,000 in the east and west of Europe, Africa, and America. Except in Portugal and Spain, their present condition is tolerable. In Holland, Poland, Frankfort, and Hamburgh, they have plenty of liberty.

HEBREWS, *Epistle to*, a canonical book of the New Testament. All the ancient copies and translations, and the concurrent testimonies of the best writers, both ancient and modern, afford ample evidence of St. Paul's being the true author of this epistle; and the ob-

jections to the contrary are of little or no weight. His mentioning himself in it as lately a prisoner, and in Italy, and his promise to visit the Hebrews, together with Timothy, who had been released from imprisonment, both denote the writer, and point out the time of writing this epistle, namely, just after the deliverance of St. Paul from his first trial at Rome.

The Hebrews, to whom this epistle was addressed, were the believing Jews of Palestine, with whom St. Paul held a constant intimacy and correspondence. The design of it was to convince them, and by their means, all the Jewish converts, wherever dispersed, of the insufficiency and abolishment of the ceremonial and ritual law. In order to which, he undertakes to show, First, the superior excellence of Christ's person above that of Moses. Secondly, the superiority of Christ's priesthood over the Levitical. Thirdly, the mere figurative nature, and utter insufficiency of the legal ceremonies and sacrifices to take away the guilt and power of sin, and procure for mankind liberty of access to God, and communion with him. Fourthly, that to forsake the Mosaical law was not, as the Jews boldly asserted, to apostatize from God, but was their indispensable duty and obligation.

The most probable reason why the apostle did not fix his name to this epistle seems to have been, that he might give the less offence to the unbelieving Jews of that country, who were enraged against him as a preacher to the Gentiles.

Origen, in a passage of his homilies on this epistle, speaks of it as follows: "The style of this letter seems to be more polite than that of St. Paul, who owns himself to be plain, and even rude in speech. It contains, however, admirable thoughts, which are not unworthy the writings of that apostle. I am of opinion that the thoughts are that apostle's, but the style and composition some other person's. Therefore, if any church think it to be the writing of St. Paul, we have reason to approve their opinion, because it is not without ground that our ancestors have taught us by tradition, that it was St. Paul's. Some ascribe it to Clement, bishop of Rome, others to St. Luke."

HEBRON, Heb'ron, *fellowship*. One of the most ancient cities in the world; for it was built seven years before Zoan; or according to the Seventy, Tunis, the capital of Lower Egypt, Num. xiii. 22. Now, as the Egyptians gloried much in the antiquity of their cities, and their country was indeed one of the first that was peopled after the dispersion of Babel, it may be from hence concluded, that it was one of the most ancient. Some think it was founded by Arba, one of the oldest giants in Palestine; for which reason it was called Kirjath-Arba, or Arba's city, Josh. xiv. 15; which name was afterward changed to that of Hebron, Josh. xv. 13. Arba was the father of Anak; and from Anak the giants called Anakims, took their name, who were still dwelling at Hebron when Joshua conquered the land of Canaan.

When it was first called Hebron is uncertain; some think not till it was conquered by Caleb, and that he called it so, from his son of that name. But Calmet is of opinion that the name of Hebron is more ancient; and that Caleb, to do honour to his son, named him after this ancient and celebrated place.

Hebron was situated upon an eminence, twenty miles southward from Jerusalem, and twenty miles north from Beersheba. Abraham, Sarah and Isaac were buried near Hebron, in the cave of Machpelah, or the double cave, which Abraham bought of Ephron, Gen. xxiii. 7, 8, 9. Near this place was the oak, or turpentine tree, under which Abraham received three angels, ch. xviii. Eusebius, Sozomen, and several others of the ancients, speak of the veneration which not only Christians, but even the heathens themselves had for this turpentine, or fir-tree. It was said to have been there ever since the beginning of the world; as if the miracle was not sufficiently great that it should have continued from the time of Abraham! Others said it was the staff of one of the angels, which had taken root in this place!

Hebron was the allotment of Judah. The Lord assigned it for the inheritance of his servant Caleb, Josh. xiv. 13, x. 3, 23, 37. Joshua first took Hebron, and killed the king, whose name was Hoham. But afterward, Caleb again made a conquest of it, assisted by the troops of his tribe, and the valour of Othniel, Judg. i. 12, 13. It was appointed to be a dwelling for priests, and declared to be a city of refuge, Josh. xxi. 13. David, after the death of Saul, fixed the seat of his government there, 2 Sam. ii. 2—5. At Hebron, Absalom began his rebellion, 2 Sam. xv. 7, 8, &c. During the captivity of Babylon, the Edomites having invaded the southern parts of Judea, made themselves masters of Hebron; hence Josephus sometimes makes it a part of Edom. Here Zacharias and Elizabeth are believed to have dwelt; and it is supposed to have been the birth-place of John the Baptist. Hebron is still in being, but very much fallen from its ancient splendour.

2. Hebron, the son of Kohath, chief of the family of the Hebronites, Exod. vi. 18.

HEGAI, or HEGE, He'ga-i, or Heg'e, keeper of the women of king Ahasuerus's seraglio, and his chamberlain, Esther ii. 3, 8.

HEIFER, a young cow. As the words ox and bull, in their figurative sense, signify the rich and powerful, the great who live in affluence, regardless of the poor; so, in like manner, by heifers are sometimes meant women who live a life of ease and luxury, Hos. iv. 16. In the prophetic style, the Gentile nations are sometimes compared to heifers, Jer. xlvi. 20, Hos. x. 11. The heifer was to be offered in sacrifice on certain occasions, Deut. xxi. 3. See Murder.

HEIFER, *Red.* The Lord said to Moses, Num. xix. 1, &c. command the children of Israel to bring thee a red heifer, entire, and without blemish, and that has never borne the yoke. Ye shall put it into the hands of Eleazar the priest, who shall bring it forth without the camp, and slay it before the people. He shall dip his finger in the blood of it, and sprinkle it seven times towards the entrance of the tabernacle; then burn the heifer, putting the skin and flesh, the blood and excrements of it in the flames. The priest shall likewise throw a bundle, composed of cedar-wood, hyssop, and scarlet, twice dyed, into the fire that consumes the heifer; and, having washed his body and his clothes, he shall return to the camp, and remain unclean until evening. He, likewise, who burnt the heifer, shall wash his body and his clothes, and remain unclean until the evening. One that is clean shall gather up the ashes of the heifer, and carry them out of the camp to some clean place, that the Israelites may take of them, may carefully preserve them, and make use of them for water of separation, because this heifer was burnt for sin. He who carries the ashes of it shall wash his body and his clothes, and shall be unclean until the evening. This ordinance shall be holy and inviolably observed by the children of Israel, and the strangers that are among them.

He that touched the body of a dead man, and for that reason contracted pollution, rendering him unclean seven days, was to be sprinkled with this water the third and seventh day, and so to be purified. But if he received no aspersion on the third day, but on the sixth day only, he could not be purified on the seventh, but on the tenth or eleventh only. Whosoever touched the dead body of a man, and was not sprinkled with water mingled with the ashes of the red heifer, would have defiled the tabernacle of the Lord, if he should have appeared there in that polluted condition, and would have been accounted unclean, and his impurity would have continued upon him.

This is what Moses commanded in relation to this matter; on which commentators have made the following reflections. Spencer believes this ceremony to have been instituted in opposition to the Egyptian superstitions. The Egyptians never sacrificed heifers, and the Hebrews generally male creatures only. The former abhorred red hair, and all animals of the same colour. The Hebrews made no distinction in the colour of victims, but upon this occasion. St. Jerom and many others are of opinion that the red heifer was sacrificed every year, and the ashes of it distributed throughout all the towns and cities belonging to the Israelites. Some of the rabbins maintain that there was but one burnt from the time of Moses to the days of Ezra: and that from Ezra to the destruction of the temple by the Romans, there were but six, or at the most but nine, sacrificed. The same St. Jerom informs us, that this ceremony was always performed on the mount of Olives, directly over against the temple, from the time that the ark was fixed at Jerusalem. And the Jews tell us, that after the building of the temple, the high-priest always sacrificed this victim.

The red heifer which was sacrificed without the camp, was a figure of Jesus Christ, whose blood cleanses our consciences from all sins, Heb. ix. 13, 14.

HELAH, HE'LAH, the wife of Ashur, the father of Tekoah, 1 Chron. iv. 5.

HELAM, HE'LAM, *the army of the mother.* A place celebrated for a battle fought between David and the Syrians, 2 Sam. x. 17. In the passage of the first of Chronicles, wherein this history is related, instead of Helam, which is a city we have no knowledge of, we read in the original, אלהם *Alehem;* that is to say, David came and *fell upon them;* which probably should be the reading also in 2 Sam.

HELBAH, a city in the tribe of Asher, Judg. i. 31.

HELBON, a place mentioned Ezek. xxvii. 18.

HELCHIAH, HEL-CHI'AH, an ancestor of Esdras, 1 Esd. viii. 1.

HELDAI, HEL'DA-I. Zechariah, ch. vi. 10, 11, received orders from God to demand of this person and some others, gold and silver to make crowns for Joshua, the son of Josedeck.

2. HELDAI, one of the twelve captains appointed by David to do duty in their order at the palace, with the 24,000 men whom they commanded, 1 Chron. xxvii. 15.

HELEB, the son of Baanah, one of the brave officers of David's army, 2 Sam. xxiii. 29.

HELED, one of David's worthies, 1 Chron. xi. 30.

HELEK, a descendant of Manasseh, Num. xxvi. 30.

HELEM, HE'LEM, *dreaming* or *healing.* A descendant of Asher, 1 Chron. vii. 35.

HELEPH, HE'LEPH, a city in the tribe of Naphtali, Josh. xix. 33.

HELEZ, HE'LEZ, one of the valiant men of David's army. In 2 Sam. xxiii. 26, he is called Helez the Paltite; but in 1 Chron. xi. 27, Helez the Pelonite.

HELI, HE'LI, the father of Joseph, the Virgin Mary's husband, Luke iii. 23.

HELIODORUS, HE-LI-O-DO'RUS, prime minister to Seleucus Philopater, king of Syria, 2 Mac. iii. 7, 8, &c. who was sent by his master the king to Jerusalem, with orders to carry off the treasures which were said to be in the temple, A. M. 3828. Vide *Joseph. Antiq.* l. 12, c. 4, &c.

HELIOPOLIS, HE-LI-OP'O-LIS, that is to say, *the city of the sun.* It is called On in the Hebrew text, Gen. xli. 45, xlvi. 20; but termed Heliopolis both by the Seventy and the

Vulgate. Potiphar, who married his daughter Asenath to Joseph, was priest of Heliopolis. This city was situated on the Nile, half a day's journey from Babylon in Egypt. Besides the city of Heliopolis, called On in Hebrew, there was another in Egypt, situated between Cairo, the town of Copti, and the Red Sea.

HELKATH, HEL'KATH, a city in the tribe of Asher, Josh. xxi. 31.

HELKATH-HAZURIM, HEL'KATH-HAZ'ZU-RIM, a frontier town in the tribe of Asher, 2 Sam. ii. 16.

HELKIAS, a governor of the temple in the reign of King Josiah, 1 Esd. i. 8.

HELL. The Hebrew word, שאול *sheol* thus rendered, seems primarily to signify the state and place of the dead; or, more properly, the place and state of those *qui in quæstione sunt*, who are out of the way, and to be sought for. Thus considered, it seems to answer nearly to the Greek word ἅδης, the invisible place. Our English word *hell*, which, is generally used to signify only the place of punishment of the ungodly after death, yet originally had nearly the same signification, being derived from the Saxon *hillan*, or *helan*, to *hide*, or from *hell*, a cavern. It therefore anciently denoted the *concealed*, or *unseen* place of the dead in general, whether righteous or wicked, as is manifest from Miles Coverdale's version of Psa. xlix. 14, lv. 15, lxxxix. 48. It also denotes the grave or sepulchre, properly so called, the common receptacle of the dead, Eccl. iii. 2, Ecclus. xli. 10, Gen. xxxvii. 35. Jacob would go down mourning into שאול *sheol*, to his son; not into hell, the place of the damned, for he never thought his son to be gone thither, but into the receptacle of the dead, the grave. The learned are divided as to the origin and first authors of those descriptions of hell, Tartarus, the Elysian fields, &c. which we read of in the Greek and Latin writers concerning the state of souls separate from their bodies. Some pretend that the ancient Jews acknowledged no other than temporal rewards and punishments for the virtuous and the wicked. The law, indeed seems to promise no other. It threatens the Israelites with an untimely and ignominious death, with the severest penalties, with cutting off, or extermination and excommunication, with the extinction of their families, with barrenness in their lands, with captivity and slavery, with being transported into a strange country, with being conquered and pursued by their enemies, with seeing the heavens of brass, and the land iron, &c. but never with hell and eternal death; and, on the other hand, it is equally silent respecting the promise of eternal life.

Some of the learned have been of opinion, that when the Jews became conversant with the Greeks, they began to inquire into what Homer and the other ancient poets had said of hell, Tartarus, and the Elysian fields; and that then, and not before, the Jewish doctors became divided in their sentiments, some having adopted what the Greeks said, others adhering to the old opinions of their nation; and this division produced, they think, the sects which afterward appeared among the Jews.

But upon a closer examination of the writings of the Hebrews, we shall find, that they thought and spoke almost like the Greeks before Homer, Hesiod, and the most ancient poets of that nation. Job, the Psalmist, Solomon, Isaiah, Jeremiah, and Ezekiel, make very clear mention of hell, the place where the wicked are detained and punished. Moses himself takes notice of a fire which is "kindled in God's anger, and shall burn unto the lowest hell," Deut. xxxii. 22: see also ch. xxx. 15, and Job xxvi. 6, Prov. v. 5. The author of the 88th Psalm, ver. 12, says to God, "Shall thy wonders be known in the dark, and thy righteousness in the land of forgetfulness." These authors all lived befor Homer and Hesiod. Isaiah mentions the fire of the damned which shall never be quenched. It is true, he was almost cotemporary with Homer and Hesiod, but certainly had no knowledge of their writings: see also ch. xiv. 9—11. The Jews place hell in the centre of the earth, and believe it to be situated under waters and mountains. According to them, there are three passages leading to it: the first is in the wilderness, and by that Korah, Dathan, and Abiram descended into hell; the second is in the sea, see Jonah ii. 1; the third is at Jerusalem, Isa. xxxi. 9. Milton describes the place of future torment as follows:

> A dungeon horrible, on all sides round,
> As one great furnace flam'd; yet from those flames
> No light, but rather darkness visible,
> Serv'd only to discover sights of woe,
> Regions of sorrow, doleful shades, where peace
> And rest can never dwell; hope never comes
> That comes to all; but torture without end
> Still urges, and a fiery deluge, fed
> With ever burning sulphur unconsum'd.

Not to enter into all the idle notions that have been entertained, respecting the locality of hell, it may suffice to mention the opinions of two moderns. Mr. Whiston has given it as his opinion, that the comets are hells, appointed in their orbits alternately to carry the damned into the confines of the sun, there to be scorched by its violent heat, and then to return with them beyond the orb of Saturn, there to starve in those cold and dismal regions.

*Swinden*, in his inquires into the place of hell, not being satisfied with any hypothesis hitherto advanced, assigns the sun to be the local hell. His chief arguments, in defence of this opinion, are first the sun's capacity. He thinks no one will deny the sun to be capacious enough to receive all the damned conveniently, which cannot be said of the centre of the earth, where some have placed hell. Many arguments of this nature the author uses. But until we are favoured with a

geographical description taken on the spot, and an accurate survey of that rueful dungeon, by some skilful mathematician, we must rest contented in our ignorance of the place. A question has been long agitated respecting the duration of hell's torments. Origen was the first who questioned their eternity; it being that father's opinion that not only men, but devils, after a due course of punishment, suitable to their respective crimes, should be pardoned, renewed, and received to heaven. The chief principle on which Origen built his opinion, was the nature of punishment, which he took to be emendatory, applied only as physic for the recovery of the patient's health. The chief objection to the eternity of hell's torments, among modern writers, is the disproportion between temporary crimes, and eternal punishments. Those who maintain the affirmative, ground their belief on the Scripture account, which represents the pains of hell under the figure of a worm that never dies, and a fire that is not quenched. And they particularly insist upon the declaration of our Saviour, Matt. xxv. 46, "These shall go away into everlasting punishment, but the righteous into life eternal:" where the same word, αιωνιος, being used to denote the duration, both of the joys of heaven, and the pains of hell, it is reasonable to suppose, if with respect to the former, it denotes, as is universally granted, an eternal duration, it must likewise denote an eternal duration with respect to the latter.

The GATES OF HELL, or the GATES OF HADES, or of the *grave*: this expression seems to allude to the form of the Jewish sepulchres, which were large subterraneous caves, with a narrow mouth or entrance, many of which are to be found in Judea to this day.

Nor is this expression peculiar to the Scriptures; it is also found among the old heathen writers.

HELL, *Christ's descent into.* This article of the creed, said to be that of the Apostles, is not grounded on any express assertion of theirs, or any doctrine explicitly taught by them, or by our Lord himself, before or after his resurrection and ascension, but appears to have been inferred from Psa. xvi. 10, quoted by St. Peter on the day of Pentecost, as is related Acts ii. 27, viz. "*Thou* wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." From this it is argued, that Christ's soul must have been in hell, since God is here represented as not finally leaving it there, but as re-uniting it to the body of Christ, after a certain interval. But it must be observed, that the word rendered *hell*, both in the Septuagint translation of the Psalms, and in the Acts, is αδης, *hades;* a word which, as Dr. Campbell has shown, occurs eleven times in the New Testament, and is very frequently used in the Septuagint translation of the Old, but never signifies the place of torment to which the wicked are to be consigned after the day of judgment, but always the place appropriated for the common reception of departed souls in the intermediate time between death and the general resurrection. And this is all that we are taught to believe and profess in this article of the Apostles' Creed. Of what nature this receptacle of departed spirits is, or where it is situated, we know not: but we are sufficiently informed in the Holy Scriptures, that it is divided into two very different parts; the place of the souls of the righteous, called Abraham's bosom or Paradise, where the spirit of Lazarus was, and that of the penitent thief, immediately after death, Luke xvi. 23, xxiii. 43; and the other the prison of the souls of the wicked, in which that of the rich man was. We have no proof that our Lord went after his death into the latter place; but, as he told the dying penitent, just mentioned, we know he went into the former, where they, who die in the Lord, Rev. xiv. 13, "rest from their labours" and sufferings, and where they wait for a still more perfect happiness to be conferred on them at the resurrection of the last day. Probably this doctrine of Christ's descent into hell or *hades*, the place of departed spirits, was first introduced into the creed for the purpose of declaring the actual separation of Christ's soul and body, in opposition to those heretics who asserted that the crucifixion of Christ did not cause him actually to die, but only produced a trance or deliquium.

HELON, HE'LON, *a window.* The father of Eliab, Num. i. 9,

HEMAN. In 1 Kings, iv. 31, we read of Ethan, Heman, Chalcol, and Darda, the sons of Mahol, men of great wisdom: these are thought to be the same with those mentioned 1 Chron. ii. 6, and said to be the sons of Zerah. In that case, Mahol must have had two names, a circumstance by no means improbable.

HEMATH, HE'MATH, father of the house of Rehab, 1 Chron. ii. 55.

HEMDAN, HEM'DAN, one of the posterity of Esau, Gen. xxxvi. 26.

HEN, *Grace, quiet, rest.* The son of Zephaniah. See Zec. vi. 14.

HENA, HE'NA, a country conquered by the Assyrians, 2 Kings xviii. 34.

HENADAD, HEN'A-DAD, a Levite who sealed the covenant, Neh. iii. 18.

HENOCH, HE'NOCH, son of Midian, 1 Chron. i. 3.

HEPHER, father of the Hepherites, Num. xxvi. 32, 33.

2. HEPHER, a city whose king was slain by Joshua, ch. xii. 17; thought by some to be the same as mentioned 2 Chron. xiii. 19.

HEPHZIBAH, HEPH'ZI-BAH, *my pleasure or delight in her.* Mother of Manasseh, king of Judah, 2 Kings xxi. 1.

HERAM, HE'RAM, a city in Palestine in the tribe of Naphtali.

HERES, HE'RES, a mountain in the tribe of Dan, Judg. i. 35.

HERESH, HE'RESH, the name of a Levite, 1 Chron. ix. 15.

HERESY. This word comes from the Greek *Αἵρεσις*, and signifies in general, a *sect*, or *choice*. It is most generally taken in a bad sense, according to the style of the church, for some fundamental error in matters of religion, adhered to with obstinacy. Thus we say, the heresy of the Arians, Pelagians, &c.

It is plain, that among the Jews, these sects, especially that of the Pharisees, were no way odious: since St. Paul, even after his conversion, declares himself to be of the sect of the Pharisees, Acts xxiii. 6, xxvi. 5, Phil. iii. 5, Acts xxiv. 14. The same apostle says, that Christianity was called a sect, or heresy; and it is true, that, in the beginning, the Christian religion was scarcely looked upon by strangers to be any thing more than a sect or reformation of Judaism; and the primitive fathers sometimes called our religion a divine sect.

From the beginning of the Christian church, there were very dangerous heresies; and we may affirm that there never were any more pernicious than many of them were; for they attacked the most essential doctrines of our holy religion; such as the divinity of Jesus Christ; his character of being the Messiah; the reality and truth of his incarnation; the resurrection of the dead; the liberty of Christians, and their freedom from the legal ceremonies, and other points of this nature. The most ancient of the founders of heresy is Simon the magician, Acts viii. 9, 10. See others mentioned, Gal. iv. 12—17, v. 11, vi. 12, Phil. iii. 18. Also others, Rev. ii. 6, 15, 20; 1 John ii. 18, 22, iv. 3, 2 John vii, 1 Tim. i. 20, 2 Tim. ii. 18. All of which will be noticed under their respective names.

According to the laws of this kingdom, heresy consists in a denial of some of the essential doctrines of Christianity, publicly and obstinately avowed. It must be acknowledged, however, that particular modes of belief or unbelief, not tending to overturn Christianity, or to sap the foundations of morality, are by no means the object of coercion by the civil magistrate. What doctrines, therefore, shall be adjudged heresy, was left by our old constitution to the determination of the ecclesiastical judge, who had herein a most arbitrary latitude allowed him; for a general definition of a heretic, given by Lyndewode, extends to the smallest deviations from the doctrines of the holy church: *Hæreticus est qui dubitat de fide catholica, et qui negligit servare ea, quæ Romana ecclesia statuit, seu servare decreverat;* or, as the statute, 2 Hen. IV. cap. 15, expresses it in English, *teachers of erroneous opinions, contrary to the faith and blessed determination of the holy church.*

Very contrary this to the usage of the first general councils, who defined all heretical doctrines with the utmost precision and exactness; and what ought to have alleviated the punishment, the uncertainty of the crime, seems to have enhanced it in those days of blind zeal, and pious cruelty. See article PERSECUTION.

HERMAS, *Mercury* or *gain*. Mentioned Rom. xvi. 14. According to some, he was the celebrated Hermas, author of Hermas the Shepherd, written in the neighbourhood of Rome, or in the city itself, A. D. 92.

HERMES, HER'MES, mentioned Rom. xvi. 14, said by some to be one of the seventy disciples.

HERMOGENES, HER-MOG'E-NES, 2 Tim. i. 15, an apostate from the faith of Christ, on account of persecution.

HERMON, HER'MON, *dedicated to God*. A mountain which the Sidonians called Sirion; and the Amorites, Shenir, Deut. iii. 9, 10. It is sometimes called the mountain of snow, being generally covered therewith, Deut. iv. 48. It was the northern boundary of the land beyond Jordan; and the brook Arnon was the southern; and the plain of Libanus lay at its foot.

HERMONITES, HER'MO-NITES, dwellers round Hermon, Psa. xlii. 6.

HEROD the GREAT, the son of Antipater and Cypros. His brothers were Phasael, Joseph, and Pheroras; and he had a sister named Salome. He married several wives; 1. Dorris, of whom he had Antipater. 2. Mariamne, the daughter of Alexander, son of Aristobulus, of the Asmonean family; of whom he had Alexander, Aristobulus, Herod, Salampso, and Cypros. 3. Mariamne, the daughter of Simon the high priest, of whom he had Herod the husband of Herodias. 4. Malthace, by whom he had Archelaus, Philip, and Olympias. 5. Cleopatra, by whom he had Herod-Antipas, and Philip. 6. Pallas, by whom he had Phasael. 7. Phædra, by whom he had Roxana. 8. Elpis, by whom he had Salome. He had also two other wives whose names are not mentioned.

Herod was born A. M. 3932, and 72 before Christ. His father Antipater, according to some, was an Idumean; as others will have it, he was by extraction a Jew, deriving his birth from some of the Jews who returned from Babylon. Lastly, others again maintain, that Antipater was a heathen, and keeper of one of Apollo's temples at Askelon; and that having been taken prisoner by some Idumean scouts, he was carried into Idumea, and brought up according to the manners of the Jews: because from the time of John Hircanus, the Idumeans had observed the laws of Moses.

Herod was but 25 years old when his father Antipater gave him the government of Galilee, with the approbation of Hircanus. He behaved himself with so much prudence and valour, that he restored the peace of this province, which had been disturbed by companies of thieves, who committed great ravages therein. Among others, he took one Hezekiah, captain of the banditti; whereby he procured the friendship and esteem of Sextus Ce-

sar, governor of Syria. But the people of the first rank among the Jews, growing jealous of the authority which Antipater assumed, and of the power which he gave his sons, made their complaints to Hircanus, who cited Herod to come and justify his conduct at Jerusalem. Thither Herod went, but well armed and attended with good troops. His countenance terrified the judges. Sameas was the only one who had courage to speak, and to lay the blame of Herod's misconduct upon the judges themselves, and Hircanus, who had permitted him to assume too much authority. But Hircanus, observing that the judges were more disposed to condemn him than to absolve him, deferred judgment till the next day, and gave advice privily to Herod, that he should make his escape in the night.

He therefore retired to Sextus Cesar at Damascus, and by him was trusted with the government of Cœlo-Syria. Being then resolved to take some revenge for the insult offered him by his citement to Jerusalem, he marched against this city with an army; but Antipater, his father, and Phasael, his brother, prevented him from undertaking any thing, and persuaded him to return. After the death of Julius Cesar, Herod was appointed governor of all Cœlo-Syria by Cassius and Brutus, A. M. 3961. They gave him troops, and promised him even the kingdom of Judea, when the war between Mark Antony and young Cesar should be ended. About the same time, Antipater, Herod's father, was poisoned by one Malichus: but Herod revenged this murder, by putting Malichus to death when he came to Tyre.

Mark Antony coming into Syria, A. M. 3963, and being at Daphne, near Antioch, a hundred Jews of the best rank, came to him, with accusations against Herod and his brother Phasael. Hircanus, who had promised his grand-daughter Mariamne to Herod, was present. Mark Antony having heard what was alleged against Herod, asked Hircanus whether Herod and Phasael, or their accusers, were fittest to govern the state? Hircanus answered, the two brothers. Whereupon Antony made them tetrarchs, and trusted the government of all Judea in their hands. He ordered letters forthwith to be sent off to this purpose, and fifteen of their most mutinous enemies to be imprisoned, and had resolved on their destruction, had not Herod interceded for them.

Antigonus, the son of Aristobolus, having undertaken to dispossess Hircanus, the prince and high priest of the Jews, engaged the Parthians, by great promises, to march against Jerusalem. Phasael defended the city walls, and Herod the palace. Pacorus, the king of Parthia's son, having persuaded Hircanus and Phasael to meet Barzaphernes, who was in Galilee, in order to agree upon some accommodation, he himself accompanied them thither. But Hircanus and Phasael soon discovered that they were betrayed. As soon as they came to Eedippa, a maratime town of Phœnicia, they were seized by the Parthians, and put in chains. Herod having been informed of what had passed, departed from Jerusalem with his mother Cypros, his sister Salome, Mariamne his bride, and Alexandra, her mother. All these he lodged in the castle of Massada, and took the way to Petra, hoping to procure some assistance from Malchus king of the Arabians. But before he reached Petra, he received a message from Malchus, desiring him to be gone, because he was afraid he should offend the Parthians should he receive him.

Herod therefore went to Rhinocorura, and there he was informed that his brother Phasael had killed himself, to prevent the ill treatment of the Parthians. From Rhinocorura he went to Damietta, where, after some difficulty, he embarked, the season being already very far advanced. When at sea, he met with a violent storm, which obliged him to throw part of his effects overboard, and with much difficulty he reached Rhodes. There he was assisted by two of his friends. From Rhodes he went to Rome, where he laid open the state of his affairs to Mark Antony. Here he was so successful, that he obtained from the senate the kingdom of Judea, A. M. 3964.

Seven days after this, he departed from Rome, and landing at Ptolemais, he began to gather some troops, with a design to march against Antigonus, who kept the castle of Massada besieged. He fortunately rescued his people, who were shut up in this fortress, and from thence marched to Jerusalem. But it was not till the beginning of the third year of his reign, that he besieged the city in good earnest, and attacked it on the same side that Pompey had done some years before: and after five months, the city and temple were taken. Thus Herod became possessor of the kingdom of Judea.

Hitherto the high priesthood had been possessed by kings of the Asmonean race. Herod, who was not of the family of the priests, not being qualified to exercise this office, and Hircanus being at that time in captivity among the Parthians, the king sent for one Ananel from Babylon, to perform the office of high priest. Ananel was of Aaron's family, but all his merit was in his acquaintance with Herod, who had long shown a regard for him. Mariamne had a brother, whose name was Aristobulus, to whom the high priesthood by right of birth belonged. The queen never ceased soliciting Herod, till he had restored this diguity to him, to the prejudice of Ananel. Aristobulus was then but 17 years of age, and enjoyed the high priesthood but one year: for Herod having observed too great an inclination in the people to this young prince, he conceived so great a jealousy of him, that he gave orders secretly to have him drowned, by plunging and keeping him under water, as it were in diversion, while he was

bathing with some other young men near Herod's palace, A. M. 3969. Alexandra, the mother of this young prince, made great complaints on account of his death to Cleopatra, who mightily incensed Antony against Herod. Antony sent for him, and obliged him to come and justify himself; and he so effectually wrought upon Antony, by his presents and discourses, as to win him over entirely to his party. War being declared between Augustus and Mark Antony, Herod espoused the party of his benefactor Antony. But Antony being vanquished, A. M. 3972, Herod saw himself under the necessity of having recourse to the clemency of Augustus. He met him at Rhodes, and appeared before him with all the royal ornaments, excepting the diadem. He spoke to Augustus with admirable constancy and greatness of soul: he confessed that he had favoured Antony's party, and that he should have done still more for him, had he not been hindered by the war with Arabia; that he was disposed to do as much for him, and to serve him with as much fidelity as he had done Antony, if he would restore him his kingdom. Augustus, charmed with his behaviour, granted what he desired; and Herod made great presents to this prince and to his friends. And when Augustus passed through Palestine, in his way to Egypt, Herod accompanied him all the way, and took care to have his army plentifully furnished with every thing it stood in need of on its march.

Herod seemed then to be in full possession of all that he could wish. But the peace of his family was soon disturbed by domestic divisions and misfortunes of different kinds, which, in the midst of the greatest prosperity, made him one of the most unhappy princes of his age. He had so great a passion for the princess Mariamne his wife, that he could not moderate it; and Mariamne, on the contrary, was alienated from him and despised him. There being a misunderstanding between Herod's mother and sister, and his wife Mariamne, the former forgot nothing that might irritate him against his spouse, and, after several little quarrels, things came to such a state of animosity, that the prince, in the transport of his fury, commanded Mariamne to be put to death. But when the first violence of his passion was over, he was so afflicted at what was done, that he fell dangerously ill, and was very near death. Soon after this, he ordered the execution of Alexandra, who had too easily credited the news which was circulated of Herod's death.

After this, he set about raising several public and private edifices, in the province and other places; and in representing games and shows, and in building temples in honour of Augustus. He sent the two sons whom he had by Mariamne to Rome, there to have them educated in a manner suitable to their birth. But the most important work which he undertook at this time, was to rebuild entirely the temple at Jerusalem; which he finished in nine years, and dedicated in A. M. 3996. Sometime after he had begun this work, he undertook a journey to Rome, with a design of making his court to Augustus, and seeing his two sons, who had been sent thither for their education. Augustus received him very well, and Herod every where gave great marks of his liberality. He brought back his two sons with him into Judea, and married them, one, viz. Aristobulus, to Bernice, the daughter of Salome; and the other, Alexander, to Glaphyra, the daughter of Archelaus, king of Cappadocia. About the same time, A. M. 3989, Agrippa coming into Asia, Herod invited him into his kingdom; and he having accepted the invitation, Herod showed him the cities of Samaria, otherwise Sebaste, and Cæsarea, which he had built in honour of Augustus; and he received him with so much magnificence at Jerusalem, that Agrippa could not sufficiently express his satisfaction thereat. Divisions again rising in Herod's family, a jealousy was excited in him against his two sons, Aristobulus and Alexander. Herod, to check their heat and pride, sent for Doris and her son Antipater to court, and began to show them more esteem and consideration. This preference strangely exasperated the two princes, whose birth was much more illustrious than that of Antipater; they expressed their discontent in too remarkable a manner. Herod carried them to Rome, designing to accuse them before Augustus; but Augustus reconciled them to their father; and Herod, upon his return to Jerusalem, declared, before a great assembly of the people, that it was his intention that his three sons should reign after him; first of all Antipater, then Alexander and Aristobulus.

The peace of Herod's family was again disturbed, by the malice of Antipater, and the artifices of Pheroras and Salome, Herod's brother and sister. Archelaus, king of Cappadocia, coming into Judea, A. M. 3996, once more reconciled the two brothers to Herod. But at last the calumnies of Antipater and Salome prevailed, and Herod, believing they had formed designs upon his life, ordered them to be strangled, A. M. 3999.

Antipater having thus got rid of his two brothers, who gave him most umbrage, began to consider how he might be delivered from Herod himself, of whose resentment and inconstancy he was continually afraid. The better to conceal his intrigues, he procured the king's consent to visit Rome. But during his absence, Herod discovered his conspiracy, and several months were employed in examining the depositions against Antipater.

In the mean time, the Saviour of the world was born at Bethlehem, A.M. 4000, four years before the vulgar era, and wise men came from the east to pay their homage to him. They followed an appearance of a star or light which conducted them to Judea. As soon as they came to Jerusalem, they inquired where

the new king of the Jews was? The whole city was in disorder at their arrival, Matt. ii. 1, &c. and Herod, who was then at Jericho, where he was getting healed of a lingering illness, of which he however died some time after, was likewise much concerned at it, and convened all the priests and doctors of the law to know of them where Christ was to be born. They told him in Bethlehem of Judah, according to the prediction of the prophet Micah v. 2.

Hereupon Herod, sending privately for the wise men, inquired of them very carefully concerning the time wherein the star appeared to them; and then sent them to Bethlehem, and bid them return to him when they had found the child they sought for. But the angel of the Lord appearing to them in a dream, and discovering to them the wicked designs of Herod, they returned into their own country by another way. About the same time the angel warned Joseph, to take the child and his mother and flee into Egypt. Herod finding himself deluded by the magi, was very angry, and sending to Bethlehem and the country round about, he ordered all the male children of two years old and under to be killed; according to the time whereof he had inquired exactly of the wise men.

In the beginning of this year, which is the first of Jesus Christ, Antipater returned from Rome, not knowing any thing of what had passed against him: only upon his arrival at Cæsarea, he found none very free to receive him, and to do him honour. He was admitted to his father, for no other reason but that he might hear from his own mouth the reproaches he so justly merited. He was immediately loaded with chains, and put in prison; and Herod wrote to Augustus to inform him of what he had discovered. He afterward made a new will, wherein he declared Herod-Antipas, the youngest of his sons, to be his heir. A report being one day spread, that Herod was dead, some young people at noon-day beat down a golden eagle, which he had ordered to be put up over the great portal of the temple, contrary to the law and custom of the Jews. The authors of this act, with forty of their disciples, were seized by Herod's order, and burnt alive. But Herod's disease still increased every day: his fever was not violent; but he had a slow internal heat which consumed his vitals. His hunger was so raging, that nothing was sufficient to satisfy it. His bowels were all ulcerated, and he had continual pain in his bowels. His legs were swelled like those of a dropsical person; the parts which are most carefully concealed, were so rotten, that worms were seen to come out of them, and he had an insupportable itch over his whole body.

A little before his death he sent for all those in Judea, who were any way considerable, and obliged them to come to Jericho, threatening them with death if they failed to be there at the time appointed. When they were come, he ordered them all to be shut up in the circus, and with tears constrained his sister Salome, and Alexas his brother-in-law, to promise him, that as soon as he was dead, they would massacre all those persons, that so the Jews, in every canton of the land, might, at least in appearance, shed tears at his death. But this order was not executed.

Some time after, he received letters from Rome, whereby he was informed, that Augustus left him at liberty, either to banish Antipater, or take away his life. This news a little revived him, but his pains returning with great violence, he took a desperate resolution to deliver himself from them by death. To this end, he called for a knife, to pare an apple, as he was wont, and attempted to plunge it into his body; but his cousin Achiab held his hand, and at the same time, made a great outcry, which alarmed the whole palace; all from that accident believing the king was dead. This outcry reached Antipater, who, thinking his father was dead, endeavoured to persuade his guards to liberate him. The officer who had the charge of him, instead of complying with his request, went and informed Herod, who commanded him to be killed immediately. He survived his son but five days, in which time he changed his will, and gave the kingdom to Archelaus; the Gaulonitis, Trachonitis, and Batanæa, to Philip, own brother to Archelaus; and Galilee and Peræa to Herod Antipas. Thus died Herod, falsely called the Great, near seventy years of age, after a reign of six or seven and thirty years from the time of his being declared king by the senate; and four and thirty years, from his being master of Judea by the death of Antigonus.

HEROD, called Philip, in the Gospel, (see Matt. xiv. 3, Mark vi. 17,) the son of Herod the great and Mariamne, daughter of Simon the high priest. He was first set down in Herod's will to be heir to the kingdom after the death of Alexander and Aristobulus, and the discovery of Antipater's conspiracy; but the king having discovered that Mariamne, this Herod's mother, was concerned in that conspiracy, he erased Herod from his will, and substituted Archelaus in his place. Herod Philip married Herodias, grand-daughter of Herod the Great, by whom he had Salome, who is mentioned in the Gospel as a graceful dancer. Herod Antipas, the tetrarch, brother to Philip, having been some time with him, when he was upon a journey to Rome, conceived a criminal passion for Herodias, and talked to her of marrying him. Herodias consented, upon condition that Antipas would divorce the daughter of king Aretas, whom he had married long before.

Antipas when he returned from Rome, performed his promise, and took Herodias, his brother Philip's or Herod Philip's wife. Against this incestuous marriage, John the Baptist inveighed with great vehemence; and this was the Herodias at whose instigation this great and good man was decapitated.

HEROD-ANTIPAS. See article ANTIPAS.

HEROD AGRIPPA. See article AGRIPPA.

HERODIANS, a sect among the Jews at the time of our Saviour, Matt. xxii. 16, Mark iii. 6. The critics and commentators are very much divided with regard to the Herodians. St. Jerom, in his dialogue against the Luciferians, takes the name to have been given to such as believed Herod to be the Messiah; and Tertullian and Epiphanius are of the same opinion. But the same Jerom, in his comment on St. Matthew, treats this opinion as ridiculous; and maintains that the Pharisees gave this appellation, by way of ridicule, to Herod's soldiers, who paid tribute to the Romans; agreeable to which, the Syrian interpreters render the word, the *domestics of Herod*, i. e. *the courtiers*. M. Simon, in his notes on Matt. xxii. advances a more probable opinion: the name *Herodian* he imagines to have been given to such as adhered to Herod's party and interest, and were for preserving the government in his family, about which there were great divisions among the Jews. Dr. Prideaux is of opinion that they derived their name from Herod the Great, and that they were distinguished from the other Jews by their concurrence with Herod in his scheme of subjecting himself and his dominions to the Romans, and likewise by complying with many of their heathen usuages and customs. This symbolizing with idolatry upon views of interest and worldly policy, was probably that leaven of Herod, against which our Saviour cautioned his disciples. It is farther probable that they were chiefly of the sect of the Sadducees; because the leaven of Herod is also denominated the leaven of the Sadducees.

HERODIAS, the daughter of Aristobulus and Bernice, sister to king Agrippa, and grand-daughter to Herod the Great. Her first husband was her uncle Herod Philip, by whom she had Salome; see the foregoing article. After she had procured the death of John the Baptist, St. Jerom relates, that this woman holding the head in her hand, pierced his tongue with her bodkin; as Antony's wife did the tongue of Cicero.

HERODION, HE-RO'DI-ON; St. Paul's cousin, Rom. xvi. 11.

HERON, HER'ON, in ornithology, a species of ardea, with a hanging crest. This bird was unclean, Lev. xi. 19, Deut. xiv. 18.

HESED, an officer of Solomon, 1 Kings iv. 10.

HESHBON, HESH'BON, a celebrated city beyond Jordan, twenty miles eastward of that river, according to Eusebius. It was given to the tribe of Reuben, Josh. xiii. 17. It was probably made over to Gad, since we meet with it among the cities which were given to the Levites, *ibid.* xxi. 39. It first belonged to the Moabites, from whom it was taken by Sihon. It was taken by the Israelites a little before the death of Moses. Lastly, after the transplanting of the ten tribes, the Moabites retook it, Jer. xlviii. 2. Pliny makes it belong to Arabia. Solomon, Cant. vii. 4, speaks of the waters of Heshbon; and 2 Mac. xii. 16, says that the lake of Heshbon was two furlongs broad.

HESHMON, *hasty message*. A city of Palestine in the tribe of Judah, Josh. xv. 27.

HETH, second son of Canaan, and father of the Hittites, Gen. x. 15.

HETHLON, HETH'LON, *a house to be feared*. A city mentioned by Ezekiel, ch. xlvii. 15, xlviii. 1.

HEZEKI, HEZ'E-KI, a descendant of Benjamin, 1 Chron. viii. 17.

HEZEKIAH, HE-ZE-KI'AH, *the strength of the Lord*. King of Judah, the son of Ahaz and Abi; born A. M. 3251, Ahaz, his father, being no more than eleven years of age, 2 Kings xvi. 1, compared with 2 Kings xviii. 1, &c. There is, however some difficulty with respect to this particular; but the Scripture asserting that Ahaz was but twenty years old when he began to reign, and that he reigned but sixteen years, it follows that he lived but six and thirty. Now the same Scripture says, that Hezekiah was twenty-five years old when he began to reign: we must conclude, therefore, that Ahaz, his father, had him at the eleventh year of his age, which is indeed very extraordinary, but not at all impossible. See article AHAZ.

Hezekiah succeeded his father, A. M. 3277, or 3278, and acted in a manner well pleasing to God, 2 Kings xviii. 2 Chron. xxix. 30, xxx. and xxxi. Thus he greatly reformed religion.

Some years after, viz. A. M. 3291, 2 Kings xviii. 7, 2 Chron. xxxii. 1, &c. Hezekiah shook off the Assyrian yoke, and refused to pay the accustomed tribute to the king. He defeated the Philistines, and destroyed all their country, from the tower of the watchmen to the fenced cities. He repaired the walls of Jerusalem, built towers, laid in stores, and prepared himself for a vigorous defence, 2 Chron. xxxii. 3—6. In 2 Kings xviii. 13, &c. xix. 9, &c. we see the result of this war; and that Hezekiah was obliged to pay Sennacherib the sum of 351,000*l.* according to the value of our money, to depart out of the land, owing principally to the failure of his allies.

Soon after this war, and in the very year of Sennacherib's invading the territories of Judea, being the fourteenth of Hezekiah's reign, this prince fell dangerously sick, occasioned, as is generally believed, from an imposthume or ulcer, 2 Kings xxx. 1, &c. 2 Chron. xxxii. 24, 25, Isa. xxxviii. inflicted on him. From this disease he recovered, and on this occasion composed a song of thanksgiving to the Lord, which the prophet Isaiah has preserved, Isa. xxxviii. 10, 11, &c. See also 2 Kings xx. 12, &c. 2 Chron. xxxii. 31.

This prince passed the evening of his life with great tranquillity, laid up great riches, conveyed water into the city, and died A. M. 3306, after a reign of 29 or 28 years; he was a pious prince, and did good to his people. He was succeeded by Manasseh, who neither inherited his wisdom nor his piety.

2. HEZEKIAH, was the name of a person who returned from the captivity, with ninety other persons, 1 Chron. iii. 23, Neh. vii. 21.

HEZIR, HE'ZIR, a priest in the reign of David, 1 Chron. xxiv. 15.

HEZION, HE'ZI-ON, a king of Syria, 1 Kings xv. 18.

HEZRAI, HEZ'RA-I, of Carmel, one of David's captains, 2 Sam. xxiii. 35.

HEZRO, HEZ'RO, one of David's valiant men, 1 Chron. xi. 37.

HEZRON, HEZ'RON, third son of Reuben, Gen. xlvi. 9, head of the family of the Hezronites, Num. xxvi. 6.

2. HEZRON, son of Pharez, 1 Chron. ii. 5, Gen. xlvi. 12.

HIDDAI, HID'DA-I, one of David's valiant men, 2 Sam. xxiii. 30.

HIDDEKEL, HID'DE-KEL, *a sharp voice.* One of the four rivers whose course was in Paradise, Gen. ii. 14. This being the third river mentioned by Moses which goeth towards the east of Assyria, or, as it is better translated, which goeth alongside of Assyria, is allowed by all interpreters to be the same with the Tigris. The Tigris parts Assyria from Mesopotamia, and meeting with the Euphrates, a little below Babylon, runs along with it in one common channel, until they separate again, and make the two streams of Pison and Gihon, which empty themselves into the Persian gulf.

HIEL, HI'EL, the person who rebuilt Jericho, 1 Kings xvi. 34, notwithstanding Joshua's curse, ch. vi. 26, the effects of which he felt.

HIERAPOLIS, HI-E-RAP'O-LIS, *a holy*, or *sacred city*, Col. iv. 13. It stood in Phrygia, in the neighbourhood of Colosse.

HIEREEL, HI-ER'E-EL, one who returned from Babylon, 1 Esd. ix. 21.

HIEREMOTH, HI-ER'E-MOTH, one of the captives, 1 Esd. ix. 27.

HIERIELUS, HI-ER-I-E'LUS, one of the captives, 1 Esd. ix. 27.

HIERMAS, HI-ER'MAS, one of the captives, 1 Esd. ix. 26.

HIERONYMUS, the name of a governor, who, with Timotheus, troubled the Jews, 2 Mac. xii. 2.

HIGGAION, HIG-GAI'ON, *meditation.* A musical instrument, Psa. ix. 16.

HIGH-PLACES, often mentioned in Scripture, 1 Kings iii. 2, 4, xii. 31, 32, xiii. 2, xiv. 23, &c. The Jews were much censured for worshipping there. And yet, before the building of the temple, they seem to have been generally tolerated. Some have supposed these eminences were chosen as being deemed nearer to heaven; perhaps a better reason was, the desire of retirement; and the summit of a mountain, by enlarging the prospect, generally tends to enlarge the ideas, and fill the mind with sublime and noble thoughts: this certainly seems a more probable reason for them. The proseuchæ were open courts, like those in which the people prayed in the tabernacle and in the temple. It was in one of these our Saviour continued his devotions all the night, Luke vi. 12. These, in the Old Testament, were called high places, as they were generally built on the tops of hills, and inclosed with trees or groves.

HILEN, a city in the tribe of Judah, 1 Chron. vi. 58.

HILKIAH, HIL-KI'AH, *the Lord's gentleness.* Father of Jeremiah, ch. i. 1.

2. HILKIAH, the father of Eliakim, 2 Kings xxii. 4.

3. HILKIAH, father of the above and some others, 2 Kings xviii. 18, 26, 37.

HILLEL, HIL'LEL, father of Abdon, judge of Israel, Judg. xii. 13.

HIN, a Jewish measure, a little more than a quart, Exod. xxix. 40.

HIND, a female stag in the third year of its age, Gen. xlix. 21.

HINNOM, HIN'NOM, a valley south of Jerusalem, so called from the person who once owned it, where the idolatrous Jews burned their children alive to Moloch, Baal, and the sun. It is also called Tophet. And from burning persons in it, in process of time it furnished a name for hell, and the punishment of eternal fire, Josh. xv. 8, 2 Kings xxiii. 10, Neh. xi. 30, Jer. vii. 31.

HIRAH, HI'RAH, a Canaanite of the city of Adullam, Gen. xxxviii. 1.

HIRAM, HI'RAM, king of Tyre, the son of Abibal, 2 Sam. v. 11, 12. He was friendly both to David and Solomon, 1 Kings v. 1, &c. ix. 11, &c.

2. HIRAM, the son of a Tyrian, a skilful artist, 1 Kings vii. 13.

HIRCANUS, HIR-CA'NUS, John, the son of Simon Maccabeus. About A. M. 3869, after the death of his father, he was acknowledged high priest and prince of the Jewish nation. He died A. M. 3898, after having governed the Jewish commonwealth during the space of 29 years.

2. HIRCANUS, the son of Joseph, and grandson of Tobias, 2 Mac. iii. 11.

3. HIRCANUS, son of one Alexander Janneus, king of the Jews, noticed in the history of Herod the Great.

HIRELING. Moses requires the hireling to be paid on the finishing of his labour, Lev. xix. 13. In John x. 12, 13, the hireling is put in opposition to the true shepherd.

*To* HISS, a kind of insult, 1 Kings ix. 8, Job xxvii. 23, Lam. ii. 15, Ezek. xxvii. 36, Isa. vii. 18, v. 26, Zech. x. 8. The Lord shall hiss or whistle for the Assyrian. This method of gathering bees together, by *hissing* or whistling, as we now do by beating of brass, was practised in Asia in the fourth and fifth centuries. Theodoret and Cyril speak of it as a very common thing in their time; and so it still is in Lithuania and Muscovy, countries abounding with bees, where the master of the hives leads them out to feed, and brings them home again by the blast of his whistle.

HISKIJAH, HIS-KI'JAH, a captive mentioned, Neh. x. 17.

HITTITES, Hit'tites, the descendants of Heth, Gen. xv. 20.

HIVITES, Hi'vites, a people descended from Canaan, Gen. x. 17. They are also mentioned, Deut. ii. 23. The inhabitants of Shechem, and the Gibeonites were Hivites, Josh. xi. 19, Gen. xxxiv. 2.

HOBAB, Ho'bab, the son of Jethro, and brother-in-law to Moses, Num. x. 29. Some think the Kenites, who dwelt south of Judah, were the descendants of Hobab the Midianite. Judg. i. 16, 1 Sam. xv. 6.

HOBAH, Ho'bah, a place northward of Damascus, whither Abraham pursued Chedorlaomer, and the confederate princes, when he rescued Lot, Gen. xiv. 15.

HOD, a descendant of Asher, 1 Chron. vii. 37.

HODAIAH, Hod-a-i'ah, a descendant of King David, 1 Chron. iii. 24.

HODAVIAH, Hod-a-vi'ah, of the tribe of Manasseh, 1 Chron. v. 24.

2. Hodaviah, a Levite returned from captivity, Ezra ii. 40.

HODESH, Ho'desh, a female descendant of Benjamin, 1 Chron. viii. 9.

HODEVAH, Ho-de'vah, a captive who returned, Neh. vii. 47.

HODIAH, Ho-di'ah, a female descendant of Judah, 1 Chron. iv. 19.

HODIJAH, Ho-di'jah, one who sealed the covenant, Neh. viii. 7.

HOGLAH, Hog'lah, a daughter of Zelophehad, Num. xxvi. 33, Josh. xvii. 3.

HOHAM, Ho'ham, a king of Hebron, Josh. x. 1, &c.

HOLEN, Ho'len, a city of refuge in Palestine, Josh. xv. 51.

HOLINESS, freedom from sin, or the conformity of the spirit to God. It does not consist in knowledge, talents, or outward ceremonies of religion, but hath its seat in the heart, and is the effect of a principle of grace implanted by the Holy Spirit, Eph. ii. 8, 10, John iii. 5, Rom. vi 22. It is the only source of true happiness, and the basis of real dignity, Prov. iii. 17, iv. 8. It will manifest itself by the propriety of a person's conversation, the regularity of his temper, and uniformity of his life. It is a principle progressive in its operation, Prov. iv. 18, and absolutely essential to the enjoyment of God here and hereafter, Heb. xii. 14.

HOLINESS OF GOD, is the purity and rectitude of his nature. It is one of his essential attributes, and what is the glory, lustre, and harmony of all his other perfections, Psa. xxvii. 4, Exod. xv. 11. He could not be God without it, Deut. xxxii. 4. It is infinite and unbounded; it cannot be increased or diminished. Immutable and invariable, Mal. iii. 6, God is originally holy; he is so in and of himself, and the author and promoter of all holiness among his creatures. The holiness of God is visible in his works; he made all things holy, Gen. i. 31; in his providential dispensations, all which are intended and calculated to promote holiness, Heb. xii. 10; in the operations of his grace, which influences the subjects of it to be holy, Tit. ii. 10, 12; in the doctrines, precepts, promises, and threatenings of his word, which enjoin and enforce it, 1 Pet. i. 15; in his ordinances, which he hath appointed for that end, Jer. xliv. 4, 5; in the punishment of sin in the death of Christ, Isa. liii. and in the eternal punishment of it in wicked men in the world to come, Matt. xxv. 46, John v. 29.

HOLY GHOST, the third person in the Trinity.

I. *The Holy Ghost is a real and distinct person in the Godhead.* 1, Personal powers of rational understanding are ascribed to him, 1 Cor. ii. 10, 11, xii. 11, Eph. iv. 3. 2, He is joined with the other two Divine Persons, as the object of worship, and the fountain of blessings, Matt. xxviii. 19, 2 Cor. xiii. 14, 1 John v. 7. 3, In the Greek, a masculine epithet is joined to his name, πνευμα, which is naturally of the neuter gender, John xvi. 13, xiv. 26, xv. 26. 4, He appeared under the emblem of a dove, and of cloven or distinct tongues of fire, Matt. iii. Acts ii. 5, Personal offices of an intercessor, &c. belong to him, Rom. viii. 26. 6, He is represented as performing a multitude of personal acts; as teaching, speaking, witnessing, &c. Mark xiii. 11, Acts xx. 23, Rom. viii. 15, 16, 1 Cor. vi. 19, Acts xiii. 2, xvi. 6, 7, &c. &c.

II. *It is no less evident that the Holy Ghost is a Divine Person, equal in power and glory with the Father and the Son.* 1, Names proper only to the Most High God are ascribed to him: as *Jehovah*, Acts xxviii. 25, Heb. iii. 7, 9, x. 15, 16; *God*, Acts v. 3, 4; *Lord*, 2 Cor. iii. 17, 18. 2, Attributes proper only to the Most High God are ascribed to him; as Omniscience, 1 Cor. ii. 10, 11, Isa. xl. 13, 14: Omnipresence, Psa. cxxxix. 7, Eph. ii. 17, 18, Rom. viii. 26, 27: Omnipotence, Luke i. 35: Eternity, Heb. ix. 14. 3, Divine works are evidently ascribed to him, Gen. i. 2, Psa. xxxiii. 6, civ. 30. 4, Worship, proper only to God, is required and ascribed to him, Isa. vi. 3, Acts xxviii. 25, Rom. ix. 1, Rev. i. 4, 2 Cor. xiii. 14, Matt. xxviii. 19.

III. *The agency or work of the Holy Ghost is more particularly displayed in,* 1, *Conviction* for sin, John xvi. 8, 9. 2, *Conversion*, 1 Cor. ii. 10, 12, John iii. 5, 6. 3, *Sanctification*, 2 Thess. ii. 13, 1 Cor. vi. 11, Rom. xv. 16. 4, *Consolation*, John xiv. 16, 26. 5, *Direction*, John xiv. 16, 17, Rom. viii. 14. 6, *Confirmation*, Rom. viii. 16, 1 John iii. 24, Eph. i. 13, 14.

HOLOFERNES, Ho-lo-fer'nes, the commander of the armies of Nebuchadonosor, king of Assyria, Judith ii. 4, &c. iii. iv. v. viii. ix. x. xi. xii. xiii. At what period this war happened is not clearly ascertained.

HOLON, a city of refuge in the mountains of Judah, Josh. xv. 51, xxi. 15.

HOMAN, a descendant of Esau. Gen xxxvi. 22.

HOMER, Ho'MER, a measure nearly six pints, Exod. xvi. 16.

HONEY, the produce of bees, too well known to need description here. It was not permitted to be offered upon the altar, Lev. ii. 11. Perhaps because the bee was unclean. Yet it was to be offered among the first-fruits, ii. 12. It was very plentiful in Canaan, especially *wild honey*, or the produce of the field-bee, Matt. iii. 4.

HONOUR, a testimony of esteem or submission, expressed by words, and an exterior behaviour, by which we make known the veneration and respect we entertain for any one, on account of his dignity or merit. The word is also used in general for the esteem due to virtue, glory, reputation, and probity; as also an exactness in performing whatever we have promised; and in this last sense we use the term a *man of honour*. It is also applied to two different kinds of virtue; *bravery* in men, and *chastity* in women. In every situation in life, religion only forms the true honour and happiness of man. It cannot arise from riches, dignity of rank or office, nor from what are often called splendid actions of heroes, or civil accomplishments; these may be found among men of no real integrity, and may create considerable fame; but a distinction must be made between fame and true honour.

The former is a loud and noisy applause; the latter a more silent and internal homage. Fame floats on the breath of the multitude; honour rests on the judgment of the thinking. In order then to discern where true honour lies, we must not look to any adventitious circumstance, nor to any single sparkling quality, but to the whole of what forms a man; in a word, we must look to the soul. It will discover itself in a mind superior to fear, to selfish interest, and corruption, by an ardent love to the Supreme Being, and by a principle of uniform rectitude. It will make us neither afraid nor ashamed to discharge our duty, as it relates both to God and man. It will render us magnanimous, without being proud; humble, without being mean; just, without being harsh; simple in our manners, but manly in our feelings. This honour, thus formed by religion, or the love of God, is more independent, and more complete than what can be acquired by any other means. It is productive of higher felicity, and will be commensurate with eternity itself; while the honour so called, which arises from any other principle, will resemble the feeble and twinkling flame of a taper, which is often clouded by the smoke it sends forth, but is always wasting, and soon dies totally away.

HOPE, is the desire and expectation of some real or supposed good, grounded on, at least, the possibility of obtaining it; and is productive of joy, greater or less, according to the probability there is of our possessing the object of our hope. Scarce any passion seems to be more natural than *hope*; and considering the many troubles with which man is compassed, none is more necessary; for life, void of all hope, would be a heavy and spiritless thing, very little desirable, perhaps hardly to be borne; whereas hope infuses strength into the mind, and by so doing lessens the burden of life. If our condition be not the best in the world, yet we hope it will be better, and this helps us to support it with patience. The hope of the Christian is an expectation of all necessary good, both in time and eternity, and especially of eternal life, Tit. i. 2, founded on the promises, relations, and perfections of God, and on the offices, righteousness, and intercession of Christ. It is a compound of desire, expectation, patience, and joy, Rom. viii. 24, 25. It may be considered, 1. As *pure*, 1 John iii. 2, 3, as it is resident in the heart which is renewed and holy. 2. As *good*, 2 Thess. ii. 16, in distinction from the hope of a hypocrite, as deriving its origin from God, and centering in him. 3. It is called *lively*, 1 Pet. i. 3, as it proceeds from spiritual life, and renders its possessor active and lively in good works. 4. It is *courageous*, Rom. v. 5, 1 Thess. v. 8, because it excites fortitude amidst all the troubles of life, and yields support in the hour of death, Prov. xiv. 32. 5. *Sure*, Heb. vi. 19, because it will not disappoint us, and is fixed on a sure foundation. 6. *Joyful*, Rom. v. 2, as it produces the greatest felicity in the anticipation of complete deliverance from all evil.

HOPHNI, Hoph'NI, and PHINEHAS, sons of Eli, the high-priest. They are said to be sons of Belial, 1 Sam. ii. 12, 13, being truly wicked men, whose unbridled passions were the only rule of their conduct. Nor was their father a stranger to their proceedings, and therefore he was censured by the Holy Scriptures, for his not restraining them, 1 Sam. ii. 22, 23, iii. 11, 12, iv. 1, 2, &c. See article ELI.

HOPHRAH, Hoph'RAH, king of Egypt, cotemporary with Zedekiah, king of Judah; called Apries by profane writers.

HOR, a mountain in Arabia Petræa, Num. xxi. 4.

HORAM, Ho'RAM, king of Gezer, Josh. x. 33.

HOREB, Ho'REB, a mountain in Arabia Petræa, a part of which, or near to which was Sinai. At Horeb God appeared to Moses in in the burning bush, Exod. iii. 1, &c. Hither Elijah retired to avoid the persecution of Jezebel, 1 Kings xix. 8. Sinai and Horeb seem to be two parts of the same mountain, hence the law is sometimes said to be given there.

*The Rock of* HOREB, whence Moses drew water, Exod. xvii. 6, 7.

HOREM, a city of Naphtali, Josh. xix. 38.

HORAGIDGAD, HOR-A-GID'GAD, an encampment of the Israelites in the wilderness; the 25th, Num. xxxiii. 32.

HORI, Ho'RI, the son of Lotan, a descendant of Seir, Gen. xxxvi. 22.

HORIMS, or HORITES, an ancient people who dwelt in the mountains of Seir beyond Jordan, Gen. xiv. 6. They had princes, and were powerful even before Esau conquered them, Gen. xxxvi. 20—30. They seem to have been confounded with the Edomites afterward, Deut. ii. 1, xxxiii. 2, Judg. v. 4. They dwelt in Arabia Petræa and Arabia Deserta, to the south of the Promised Land.

HORMAH, Hor'mah, or Arma, the name of a city which was called *Zephath*, before the Hebrews changed its name, Judg. i. 17. The reason of which change we learn from Num. xxi. 3, Josh. xv. 30. Hormah belonged to the tribe of Simeon.

HORN, Κερας, from the Hebrew קרן: hence the Latin *cornu, corona, coronation*, &c. and all derivatives from the Hebrew word *Keru*.

*Horns* are the well-known emblems of *strength, power*, or *glory*, both in sacred and profane writers; and that because the strength of horned animals, whether for offence or defence, lies in their horns; see Deut. xxxiii. 17, Psa. xxii. 21, Dan. viii. 3.

In the New Testament it is applied to Christ, who is called, Luke i. 69, *A horn of Salvation*: that is, a mighty and glorious *Saviour*. See also 2 Sam. xxii. 3, Psa. xviii. 2.

In Revelations, v. 6, the Lamb is represented as having *seven horns*, i. e. fulness of power: and in Rev. xii. 3, xiii. 1, xvii. 3, 7, the ten horns are ten kings. See also Dan. vii. 24. In Rev. xiii. 11, the two horns are two powers, whether they denote the two distinct orders of secular and regular clergy in the Romish communion, according to Bishop *Newton*; or those of the *Dominicans*, and *Franciscans*, according to *Vitringa*; or whether by the two horns be meant the two species of power, ecclesiastical and civil, claimed and executed by the pope individually, who pretends a relation to the Lamb, Christ, but in tyranny and cruelty resembles the dragon, who gave his power and authority to pagan Rome.

HORNET, Vespa, or *Wasp*: a genus of insects of the order hymenoptera. The mouth consists of two jaws, without any proboscis; the upper wings are plaited: the eyes lunated; the body smooth, and there is a sharp sting in the tail. The species are 140. It is not certain which of the numerous species of these creatures is intended in Deut. vii. 20, Josh. xxiv. 12.

HORON, Ho'ron, a city of Arabia, Neh. ii. 10.

HORONAIM, Hor-o-na'im, a town of Moab, Isa. xv. 5.

HORSE, a creature too well known to need any particular description here. The Jews were prohibited the multiplying of horses, Deut. xvii. 16. Solomon, however, had a vast number, 1 Kings iv. 26, x. 26, 28, 29.

2 Kings xxiii. 11, we read of horses of the sun: that is, consecrated, and on certain occasions offered to the sun; a species of idolatry practised all over the east. *Strabo* tells us of the *Massagetes*, that they esteem the sun as the only god, and to him they sacrifice horses. *Herodotus* relates the same fact, and explains the reason of it. "They sacrifice," says he, "the swiftest of the most active of animals, to the swiftest of the gods." To the same purpose, *Heliodorus* speaks of the *Ethiopians*, and *Xenophon* of the *Armenians*. The last quoted author speaks of it as an usual custom among the Persians, to offer horses for a burnt sacrifice to the sun. Hence we may conclude that the horses which Josiah took away, had been destined for the same purpose.

HORSE-LEECH, Hirudo, a genus of the vermis intestina class and order. The body moves either backward or forward. There are seventeen species, principally distinguished by their colour. Bochart is of opinion that the Hebrew word עלוקה, Prov. xxx. 15, which is translated *horse-leech*, signifies destiny; and that the two daughters are hell and the grave, which never say, "It is enough."

HOSANNA, Ho'san'na, "*Save, I beseech thee*," *or give salvation*. A well known form of blessing, Matt. xxi. 9, 15, Mark xi. 9, 15, John xii. 13.

HOSEA, Ho-se'a, *salvation*, or *a Saviour*. The son of Beeri, the first of the lesser prophets. Epiphanius says, that he was of the town of Belemoth, in the tribe of Issachar; and the rabbins say, that Beerah, mentioned 1 Chron. v. 6, was his father, who was prince of the tribe of Reuben, when Tiglath-pileser carried some of the tribes of Israel into captivity. This prophet lived in the kingdom of Samaria, and his prophecies, for the most part, have a view to that state; though he now and then glances at Judah.

We read in the introduction of his prophecy, that he prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and under Jeroboam II. king of Israel. If he prophesied in the reigns of all these princes, he must have lived a very long time; for there are a hundred and twelve years from the beginning of Uzziah's to the end of Hezekiah's reign. Add, if you please, twenty or five and twenty years, which might be the age of Hosea, when he began to prophesy, and this will make him a hundred and thirty-two or thirty-seven years of age. And if we were to take twelve years from Uzziah, and as many from Hezekiah, during which Hosea might have prophesied, there will still remain a hundred and twelve or fifteen years. In the whole collection of his prophecies, we find nothing which proves that he prophesied so long; and besides, why should his prophecies be dated in the title by the reigns of the kings of Judah, when he did not live under their dominion? It is therefore, very probable, that this title is not Hosea's, but that of some ancient transcriber; and that the true beginning of the prophet's work, is at these words: "The beginning of the word of the Lord to Hosea;" i. 2. It is our

opinion that he began about the end of Jeroboam's reign, who was the second king of Israel of this name. St. Jerom, and many others, believe Hosea to be the oldest prophet whose writings are in our possession. He was witness to the first captivity of the four tribes carried away by Tiglath-pileser, and the extinction of the kingdom of Samaria, by Salmaneser. He foretold the destruction of their golden calves, viii. 5, x. 5, 6. He opposes the idolaters at Gilgal, iv. 15. The style of Hosea is obscure, and his expressions often dubious and perplexed. The things of which he speaks contribute farther to this obscurity, on account of the distance of the events, and our ignorance of the times in which he flourished.

2. HOSEA, or HOSHEA, the last king of Israel. He was the son of Elah, 2 Kings xv. 30, he perished, A. M. 3265. He did evil in the sight of the Lord, 2 Kings xvii. 1, 2, &c.

Shalmanezer, king of Assyria, having intelligence that Hosea, whose kingdom had for several years, been tributary to the Assyrians, was thinking of a revolt, and to this end had taken measures with So, king of Egypt, to shake off the yoke; he marched against him, made inroads upon all the country, and having caused great desolation, laid siege to Samaria, A. M. 3282. The city was taken after a siege of three years, in the ninth year of Hosea's reign. Shalmaneser used the Israelites with the greatest cruelty, 2 Kings xvii. 3, 4—6. He removed the ten tribes remaining in the country beyond the Euphrates, and sent Cutheans in their room, who are still known by the name of Samaritans, Hos. xiii. 16, Mic. i. 6.

HOSHAIAH, HOSH-A-I'AH, a person mentioned Neh. xii. 32.

HOTHAM, HO'THAM, a descendant of Asher, 1 Chron. vii. 32.

HOTHAN, HO'THAN, a city of Aroer, 1 Chron. xi. 44.

HOTHIR, HO'THIR, a singer in the Jewish temple, 1 Chron. xxv. 4.

HOUR. The Hebrews divided the day into four parts, viz. morning, high-day, or noon, the first evening, and the last evening: the night was divided into three parts, viz. night, midnight, and the morning watch. When the Jews became subject to the Romans, they followed them in dividing the night into four parts, called watches, because the Romans relieved their centinels every three hours; so that the fourth watch of the night was about three hours before sun-rising. After the same manner of the Greeks and Romans, their day was divided into twelve hours: the first hour was at sun-rise, answering to our six of the clock at the equinox; the third hour at nine of the clock in the morning; the sixth hour at noon; the ninth hour at three of the clock, afternoon, and so on.

HOUSES, among the Jews, Greeks, and Romans, were flat on the top for them to walk upon. The Jews were commanded to make battlements to the roofs of their houses, Deut. xxii. 8, Josh. ii. 6, 8, 2 Sam. xi. 2.

2. HOUSE, means a family, stock or lineage, 2 Sam. vi. 12.

3. HOUSE, as taken for our bodies, 2 Cor. v. 1, 2, and for heaven.

4. The church is called God's house, 1 Tim. iii. 15, and the tabernacle is called the house of God, Judg. xviii. 31.

HUKKOK, a city of Asher, Josh. xix. 34, 1 Chron. vi. 75.

HULL, the son of Aram, Gen. x. 23.

HULDAH, *the world.* A prophetess, the wife of Shallum; was consulted by Josiah concerning the book of the law which had been found in the treasury of the temple, 2 Kings xxii. 14.

HUMTAH, HUM'TAH, a city in Palestine, Josh. xv. 54.

HUPHAM, HU'PHAM, a descendant of Benjamin, Num. xxvi. 39.

HUPPAH, HUP'PAH, a priest in the time of David, 1 Chron. xxiv. 13.

HUPPIM, HUP'PIM, a descendant of Benjamin, Num. xxvi. 39.

HUR, *liberty, prince.* Son of Caleb, Exod. xvii. 12, xxiv. 14.

2. HUR, the father of Uri, 1 Chron. ii. 19, 20.

HURAI, HU'RAI, one of David's worthies, 1 Chron. xi. 32.

HURAM, HU'RAM, a descendant of Benjamin, 1 Chron. viii. 5.

HURI, HU'RI, a descendant of Gad, 1 Chron. v. 14.

HUSHAH, HU'SHAH, the son of Ezez, 1 Chron. iv 4.

HUSHAI, HU'SHAI, the Archite, David's friend. See 2 Sam. xv. 32, xvi. 17, 18, &c. xvii. 5.

HUSHAM, HU'SHAM, the third king of Edom, Gen. xxxvi. 34.

HUSHATHITE, HU'SHATH-ITE, a descendant of Husha, 2 Sam. xxi. 18.

HUSHIM, HU'SHIM, a descendant of Dan, Gen. xlvi. 23.

HUZ, the son of Mabor, Gen. xxii. 21.

HUZZAB. See Nahum ii. 7.

HYDASPES, HY-DAS'PES, a king of ancient Media: a river in India.

HYMENEUS, HY-MEN-E'US, a convert of St. Paul, but who afterward apostatized, 2 Tim. ii. 17.

HYMN, a song or ode, composed in honour of God. St. Hilary, bishop of Poictiers, is said to have been the first who composed hymns to be sung in churches, and was followed by St. Ambrose. Most of those in the Roman breviary were composed by Prudentius. The hymns, or odes, of the ancients, generally consisted of three sorts of stanzas, one of which was sung by the band, as they walked from east to west; another was performed as they returned from west to east; and the third was sung before the altar. The Jewish hymns were accompanied with

trumpets, drums, and cymbals, to assist the voice of the Levites and people.

HYPOCRISY, consists in assuming a character which we are conscious does not belong to us, and by which we impose upon the judgment and opinion of mankind concerning us. The hypocrite is a double person; he has one person which is natural, and another which is artificial: the first he keeps to himself; the other he puts on as he does his clothes, to make his appearance in before men. It was ingeniously said by Basil, "that the hypocrite had not put off the old man, but put the new man upon it." Matt. xxiii. 5.

HYSSOP, a plant too well known to need defining. It was commonly made use of in purifications instead of a sprinkler, Exod. xii. 22, Lev. xiv. 4. It seems to have grown to a great height in Judea, since it is said, John xix. 29, that the soldiers having filled a sponge with vinegar, they put it upon a reed made of hyssop, &c.

# J.

JAAKAN, Ja'a-kan, *tribulation.* One whose descendants lived at *Beeroth* in the wilderness, Deut. x. 6.

JAAKOBAH, Ja-a'ko-bah, a prince of the tribe of Simeon, 1 Chron. iv. 36.

JAALA, Ja-a'la, one of the Nethinims, Neh. vii. 58.

JAALAH, Ja-a'lah, a person named Ezra, ii. 56.

JAALAM, Ja-a'lam, a descendant of Esau, Gen. xxxvi. 5.

JAANAI, Ja'a-nai, one of the posterity of Gad.

JAAREORAGIM, Ja-ar-e-or'a-gim, a Bethlemite, 2 Sam. xxi. 19.

JAASAU, Ja'a-sau, one of the captives, Ezra x. 37.

JAASIEL, Ja-a'si-el, a descendant of Manasseh.

JAAZAH, Ja-a'zah, a city of the Levites.

JAAZANIAH, Ja-az-a-ni'ah, the son of Shaphan, 2 Kings xxv. 23.

JAAZER, Ja-a'zer, a city of the Amorites, Num. xxi. 32.

JAAZIAH, Ja-a-zi'ah, a descendant of Levi, 1 Chron. xxiv. 26.

JAAZIEL, Ja-a'zi-el, a porter to the temple, 1 Chron. xv. 18.

JABAL, Ja'bal, the son of Lamech, Gen. iv. 20.

JABBOK, Jab'bok, a brook on the other side of Jordan, the spring whereof is in the mountains of Gilead. It falls into Jordan near the sea of Tiberias. Near this brook the angel wrestled with Jacob, Gen. xxxii. 22. The Jabbok separated the land of the Ammonites from the Gaulanites, and the territories of Og king of Bashan.

JABESH, Ja'besh, or *Jabesh-Gilead,* the name of a city in the half tribe of Manasseh, beyond Jordan, Judg. xxi. 8. Naash, king of the Ammonites, besieged it, 1 Sam. xi. 1, &c. The inhabitants were friendly to Saul and his family, 1 Sam. xxxi. 11, 12.

JABEZ, Ja'bez, the name of a city, 1 Chron. ii. 55.

2. Jabez, the name of a person, 1 Chron. iv. 9.

JABIN, Ja'bin, king of Hazor, Josh. xi. 1, &c. in the northern parts of the land of Canaan. He formed a league with several princes against Joshua.

2. Jabin, the name of another king of Hazor, who oppressed the Israelites for twenty years, Judg. iv. viz. from A. M. 2699 to 2719. He had nine hundred chariots of iron.

JABNEEL, Jab'neel, a town on the frontiers of Naphtali, mentioned Josh. xix. 33.

2. Jabneel, a town in the tribe of Judah, Josh. xv. 11.

JABNEH, Jab'neh a city belonging to the Philistines.

JACHAN, Ja'chan, a descendant of Gad, 1 Chron. v. 13.

JACHIN, Ja'chin, the fourth son of Simeon, Gen. xlvi. 10, Num. xxvi. 12.

2. Jachin, the head of a family of priests, 1 Chron. xxiv. 17.

3. Jachin, the name of a pillar in the temple, 1 Kings vii. 21.

JACHINITES, Ja'chin-ites, descendants of Jachin, Num. xxvi. 12.

JACOB, Ja'cob, the son of Isaac and Rebekah. He was born A. M. 2168; being the younger brother of Esau, and a twin. It was observed, that at his birth he held his brother Esau's heel; and for this reason was called Jacob, Gen. xxv. 26, which signifies he supplanted or held his brother by the heel. This was an indication of what he was afterward to perform. Jacob was of a meek and peaceable temper, and loved a quiet life at home; whereas Esau was of a more fierce and turbulent nature, and was passionately fond of hunting. Isaac had a particular fondness for Esau; but Rebekah was more attached to Jacob. The manner wherein Jacob purchased his brother's birth-right, for a mess of pottage, and supplanted him by getting the blessing which their father Isaac designed for him, is already related in the article Esau.

From the time that Jacob imposed upon his father Isaac, and stole the blessing intended for Esau, the latter bore a secret hatred to the former; and vented his indignation in such a manner, as alarmed the family; and Rebekah, having been informed of the bloody design of her eldest son, sent for Jacob, and informed him of the danger his life was in, and of the necessity of his going immediately into

Mesopotamia, to his uncle's, at Haran, till Esau's passion was cooled. She afterward communicated the same thing to Isaac, and told him that her life would be insupportable to her, if Jacob should marry an idolatrous Canaanite. Isaac therefore sent for Jacob, Gen. xxviii. 1, 2, &c. gave him his blessing, and directed him to go into Mesopotamia, and marry a daughter of his uncle Laban. Jacob departed privately; and being come after sunset to a certain place, where he proposed to pass the night, he took a stone which he found there, and having put it under his head, fell asleep. While he was sleeping, he had a vision, or divine dream, in which he saw a ladder, the bottom whereof rested on the earth, and the top reached to heaven. And he also saw the angels of God descending and ascending on the same, and the Lord standing at the top, who said to him, "I am the God of Abraham thy father, and the God of Isaac; to thee and thy posterity will I give the land whereon thou liest; thy descendants shall be as numerous as the sand of the sea, and in thee and thy seed shall all the families of the earth be blessed." When Jacob awoke out of his sleep, he said, "The Lord is surely in this place, and I knew it not. How dreadful is this place? this is none other but the house of God, and this is the gate of heaven." And, rising early in the morning, he took the stone upon which he had rested his head, and set it up for a monument, pouring oil upon the top of it, and called the place where he had slept, *Bethel*, or *the house of God;* a name given afterward to the city of Luz, which was in that neighbourhood. At the same time he besought the Lord to protect him on his undertaken journey; and declared it to be his resolution to devote to him the tithe of all that he should acquire by labour. Departing from Bethel, *ibid.* xxix. 1, &c. after some days journey, he came into Mesopotamia, and soon found himself in the neighbourhood of the city of Haran, where his uncle Laban resided. He inquired of some shepherds, whom he found near this place, whether they knew Laban, and whether he was in health? They told him that he was very well, and that his daughter Rachel was now coming thither to water her flock. As soon as she came, Jacob removed the stone which covered the well, assisted her in giving the sheep water, and informed her that he was the son of Rebekah, her father's sister. Rachel immediately ran to her father with this news, and Laban came with speed to receive his nephew, and conduct him to his house. After he had been there a month, Laban said unto him, Is it proper, because thou art my nephew, that thou shouldest serve me without compensation? Say, then, what remuneration thou expectest. Now Laban had two daughters, the oldest was named Leah, the younger Rachel. Jacob replied to Laban, I will serve thee seven years, on condition of having Rachel to wife. Laban consented, and the nuptial ceremony was shortly performed, according to the custom of the country. In the evening, Laban caused Leah to be placed in Jacob's chamber instead of Rachel, nor did Jacob discover the imposition till morning. He then complained of this conduct bitterly; but his father-in-law, in answer to his complaints, told him that it was not the custom of the country to marry the youngest daughter before the oldest; and that, if he still desired to marry Rachel, he should, provided he would serve him seven years longer. However unjust this condition was, Jacob submitted, out of extreme affection for Rachel; and when he had taken her, she was preferred to Leah. Notwithstanding this preference, Leah was fruitful, and Rachel barren. Leah had four sons successively, Reuben, Simeon, Levi, and Judah; and Rachel, seeing that she had no children, *ibid.* xxx, gave her servant Bilhah to her husband, that through her means, at least, she might have children by Jacob. Bilhah had Dan, and Naphtali, whom Rachel looked upon as her own. Leah, in imitation of Rachel, gave her servant Zilpah to her husband, who brought him Gad and Asher. After this, Leah had Issachar and Zebulun, and a daughter, whom they named Dinah. At last, Rachel had a son, and called him Joseph. Jacob finding his family growing numerous, and that the time, during which he was obliged to serve Laban, was ended, desired leave to return to his own country with his wives and children, A. M. 2260. But Laban, who had experienced the benefit of Jacob's service, desired him to continue to feed and watch over his flocks, with a promise of any recompense that he might require. Jacob offered to serve him six years longer, provided he would give him all the young increase of his flocks of goats and sheep, that should be of different colours, and the brown also; and at last they came to the following agreement, that a separation should be made between the speckled and the white; and the speckled should be given to Laban's sons to keep, and that Jacob should have the care of the white; and that whatever spotted or brown sheep or goats should from that time be produced from the white, should be accounted his hire. Upon this agreement, the flocks were parted, the spotted and brown of the flock were delivered to Laban's sons, and the remaining white were committed to the care of Jacob; and that there might be no possibility of mixing them, the two divisions were placed at the distance of three days' journey from each other. Whether it was from his own observation of the power of fancy, in the time of conception, or, (which seems most likely,) from some private suggestion of Divine wisdom, that he took these steps; but, so it was, that Jacob taking twigs of green wood, peeling off the rinds in slips, and so laying them in the watering places, where the flocks came to drink

about coupling time, these speckled twigs struck the eyes of the females, and so made them conceive and bring forth party-coloured young ones: but it was not before the faces of all the flock that Jacob placed these rods, it was only before such as were the strongest; for the feeble he left to their natural course; that his artifice might be the less suspected, when the number of his father-in-law's cattle was not too much diminished.

Jacob acquired so much wealth by this means, that Laban and his sons grew jealous of him, and could not conceal their discontent, but spoke as if Jacob had robbed them of what he possessed. They no longer bore towards him the same affection they had before manifested, but openly declared he had enriched himself at their expense. At the same time the Lord directed Jacob, in a dream, to return to his own country; assuring him of his providential care and protection. Jacob, then resolving to obey the Divine command, communicated his design to his wives, and found them disposed to accompany him. He took, therefore, his wives, children, and cattle, and, without informing Laban, commenced his journey towards the land of Canaan. He had proceeded on his way three days before his father-in-law had any knowledge of his departure. But as soon as Laban was apprised of it, he immediately pursued him, and, on the seventh day of his pursuit, overtook him, on the mountains called Gilead. He complained, in harsh language, of Jacob's conduct in thus stealing away in a clandestine manner; and added, that he had it in his power to make him repent of his rash action, but that the God of Abraham had appeared to him in the night, and prohibited him from doing him any injury; that he easily forgave his passion for seeing his friends and country; but, said he, Why hast thou stolen my gods? for Rachel had taken his teraphim unknown to Jacob.

Jacob answered, I departed without thy knowledge, lest thou shouldst forcibly detain thy daughters. But respecting the robbery charged on me, I consent that on whomsoever these gods may be found, that person shall be put to death before all the brethren. Rachel had concealed the images under the bolster of the camel's saddle, upon which she was sitting; and when Laban came into her tent to look for them, as he had done in all the others, she desired him to excuse her not rising, for a particular reason which she then assigned, and which no man of delicacy could refuse admitting. Thus she disappointed the search her father made. Jacob, in his turn, complained of all the ill-treatment he had received from him, during his abode in Padanaram, and of all that he had done during his search in the different tents. But at the last the business terminated in their agreeing to an eternal alliance, between them and their respective families, mutually, and confirming it by a solemn oath. And they erected a heap of stones on the mountains of Gilead, to serve as a monument of their friendship; Jacob called this heap Galeed; and Laban, Jegarsahadutha: and after having eaten together in the same place, they separated in peace and harmony: Laban returned to Padanaram, and Jacob, with his large family, and numerous flocks, proceeding towards the land of Canaan, soon arrived at the brook Jabbok, to the east of Jordan, at the place which from that time was called Mahanaim, or the two camps, by reason of the two companies of angels which met Jacob at this place, *ibid.* xxxii.

During Jacob's absence, his brother Esau had settled in the mountains of Seir, to the east, but southward of the place where Jacob was now encamped. Jacob, fearing lest his brother Esau might still harbour some resentment for the injuries he supposed he had received, thought it proper to gain over his brother by presents and submissions. He sent and gave him notice of his arrival, and desired his favour. No sooner was Esau informed of his coming, than he advanced with 400 men to meet him. Jacob concluded from this circumstance that his design must be evil; and, to appease him, sent goats, sheep, camels, she-asses, cows, &c. with particular directions to those who had the care of them, to present them all to Esau in his name, and inform him that they were presents, which he had sent him, and that he himself was coming after with an intention of saluting him. After all his people had passed the brook Jabbok, he remained alone on the other side, and behold an angel appeared in the form of a man, and wrestled with him till the morning; the angel finding he could not overcome Jacob, touched the sinews of his thigh, which immediately shrunk; and Jacob continued lame during the remainder of his life, according to some; but others think the lameness was of short duration. This circumstance did not so discourage Jacob as to cause him to let go his hold. The angel therefore now said to him, "Let me go, for the day breaketh:" but Jacob answered, "I will not let thee go, unless thou bless me." The angel asked, "What is thy name?" He replied, "Jacob." And the angel said, "hereafter thou shalt no more be called Jacob, but Israel." Jacob therefore called this place *Peniel*, saying, "I have seen God face to face, and my life is preserved."

When Jacob had passed the Jabbok, he divided his people into two bands. Leah and her children went first; Rachel and her son last. Each of them was attended with their maid servants. Jacob perceiving Esau advancing, went forward and bowed himself seven times to the ground before him. Leah and Rachel did the same, with their children. The two brothers tenderly embraced each other, and Jacob begged of Esau to accept the present he had offered him by his servants. Esau received it, though with some reluc-

tance, and proposed to accompany Jacob with his people to serve as a guard: but Jacob desired him not to give himself this trouble, saying that he was obliged to proceed slowly on account of the people, and the cattle he had with him; but that he hoped one day to have an opportunity of visiting him in Seir. Then Esau returned, and Jacob came to Succoth, on the east of Jordan, where he built a house; there he dwelt for some time; afterward he passed the river Jordan, and came to Shalem, a city of the Shechemites, where he continued, having purchased that part of the field, where he set up his tents, for the sum of a hundred pieces of money, of the children of Hamor, Shechem's father.

While Jacob abode at Shalem, his family was disturbed by the rape of his daughter Dinah, A. M. 2265, or 2266. The sons of Jacob revenged the injury in a cruel manner, viz. by murdering all the Shechemites, and plundering the city. Jacob, fearing the resentment of the people of that country, was obliged to retire to Bethel, according to the order he had received from God, who appointed him to stay there and erect an altar. In the way of preparing for the sacrifice, which he was to offer there, he commanded his people to purify themselves, to change their clothes, and cast away their strange gods, which, in all probability, had been brought from Mesopotamia. Jacob took these teraphims and buried them at the foot of an oak near Shechem. He departed from thence unmolested, and reaching Bethel, he sacrificed there; and the Lord appearing to him, renewed the promises he had made of protecting him, and multiplying his seed exceedingly.

After he had performed his devotions at Bethel, he took the way to Hebron, to see his father Isaac, who dwelt near, in the vale of Mamre. But in the way, Rachel died in labour of Benjamin, and was buried near Bethlehem. Jacob erected a monument for her, and proceeding on his journey towards Hebron, he pitched his tent at the tower of Edar. He had the satisfaction to find Isaac living, and this good patriarch lived after this 22 years with Jacob, not dying before A. M. 2288, at the age of 180. Jacob and Esau paid the last duties to their deceased parent.

About ten years before the death of Isaac, Joseph's trial took place, who was sold by his brethren. See article JOSEPH.

Jacob, believing that his son was devoured by wild beasts, was afflicted in a manner proportionable to the tenderness he had for him. In his grief he said, "I will go down into the grave unto my son mourning!" and he continued to lament him many years. It was not till 20 years had elapsed that this afflicted father was comforted by learning that his son was still alive. On being informed of this, and of the state of dignity and power to which he was exalted in Egypt, he was awakened as one out of a dream, and said, "It is enough, Joseph, my son, is yet alive, I will go down, and see him before I die." He then left the valley of Mamre with his family, and came to Beersheba, where there was an altar consecrated to the Lord; there he offered his sacrifices, and God appeared to him in the night, encouraging him not to fear going into Egypt, and promising to go down with him, and that Joseph should close his eyes. He arrived safe in Egypt with his family, consisting of 70 persons.

Upon his reaching the borders of that country, he sent Judah before him to inform Joseph of his arrival, and desired that he would meet him in the land of Goshen, as had been predetermined. Joseph made haste thither, they embraced with tears, and Joseph presented him to Pharaoh the king. Jacob having wished this prince all manner of happiness; Pharaoh asked him his age; he answered, "The time of my pilgrimage is an hundred and thirty; few and evil have my years been in comparison of the age of my fathers." Joseph then gave the land of Goshen to his father and brethren, which being one of the best countries in Egypt, supplied them abundantly with all necessaries.

Jacob lived 17 years in Egypt, that is, from A. M. 2298 to 2315. Then falling sick, Joseph came to see him, with his two sons Ephraim and Manasseh. When Jacob understood that he was come, he pronounced many blessings on him; told him that he adopted Ephraim and Manasseh, who should be looked upon as Reuben and Simeon; that they should divide the land of Canaan with the rest of his sons, which God had promised him at Bethel; then calling the two sons of Joseph to his bedside, he embraced and blessed them. Joseph taking them out of his father's arms, placed them one on each side of him, Ephraim at his left side and Manasseh at his right hand. But Jacob, directed by the spirit of prophecy, laid his right hand on the head of Ephraim, and his left upon Manasseh, and thus crossing his hands, he began to bless them. Joseph supposing him mistaken, would have changed the position of his hands: Jacob, however, would not comply, saying, that he knew what he was doing. The eldest, said he, shall be the father of many people, but the youngest shall be greater than he. Jacob afterward told Joseph that God would visit the Hebrews, who were in Egypt, and bring them back into the land of Canaan, as promised to their fathers. He added, "I leave thee one portion above thy brethren, which I took out of the hand of the Amorites, with my sword, and with my bow." See article JOSEPH.

Then Jacob called all his sons, to give them his last blessing, and to foretel what should happen to them in the latter days, ch. xlix. He spoke to them all, bestowed commendations on some, and reproaches on others; and described very distinctly the character of each of the tribes, and the countries which should

fall by lot to them: he particularly commended Judah, and Joseph, and promised to the former, that the sceptre should not depart from his tribe till Shiloh, or the Messiah, should come, who was and would be the expectation of the nations. After this, he requested his sons to bury him in the cave, which was in the field of Ephraim, over against Mamre, where Abraham, Sarah, Isaac, and Rebekah were buried. Then laying himself down upon the bed, he expired in the 147th year of his age. Joseph directed that his body should be embalmed, after the manner of the Egyptians; and there was a general mourning for him throughout Egypt during 70 days. After this Joseph and his brethren, accompanied with the principal men of Egypt, carried his body, with the king's permission, to the burying-place of his fathers, near Hebron, where his wife Leah had been interred. When they had reached the land of Canaan, they mourned for him again in a grievous manner, during seven days, upon which occasion the place where they stayed was called Abel-Misraim, or, the *mourning of the Egyptians.*

JACOB'S WELL, or *fountain.* A well near Shechem, at which our Saviour conversed with the woman of Samaria, John iv. 12. Jacob dwelt near this place, before his sons slew the inhabitants of Shechem.

2. JACOB, the son of Matthan, and father of Joseph the reputed father of Jesus Christ, Matt. i. 15.

JADA, JA'DA, *knowing.* A descendant of Judah, 1 Chron. ii. 32.

JADAU, JA-DA'U, one of the late captives, Ezra x. 43.

JADDUA, JAD-DU'A, a high priest of the Jews in the time of Alexander the Great.

2. JADDUA, one who returned from captivity, Neh. x. 21.

JADON, JA'DON, one who repaired the walls of Jerusalem.

JAEL, JA'EL, the wife of Heber the Kenite: she slew Sisera the Canaanitish general, Judg. iv. 17.

JAGUR, JA'GUR, a city of Judah, Josh. xv. 21.

JAH, one of the names of God, which we meet with in the composition of many Hebrew words; as Adonijah, Allelujah, Malachiah; that is, my Lord, praise the Lord, the Lord is my king.

JAHALEEL, JA-HA'LE-EL, a descendant of Judah.

JAHALELEL, JA-HAL'E-LEL, a descendant of Levi.

JAHATH, JA'HATH, a descendant of Judah, 1 Chron. iv. 2.

2. JAHATH, surveyor of the workmen employed by Josiah in repairing the temple, 2 Chron. xxxiv. 12.

JAHAZ, JA'HAZ, a city beyond Jordan, near where Sihon was defeated by Moses; it was given to the tribe of Reuben, Num. xxi. 23, Deut. ii. 32.

JAHAZAH, JA-HA'ZAH, perhaps the same as the above. See Josh. xiii. 18, xxi. 36. It was given to the Levites, 1 Chron. vi. 78.

JAHAZIAH, JA-HA-ZI'AH, the son of Tikvah, Ezra. x. 15.

JAHAZIEL, JA-HA'ZI-EL, one who deserted Saul's party to join David, 1 Chron. xii. 4.

JAHDAI, JAH'DA-I, a descendant of Judah, 1 Chron. ii. 47.

JAHDIEL, JAH'DI-EL, one of the posterity of Manasseh, 1 Chron. v. 24.

JAHDO, JAH'DO, a descendant of Gad, 1 Chron. v. 14.

JAHLEEL, JAH'LEEL, the third son of Zebulun, head of the family of the Jahleelites, Gen. xlvi. 14, Num. xxvi. 26.

JAHMAI, JAH'MA-I, the son of Tola, 1 Chron. vii. 2.

JAHZAH, JAH'ZAH, a city of Palestine, 1 Chron. vi. 78.

JAHZEEL, JAH'ZE-EL, a descendant of Naphtali, Gen. xlvi. 24.

JAHZERAH, JAH'ZE-RAH, a descendant of Levi, 1 Chron. ix. 12.

JAIR, JA'IR, *illuminated.* Of the family of Manasseh. He possessed a large canton beyond Jordan; the whole country of Argob, as far as the borders of Geshur and Maachathi, Judg. x. 3. He succeeded Tola in the judicature or government of the Israelites, and was himself succeeded by Jephthah. His government continued 22 years; from A. M. 2795 to 2817. Jair had 30 sons, who rode on asses, and were lords or governors of thirty towns called *Havoth-Jair.* He was buried at Camon beyond Jordan.

2. JAIR, the son of Shimei, father of Mordecai, Esth. ii. 5.

3. JAIR, or *Jairus, Ja'i-rus:* chief of the synagogue at Capernaum. His daughter died and was raised by Christ, Matt. ix. 18, Mark v. 22, Luke viii. 41.

JAKAN, JA'KAN, a descendant of Abraham, 1 Chron. i. 42.

JAKEH, JA'KEH, father of Agar, Prov. xxx. 1.

JAKIM, JA'KIM, a descendant of Benjaman, 1 Chron. viii. 19.

2. JAKIM, a priest of David's appointment, 1 Chron. xxiv. 12.

JALON, JA'LON, a descendant of Judah, 1 Chron. iv. 17.

JAMBRES, JAM'BRES, a magician in Egypt, 2 Tim. iii. 8.

JAMBRI, JAM'BRI, a man of power in the city of Medaba, beyond Jordan, 1 Mac. ix. 36, 37.

JAMES, surnamed the GREATER, or the ELDER, to distinguish him from James the younger, was brother to St. John the evangelist, and son to Zebedee and Salome, Matt. iv. 21. He was of Bethsaida in Galilee, and left every thing to follow Jesus Christ. He had been brought up to the fishing business, Mark i. 19, 20, from which he was called to preach the Gospel. He was one of the three

witnesses of our Lord's transfiguration, Matt. xvii. 2, and also of his agony, Matt. xxvi. 37, Mark xiv. 33. When the Samaritans refused to receive Christ and his disciples, he with John, was for calling down fire from heaven to consume them, Luke ix. 54, for which reason some have thought, but it seems, erroneously, that they were named *Boanergers*, or sons of thunder.

His martyrdom is related in Acts xii. 1, 2, and happened, it is probable, in the 44th year of Christ. This, however, is not fully ascertained. Herod-Agrippa, king of the Jews, and grandson to Herod the Great, commanded him to be seized and executed at Jerusalem. And Clemens Alexandrinus informs us that the officer who brought him before the judges was so affected with his constancy in confessing the Lord Jesus, that he became a Christian, and also suffered martyrdom. The Greeks observe his festival on the 30th of April; and the Latins on the 25th of July.

2. JAMES the LESS, called the brother (i. e. kinsman) of our Lord, Gal. i. 19. He was son of Cleopas, otherwise called Alpheus, and Mary, sister to the blessed Virgin; consequently cousin-german to Jesus Christ according to the flesh. He was surnamed the *Just*, for the admirable holiness and purity of his life. He is said to have been a priest, and to have observed the laws of the Nazarites from his mother's womb. The Jewish Talmud relates several miracles said to have been wrought by James the disciple of Jesus the carpenter. Our Saviour appeared to James eight days after his resurrection, 1 Cor. xv. 7, and communicated to him the gift of knowledge, says Clemens Alexandrinus. At Jerusalem, he was regarded as a principal pillar of the church, when St. Paul visited that city first after his conversion, Gal. i. 19, A. D. 37; and, in the year 51, being bishop of Jerusalem, he gave his vote last on the question whether the Gentile converts should be required to observe the ceremonial law; and the decision of the council was chiefly made from what he advanced, Acts xv. 12; for, notwithstanding he observed the ceremonies of the law himself, and was careful that others should observe them in his church, yet he was of opinion, that such a yoke ought not to be imposed upon the believers of the Gentile nations.

The progress of the Gospel having alarmed the chief persons among the Jews, Ananus, the son of Annas the high priest, mentioned in the Gospel, undertook to put James to death. To execute his design, he chose the opportunity when, Festus being dead, who had been governor of Judea, and his successor Albinus not yet arrived, the province was without a governor. Ananus, therefore, and the principal Pharisees, summoned him to appear before them in a public manner, and told him, that the people were led into an error concerning Jesus Christ, in taking him for the Messiah, and that it was in his power to undeceive them, since every one was disposed to credit whatever he should say on the subject. For this reason, they caused him to ascend into the galleries of the temple, that he might be heard by the whole multitude, assembled from all parts to keep the passover. He being placed above, they cried out to him from below, tell us, thou just man, what we should believe concerning Jesus, who was crucified. He answered with a loud voice, Jesus the Son of Man, of whom you speak, is now seated on the right hand of the Supreme Majesty, as the Son of God, from whence he shall come to judge the human race. At these words, a great number of persons gave glory to God. But the scribes and Pharisees, enraged at his reply, threw him down from his standing; and being very much bruised, though not killed, he recovered strength enough to get on his knees, and pray for his murderers, who loaded him with a shower of stones, till one with a fuller's club beat out his brains.

The church have always acknowledged his epistle as authentic. Dr. Mills places the date of this letter just before A. D. 60, two years before he suffered martyrdom.

JAMIN, JA'MIN, a son of Simeon, Gen. xlvi. 10, and the father of the Jaminites, Num. xxvi. 12.

JAMINITES, JA'MIN-ITES. See the above.

JAMNIA, JAM-NI'A, a maritime town in Palestine, situated between Azotus and Joppa, 1 Mac. iv. 15.

JANNA, JAN'NA, the father of Melchi, Luke iii. 24.

JANNES, JAN'NES, one of the magicians of Egypt, 2 Tim. iii. 8.

JANOAH, JA-NO'AH, a city in the tribe of Ephraim, 2 Kings xv. 29.

JANUM, JA'NUM, a city in Palestine in Judah, Josh. xv. 53.

JAPHETH, JA'PHETH, the son of Noah; who is commonly named the third in order of Noah's sons; and was born in the 500th year of that patriarch, Gen. v. 32. But Moses, Gen. x. 21, says expressly he was the oldest of Noah's sons, according to our translation, and those of the Septuagint and Symmachus. The same Moses says, that Ham was the youngest of the three, Gen. ix. 24: lastly, Moses, Gen. xi. 10, says that Shem, two years after the deluge, was but an hundred years old. He was not born, therefore, till the 502d year of Noah: so that Japheth was the oldest of the three.

Europe, and part of Asia, was Japheth's portion. His descendants possessed all Europe, and the isles in the Mediterranean, as well those which belong to Europe, as others which depend on Asia. They had all Asia Minor, and the northern parts of Asia above the sources of the Tigris and Euphrates. Noah, when he blessed Japheth, said, "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." This blessing of Noah was accomplished, when the Greeks, and after them the Romans, carried their conquests into Asia and

Africa, where the dwellings of Shem and Canaan were.

The sons of Japheth were Gomer, Magog, Medai, Javan, Tubal, Meshech, and Tiras, Gen. x. The Scripture says, that they peopled the isles of the Gentiles, and settled the different countries, each according to his language, family, and people. We are of opinion that Gomer was the father of the Cimbri or Cimmerians; Magog, of the Scythians; Madai, of the Macedonians, or Medes; Javan, of the Ionians and Greeks; Tubal, of the Tiberenians; Meshech, of the Muscovites, or Russians; and Tiras, of the Thracians. But we shall speak in particular of these descendants of Japheth under their proper titles. By the isles of the Gentiles, the Hebrews understand the isles of the Mediterranean, and all the countries separated by the sea from the continent of Palestine; to which the Hebrews could go by sea only, as Spain, Gaul, Italy, Greece.

2. JAPHETH, a province mentioned Judith ii. 25. Geographers confess their ignorance of this province.

JAPHIAH, JA-PHI'AH, a city of Zebulun, Josh. xix. 12.

JAPHLET, JAPH'LET, a descendant of Asher, 1 Chron. vii. 32.

JAPHLETI, JAPH'LE-TI, a town of Palestine, Josh. xvi. 3.

JAPHO, JA'PHO, a city of Dan, Josh. xix. 46, Acts ix. 36.

JAR, the Hebrew month which answers to our April. It consisted but of 29 days. On the tenth the Jews mourned the death of Eli the high priest, and his two sons. They who could not observe the passover in the month of Nisan, kept it in this month, Num. ix. 10, 11. On the 15th of this month, God sent the quails to the Hebrews in the wilderness; and on the 16th the manna began to fall. On the 18th day began their wheat harvest. On the 23d they celebrated a festival in memory of the purification of the temple by Judas Maccabeus, 1 Mac. xiii. 51. On the 29th they commemorated the death of the prophet Samuel.

JARAH, JA'RAH, one of the posterity of king Saul.

JAREB, JA'REB, a king of Assyria, 1 Chron. iv. 24.

JARED, JA'RED, the father of Enoch, Gen. v. 15.

JARESIAH, JA-RE-SI'AH, a descendant of Benjamin, 1 Chron. viii. 27.

JARHA, JAR'HA, an Egyptian servant, 1 Chron. ii. 34.

JARIB, JA'RIB, a descendant of Simeon, Ezra viii. 16.

JARMUTH, JAR'MUTH, a city of Judah, Josh. x. 5.

JAROAH, JA-RO-AH, a descendant of Gad, 1 Chron. v. 14.

JASAEL, JAS'AEL, one who returned from Babylon, 1 Esd. ix. 30.

JASHEN, JA'SHEN, one of David's worthies, 2 Sam. xxiii. 32.

JASHER, JA'SHER, book of. See article BOOK.

JASHOBEAM, JA-SHO'BE-AM, the Hachmonite, a captain over 30 men in David's army. See 1 Chron. xi. 11. He was one of the three who procured water for David out of the well of Bethlehem, *ibid.* 16, 17.

2. JASHOBEAM, a descendant of Korah, 1 Chron. xii. 6.

JASHUB, JASH'UB, of the tribe of Issachar, Num. xxvi. 24.

JASHUB-LE'HEM, a place mentioned 1 Chron. iv. 22, uncertain where.

JASHUBITES, JASH'UB-ITES, descendants, of Jashub, Num. xxvi. 24.

JASIEL, JA'SI'EL, one of David's warriors, 1 Chron. xi. 47.

JASON, JA'SON, the son of Eliezar, was sent to Rome by Judas Maccabeus, to renew the alliance with the Romans, 1 Mac. viii. 17.

2. Jason, high priest of the Jews, and brother to Onias III. whom he divested of that dignity, by purchasing it of Antiochus Epiphanes with a sum of money. He enjoyed the office only from A. M. 3830 to 3832, it being again sold to a person named Menelaus.

3. JASON, said to be the kinsman of St. Paul, Rom. xvi. 21, Acts xvii. 7.

JASPER, a precious stone. It was the third stone in the fourth row of the high priest's breast-plate.

The *Egyptian Jasper* exhibits two or more colours in concentric zones, or bands, more or less regular, with interspersed spots or figures. It occurs in rolled pieces, mostly spherical. The colours of the striped jasper are grey, green, yellow, and red; these are often found together, and arranged in striped and flamed delineations. It is found in large beds in Saxony, and also in Siberia. The common jasper is found in veins in primitive rocks, it is susceptible of a high polish. See Exod. xxviii. 20.

JASUBUS, JA-SU'BUS, one who returned from captivity, 1 Esd. ix. 30.

JATAL, JA'TAL, a porter of the temple, 1 Esd. v. 28.

JATHNIEL, JATH'NI-EL, a porter of the temple, 1 Chron. xxvi. 2.

JATTIR, JAT-TIR, a city of Palestine, Josh. xv. 48, xxi. 14.

JAVAN, JA'VAN, the fourth son of Japheth, Gen. x. 2.

JAZAR, JA'ZAR, or JA'ZER, a city in Gad, Num. xxxii. 1, Isa. xvi. 8.

JAZIEL, JA'ZI-EL, a porter in the temple.

JAZIZ, JA'ZIZ, David's chief shepherd, 1 Chron. xxvii. 31.

IBHAR, IB'HAR, one of David's sons, 2 Sam. v. 15.

IBLEAM, IB'LE-AM, a city of Palestine, Josh. xvii.

IBNEIAH, IB-NEI'AH, a descendant of Benjamin, 1 Chron. ix. 8.

IBRI, Ib'ri, a descendant of Levi, 1 Chron. xxiv. 27.

IBZAN, Ib'zan, a descendant of Judah, and the twelfth judge of Israel; he died A. M. 2831, Judg. xii. 10. He governed only seven years.

ICHABOD, Ich'a-bod, the son of Phinehas, and grandson of Eli, the high priest, 1 Sam. iv. 19, 20, 21.

ICONIUM, I-co'ni-um, at present Cogni, formerly the capital of Lycaonia in Asia Minor. A. D. 45, St. Paul, coming hither, converted many Jews and Gentiles, Acts xiii. 51, xiv. 1. Amongst these converts was the celebrated lady, St. Thecla.

IDALAH, Id'a-lah, a city of Zebulun, Josh. xix. 15.

IDBASH, Id'bash, a descendant of Judah, 1 Chron. iv. 3.

IDDO, Id'do, the son of Levi, 1 Chron. vi. 21.

2. Iddo, the father of Abinadab, 1 Kings iv. 14.

3. Iddo, a prophet of the kingdom of Judah. He wrote the transactions of Rehoboam's and Abijah's reigns, 2 Chron. xiii. 22. Nothing is known with certainty concerning this prophet.

4. Iddo, the grandfather of Zechariah, Zech. i. 1.

5. Iddo, a descendant of Manasseh, 1 Chron. xxviii. 21.

6. Iddo, chief of the Nethinims who were in captivity in the mountains of Casiphia, Ezra viii. 17.

IDOL, IDOLATRY: the worship of idols, or the act of ascribing to things and persons, properties which are peculiar to God alone. The principal sources of idolatry seem to be the extravagant veneration for creatures and beings from which benefit accrued to man. Dr. Jortin says, that idolatry had four privileges to boast of. The first was a venerable antiquity, being more ancient than the Jewish religion; and idolaters might have said to the Israelites, Where was your religion before Moses and Abraham? Go and inquire in Chaldea, and there you will find that your fathers served other gods. 2. It was wider spread than the Jewish religion. It was the religion of the great, the wise, and the polite nations of the Chaldeans, Egyptians, and Phœnicians, the parents of civil governments and of arts and sciences. 3. It was more adapted to the bent which men have towards visible and sensible objects. Men want gods who shall go before them, and be among them. 4. It favoured human passions; it required no morality: its religious ritual consisted of splendid ceremonies, revellings, dancing, nocturnal assemblies, impure and scandalous mysteries, debauched priests, and gods, who were both slaves and patrons to all sorts of vices.

All the remarkable false religions that have been or are in the world, recommend themselves by one or other of these four privileges or characters. The first objects of idolatrous worship are thought to have been the sun, moon, and stars. Others think that angels were first worshipped. Soon after the flood, we find idolatry greatly prevailing in the world. Abraham's father's family served other gods beyond the river Euphrates; and Laban had idols which Rachel took along with her. In process of time, noted parents, or kings deceased, animals of various kinds, plants, stones, and, in fine, whatever people took a fancy to, they idolized. The Egyptians, though high pretenders to wisdom, worshipped pied bulls, snipes, leeks, onions, &c. The Greeks had about 30,000 gods. The Gomerians deified their ancient kings; nor were the Chaldeans, Romans, Chinese, &c. a whit less absurd. Some violated the most natural affections by murdering multitudes of their neighbours and children, under pretence of sacrificing them to their gods. Some nations of Germany, Scandinavia, and Tartary, imagined that violent death in war, or by self-murder, was the proper method of access to the future enjoyments of their gods. In far later times, about 64,000 persons were sacrificed at the dedication of one idolatrous temple in the space of four days in America. The Hebrews never had any idols of their own, but they adopted those of the surrounding nations. The veneration which the Papists pay to the Virgin Mary, and other saints and angels, and to the bread in the sacrament, the cross, relics, and images, lays a foundation for the Protestants to charge them with idolatry, though they deny the charge. It is evident, that they worship these persons and things, and that they justify the worship, but deny the idolatry of it, by distinguishing *subordinate* from *supreme* worship: the one they call *latria*, the other *dulia*; but this distinction is thought by most of the Protestants to be futile and nugatory.

IDUEL, Id'u-el, one of the captives, 1 Esd. viii. 43.

IDUMEA, Id-u-me'a, or Edom, a province of Arabia, which derives its name from Edom, or Esau, who there fixed his habitation. He settled at first in the mountains of Seir, in the land belonging to the Horites, south-east of of the Dead Sea. During the Babylonish captivity, and in the times when Judea was almost deserted, the Idumeans fell upon the territories south of Judah, and advanced as far Hebron. Hence that tract of Judea, which they inhabited, retained the name of Idumea in our Saviour's time, Mark iii. 8. In the days of Moses and Joshua, and even under the kings of Judah, the Idumeans were confined to the east and south of the Dead Sea, in the land of Seir, and their capital city was Bozrah.

The Idumeans, or Edomites, who were the posterity of Esau, had kings long before the Jews, Gen. xxxvi. 31. They were first governed by dukes, and afterward by kings. They continued an independent people till the time of David, when they were entirely

conquered, 2 Sam. viii. 14, and the prophecy of Isaac respecting Jacob ruling over Esau was accomplished.

The Idumeans ill brooked their subjugation to the kings of Judah; and at the end of Solomon's reign, Hadad, the Edomite, who had been carried into Egypt in his infancy, returned into his own country, and was acknowledged king, 1 Kings xi. 21. But it is probable that he reigned only in east Edom; for the other Edomites, who lay more to the south of Judea, continued in their obedience to the kings of Judah, till the reign of Jehoram the son of Jehosaphat, against whom they rebelled, 2 Chron. xxi. 8. Jehoram made war upon them, but was not able to subdue them. Amaziah, the son of Joash, king of Judah, obtained likewise some advantages over them. He made himself master of Petra, killed 10,000 of them, and compelled 10,000 more to leap from the rock on which the city stood, 2 Chron. xxv. But these conquests were not attended with any considerable consequences.

Uzziah took from them the city of Elath on the Red Sea, 2 Kings xiv. 22. But Rezin, king of Syria, retook it from Uzziah, and drove the Jews from it. Some think that Esarhaddon ravaged their country, Isa. xxi. 11, 12, 13. Holofernes subdued them, Judith ii. 14. When Nebuchadnezzar besieged Jerusalem, the Idumeans joined him, and pleaded for the total destruction of the city. But this cruelty was soon punished: for that prince, five years after his taking Jerusalem, completely humbled them. Judas Maccabeus defeated them in several battles; and John Hircanus entirely conquered them, and obliged them to receive circumcision, and to submit to other observances of the Jewish law. They continued subject to the latter kings of Judea, till the destruction of Jerusalem by the Romans. With regard to the religion of the Idumeans, it is probable, that in the beginning they adored the true God, the worship of whom Esau learned in his father Isaac's house. The Scripture does not reproach the Idumeans with idolatry, nor does it any where mention their idols.

JEARIM, Je-a'rim, a mountain of Palestine, Josh. xv. 10.

JEATERAI, Je-at'e-rai, a descendant of Levi, 1 Chron. vi. 21.

JEBERECHIAH, Je-ber-e-chi'ah, father of Zechariah the priest, Isa. viii. 2.

JEBUS, Je'bus, the ancient name of Jerusalem, Judg. xix. 10.

JEBUSITES, Jeb'u-sites, descendants of Jebusi, Gen. x. 16, Josh. xviii. 16.

JECHAMIAH, Jech-a-mi'ah, *the resurrection.* The son of Jeconiah, of the royal family of Judah, 1 Chron. iii. 18.

JECHOLIAH, Jec-o-li'ah, *perfection of the Lord.* The wife of Amaziah, king of Judah, and mother of Azariah, 2 Kings xv. 2.

JECONIAH, Jec-o-ni'ah, son of Jehoiakim, king of Judah, he succeeded his father A. M. 3406, 2 Kings xxiv. 6.

JEDAIAH, Je-da-i'ah, a priest who returned from captivity, Ezra ii. 36.

2. Jedaiah, another priest mentioned Neh. iii. 10.

3. Jedaiah, a descendant of Levi, 1 Chron. xxiv. 7.

JEDDEUS, Jed-de'us, one who returned from captivity, 1 Esd. ix. 30.

JEDDU, Jed'du, a priest who returned from captivity, 1 Esd. v. 24.

JEDIAEL, Je-di'a-el, one of David's worthies, 1 Chron. xi. 45.

JEDIAH, Jed'i-ah, one of David's servants, 1 Chron. xxvii. 30.

JEDIDAH, Jed-i'dah, mother of King Josiah, 2 Kings xxii. 1.

JEDIDIAH, Jed-id-i'ah, a son of King David, 2 Sam. xii. 25.

JEDIEL, Jed'i-el, one of David's warriors, 1 Chron. xii. 20.

JEDUTHUN, Jed-u'thun, a Levite of Merari's family, and one of the four great masters of music belonging to the temple, 1 Chron. xvi. 38, 41, 42, xv. 17, Psa. lxxxix. title. He is the same as Ethan. Some of the psalms are said to have been composed by him, such as the 89th, 39th, 62d, 77th, all of which go under his name.

JEELI, Je-e'li, a descendant of one of Solomon's servants, 1 Esd. v. 33.

JEEZER, Je-ez'er, a son of Gilead, Num. xxvi. 30.

JEEZERITES, Je-ez'er-ites, descendants of Jeezer, Num. xxvi. 30.

JEGAR-SAHADUTHA, Je'gar-sa-ha-du'tha. See Genesis xxxi. 47.

JEHALEEL, Je-hal'e-el, one of the porters of the temple.

JEHALELEL, Je-hal'e-lel, a descendant of Merari, 1 Chron. iv. 16.

JEHAZIEL, Je-ha'zi-el, one of the 24 families of priests, 1 Chron. xii. 4.

JEHDEIAH, Jeh-dei'ah, a Meronothite, and keeper of the asses in the reign of David, 1 Chron. xxiv. 20.

JEHEIEL, Je-hei'el, one who returned from captivity.

JEHEZEKEL, Je-hez'e-kel, an order of priests, 1 Chron. xxiv. 16.

JEHIAH, Je-hi'ah, one who bore the ark, 1 Chron. xv. 24.

JEHIEL, Je-hi'el, one of David's valiant men, 1 Chron. ix. 35.

JEHIELI, Je-hi'e-li, a descendant of Levi, 1 Chron. xxvi. 22.

JEHISHAI, Je-hish-a-i, a descendant of Gad, 1 Chron. v. 14.

JEHISKIAH, Je-his-ki'ah, a descendant of Ephraim.

JEHOADAH, Je-ho'a-dah, the son of Achaz, 1 Chron. viii. 36.

JEHOADDAN, Je-ho-ad'dan, mother of Amaziah, 2 Kings xiv. 2.

JEHOAHAZ, Je-ho'a-haz, the son of Je-

hu, king of Israel, who succeeded his father, A. M. 3148, 2 Kings x. 35: he did evil in the sight of the Lord, xiii. 1, 2, 3, and reigned seventeen years.

2. JEHOAHAZ, otherwise SHALLUM, the son of Josiah, king of Judah, Jer. xxii. 11, he was crowned king, though not the oldest son, A. M. 3395, and reigned only three months, 2 Kings xxiii. 30, &c.

JEHOHADAH, JE-HO'HA-DAH, a descendant of King Saul.

JEHOANAN, JE-HO'A-NAN, a porter of the temple, 1 Chron. xxvi. 3.

JEHOIACHIN, JE-HOI'A-CHIN, otherwise called CONIAH, Jer. xxii. 24, and JECHONIAH, 1 Chron. iii. 17, the son of Jehoiakim, king of Judah, and grandson of Josiah. He ascended the throne, and reigned only three months. It seems he was born about the time of the first Babylonish captivity, A. M. 3398, when Jehoiakim, or Eliakim, his father, was carried to Babylon. Jehoiakim returned from Babylon, and reigned till A. M. 3405, when he was killed by the Chaldeans in the 11th year of his reign; and was succeeded by this Jehoiachin, who reigned alone three months and ten days, but he reigned about ten years in conjunction with his father. Thus 2 Kings xxiv. 8, is reconciled with 2 Chron. xxxvi. 9. In the former of these passages, he is said to have been eighteen when he began to reign, and in Chronicles only eight; that is, he was only eight when he began to reign with his father, and eighteen when he began to reign alone. He was a bad man, and did evil in the sight of the Lord, Jer. xxii. 24. The time of his death is uncertain. And the words of the prophet Jeremiah, xxii. 30, are not to be taken in the strictest sense, since he was the father of Salathiel and others, 1 Chron. iii. 17, 18. Matt. i. 12. See Benson's Commentary.

JEHOIADA, JE-HOI'A-DA. He succeeded Azariah in the priesthood, and was himself succeeded by Zechariah, 2 Kings xi. xii. See article ATHALIA, 2 Chron. xxiv.

JEHOIAKIM, JE-HOI'A-KIM, or ELIAKIM, the brother and successor of Jehoahaz, king of Judah, was advanced to the throne by Pharoah-Necho, king of Egypt, A. M. 3395, 2 Kings xxiii. 34. He reigned 11 years in Jerusalem, and did evil in the sight of the Lord. He is reproached, Jer. xxii. 13, 14, with building his house in unrighteousness, with unjustly oppressing his subjects, with keeping back the wages of those whom he employed in his service; with having his heart and eyes turned towards avarice and inhumanity, and following his inclinations, which led him to commit all sorts of barbarities and wicked actions, Jer. xxvi. 22. When Jerusalem was taken by Nebuchadnezzar, this prince was also taken and put to death, and his body thrown into the common sewer, according to the prediction of Jeremiah, xxii. 18, 19.

JEHOIARIB, JE-HOI'A-RIB, head of the first family of priests, 1 Chron. xxiv. 7. The Maccabees descended from this family, 1 Mac. ii. 1.

JEHONADAB, JE-HON'A-DAB, a nephew of David, 2 Sam. xiii. 32.

2. JEHONADAB, father of the Rechabites, 2 Kings x. 15.

JEHONATHAN, JE-HON'A-THAN. See 2 Chron. xvii. 8.

JEHORAM, JE-HO'RAM, a son of Jehoshaphat, 1 Kings xxii. 50.

JEHOSHAPHAT, JE-HOSH'A-PHAT, a secretary of state, 1 Kings iv. 3.

2. JEHOSHAPHAT, Solomon's steward, 1 Kings iv. 17.

3. JEHOSHAPHAT, king of Judah, the son of Asa. He ascended the throne, A. M. 3090, at the age of 35, and reigned 25 years. He was a valiant, pious, and prudent prince, and God greatly protected him. He demolished the high places and the groves, 1 Kings xv. 24, &c. 2 Chron. xvii. 1, 2, &c. In the third year of his reign, he sent some of the officers of his court, along with some priests and Levites, through all the cantons of Judea, to instruct the people in the law of the Lord.

The Scripture reproaches him for his alliance with Ahab, king of Israel, and his marching with him to attack Ramoth-Gilead, 2 Chron. xviii. 1, &c. A. M. 3108, the Moabites and Ammonites declared war against him, 2 Chron. xx. 1, &c. He had first recourse to fasting and prayer, and then to arms, and his success exceeded expectation. He died, A. M. 3116, and was buried in the royal sepulchre.

JEHOSHAPHAT, VALLEY OF, called the Valley of *Kidron*, from the brook Kidron running through it. It lies east of Jerusalem, between the city and the Mount of Olives. Our Saviour, indeed, ascended from this mount; but the notion is very extravagant, that on his return he will judge the people in this valley, merely from what is said, Joel iii. 2, since the word is only an appellative, denoting the judgment of God.

JEHOSHEBA, JE-HOSH'E-BA, wife of Jehoiada, the high priest, 2 Kings xi. 2.

JEHOSHUA, JE-HOSH'U-A, mentioned Num. xiii. 16.

JEHOVAH, JE-HO'VAH, יהוה, the proper and incommunicable name of the *Divine Essence;* see Isa. xlii. 8, subsisting in a plurality of persons, that is, a *Trinity*. See Deut. vi. 4, xxviii. 58, 1 John v. 7.

That his Divine name *Jehovah*, was well known to the heathens, there can be no doubt. Sanchoniathon writes *Jebo;* Diodorus the Sicilian, Macrobius, St. Clemens Alexandrinus, St. Jerom, and Origen, pronounce *Jao;* Epiphanius, Theodoret, and the Samaritans, *Jabe*, or *Javé:* we likewise find in the ancients, *Jahoh, Javo, Javu, Jaod*. The Moors call their god *Jaba*, whom some believe to be the same as Jehovah. The Latins, in all probability, took their *Javis*, or *Jovis Pater*,

from Jehovah. It is certain that the four letters which we pronounce Jehovah, may likewise be expressed by Javo, Jaho, Jaon, Jevo, Jave, Jehvah, &c. and that the ancient Hebrews were not unacquainted with the pronunciation of it, since they recited it in their prayers, and in the reading of their sacred books.

The Jews, after their captivity in Babylon, out of an excessive and superstitious respect for this name, left off to pronounce it, and thus, lost the true pronunciation. The Septuagint generally renders it, Κυριος, *the Lord.* Origen, St. Jerom, and Eusebius, testify, that in their time the Jews left the name of Jehovah written in their copies in Samaritan characters, instead of writing it in the common Chaldee or Hebrew characters; which shows their veneration for this holy name: and the fear they were under, lest strangers, who were not unacquainted with the Chaldee letters and language, should discover and misapply it. But these precautions did not hinder the heathens from misapplying it frequently. Origen informs us, that they used it in their exorcisms, and in charms against diseases. Clemens Alexandrinus says, that those Egyptians who were permitted to enter into the temple of the sun, carried the name of Jaou about with them. Trallian gives us some magic verses against the goat, wherein there was the name of Jas or Jaath.

The Jews call this name of God the Tetragrammaton, or the name with four letters; and believe, that whoever knows the true pronunciation of it, cannot fail of being heard of God; that if they have not the happiness of being heard at present, it is owing to their ignorance of the true pronunciation. They also believe, that Simon the Just, high priest of their nation, was the last who was acquainted with it; that after his death, the number of profane persons increasing mightily, and they abusing this Divine name, others forbore to pronounce it at all; that in its room they substituted another, composed of twelve letters, which the high priest pronounced, when he gave the blessing to the people. The Jews never mention the name Jehovah; but use, instead of it, *Adonai,* or *Elohim,* as often as they read or pray: they even scruple the attempt, and pretend, that the angels have not this liberty. They tell us that Moses performed all his miracles by virtue of the name of Jehovah, engraved on a rod. They add, that we might be able to do as much, if we could come at the perfect pronunciation of this name; and they flatter themselves, that the Messiah, at his coming into the world, will teach them this profound secret.

The pagans seem to have had some knowledge of this ineffable name. Upon the frontispiece of a temple at Delphi, we read this inscription:—*Thou art.* The Egyptians, upon one of theirs, put, *I am.* The heathens had certain names of their gods which they did not venture to pronounce; and Lucan says, the earth would have trembled, had they pronounced them.

It would be almost endless to quote all the passages of Scripture, wherein the name Jehovah is applied to Christ; let those therefore who own the Scriptures as a rule of faith, and yet doubt his *Essential Deity,* only compare in the original Scriptures, Isa. vi. 1—5, with John xii. 41, Isa. xlv. and Jer. xxiii. 5, 6, with Acts xiii. 39, 1 Cor. i. 30, 31, vi. 11, Zech. xii. 10, with John xix. 34, 37, Joel ii. 32, with Rom. x. 13: and I think they cannot possibly miss of a scriptural demonstration, that *Jesus* is *Jehovah.*

JEHOVAH JIREH, Gen. xxii. 14.

JEHOVAH NISSI, Exod. xvii. 15.

JEHOVAH SHALOM, Judges vi. 24.

JEHOVAH SHAMMAH, Ezek. xlviii. 35.

JEHOVAH ZIDKEENU, Jer. xxiii. 6, xxxiii. 16.

JEHOZABAD, JE-HOZ'A-BAD, one of the assassins of King Joash, 2 Kings xii. 21. There are also two others of the same name.

JEHU, JE'HU, a prophet, the son of Hanani, who was sent to Baasha, king of Israel, to prophesy against that prince; and was slain by his orders, as we have related under the article BAASHA. This, however, it must be observed, is upon the authority of the Vulgate Bible, which imports, 1 Kings xvi. 7, that Baasha incensed at the liberties taken by Jehu, put him to death: but in the Hebrew text it is only said, that Jehu having declared to Baasha what the Lord had pronounced against him, and that the Lord would treat his house as he had treated the house of Jeroboam; *For this he slew him,* or, *because he slew him,* as our version runs. It is not expressly mentioned whether Baasha slew Jehu, or the Lord slew Baasha. The latter seems the most probable, since about thirty years after the death of Baasha, we find Jehu, the son of Hanani sent by the Lord to reprove Jehoshaphat, king of Judah, 2 Chron. xix. 1, 2, &c.

2. JEHU, the son of Jehoshaphat, and grandson of Nimshi, captain of Joram, the king of Israel's troops, was appointed by God to reign over Israel, and to revenge the sins committed by the house of Ahab. The Lord had given orders to Elisha to anoint Jehu, 1 Kings xix. 16, which order was executed by one of the sons of the prophets, whom he sent in his place, in all probability for the purpose of secrecy, 2 Kings ix. 1, &c. The Lord spoke to Elisha, and declared his will to him concerning Jehu, A. M. 3097, but he was not anointed till 3120, twenty-three years after the order was first given to the prophet. See the history of this prince at large, 2 Kings ix. x, &c.

The Lord was pleased with the vengeance taken by Jehu on the house of Ahab, and promised him that his children should sit on the throne of Israel, to the fourth generation. But at the same time he is accused for adhe-

ring to the sins of Jeroboam, the son of Nebat, *ibid.* 30—32, who had introduced the worship of the golden calves. Hosea, ch. i. 4, 5, threatens him with God's vengeance. Jehu had, indeed, been the instrument of God, in executing judgment on the house of Ahab, but it must be observed that what he did was rather from the spirit of animosity and ambition, than in obedience to the will of God; and God rewards his obedience, but punishes his vices. He reigned 28 years, and died A. M. 3148; his successors were Jehoahaz, Joash, Jeroboam II. and Zechariah; all his descendants.

JEHUBBAH, Je-hub'bah, a descendant of Asher, 1 Chron. vii. 34.

JEHUCAL, Je'hu-cal, *mighty.* Son of Shelemiah, Jer. xxxvii. 3.

JEHUD, Je'hud, *praising.* A city in Palestine, in Dan, Josh. xix. 45.

JEHUDI, Je-hu'di, a grandson of Shelemiah, Jer. xxxvi. 21.

JEHUDIJAH, Je-hu-di'jah, the mother of Jered, 1 Chron. iv. 18.

JEHUSH, Je'hush, a descendant of King Saul, 1 Chron. viii. 39.

JEIEL, Je-i'el, one of David's valiant men, 1 Chron. v. 7.

JEKABZEEL, Je-kab'ze-el, a village in Canaan, Neh. xi. 25.

JEKAMEAM, Jek-a-me'am, a descendant of Levi, 1 Chron. xxiii. 19.

JEKAMIAH, Jek-a-mi'ah, son of Shallum, 1 Chron. ii. 41.

JEKUTHIEL, Je-ku'thi-el, a descendant of Judah, 1 Chron. iv. 18.

JEMIMAH, Jem'i-mah, or Jem-i'mah, a daughter of Job, xlii. 14.

JEMUEL, Je-mu'el, a descendant of Simeon, Gen. xlvi. 10.

JEPHTHAH, Jeph'thah, judge of Israel, and successor to Jair. He was a native of Mizpeh, son of a harlot, and one Gilead, Judg. xi. 1, 2, &c. who having married a lawful wife, and had children by her, these children drove Jephthah from his father's house, saying that he should not be heir with them. He retired into the land of Tob, and there became captain of a band of thieves, and such others of desperate fortunes who chose to be of his company. At that time the Israelites beyond Jordan, finding themselves pressed by the Ammonites, came and desired help from Jephthah, and that he would take upon him the command over them. He consented, on condition of his being acknowledged their prince, which they promised on oath.

Jephthah, A. M. 2817, having been acknowledged prince of the Israelites in an assembly of the people, sent a deputation to the Ammonites. Reasoning proved ineffectual, and at length, the issue of the contest was submitted to a battle, and Jephthah remained conqueror, and then ravaged the land of Ammon.

In the mean time, the Ephraimites, *ibid.* xii. jealous of the victory obtained by Jephthah over the Ammonites, passed the river Jordan in a tumultuous manner, and complained that they had not been invited to the war, threatening to burn his house. They were deaf to all his reasons, and both sides had recourse to arms; the Ephraimites were defeated with the loss of 40,000 men killed. We know nothing more concerning the life of this warrior, except that he judged Israel six years, and was buried in the city of Gilead. St. Paul, Heb. xi. 32, places him among the saints of the Old Testament, the merit of whose faith distinguished them. Various have been the opinions concerning his vow, which runs thus, Judg. xi. 31, *And it shall be that whatsoever cometh out from the doors of my house to meet me, on my returning in peace from the children of Ammon,* יהיה ליהוה והעליתיהו עולה which clause Dr. Waterland translates, *It shall be consecrated to the Lord,* or, *I will offer it up for a burnt offering.* It is very evident this translation must be right, because it was impossible that Jephtha should mean to offer for a burnt-offering *whatever* came forth of the doors of his house to meet him, since it was possible for him to have been met by several things which would have been an abomination to the Lord. And, indeed, the event sufficiently proves the propriety of this interpretation, since he was met by that which no vow, however solemn, could justify him in offering up. This is Mr. Locke's opinion of the passage, and is confirmed by verses 39, 40, which show that his daughter's perpetual virginity was all that was intended, and all that was performed, on this occasion.

JEPHUNNAH, Je-phun'nah, Caleb's father, Num. xiii. 6.

JERAH, Je'rah, a descendant of Shem, Gen. x. 26.

JERAHMEEL, Je-rahm'e-el, mentioned Jer. xxxvi. 26.

2. Jerahmeel, a son of Hezron, 1 Chron. ii. 25.

3. Jerahmeel, the son of Kish, 1 Chron. xxiv. 29.

JERAHMEELITES, descendants of the above, and a portion of the country in Canaan, so named 1 Sam. xxvii. 10, xxx. 29.

JERECHUS, Jer'e-chus, one of the captives, 1 Esd. v. 22.

JERED, Je'red, the son of Ezra, 1 Chron. i. 2.

JEREMAI, Jer'e-mai, one of the captives, Ezra x. 33.

JEREMIAH, Jer-e-mi'ah, *exalting the Lord.* The son of Hilkiah, of the race of priests, a native of Anathoth, a village in the tribe of Benjamin, Jer. i. 1. He was set apart for the office from his birth, ver. 5. At the fourteenth year of his age he was called to prophesy in the reign of Josiah, A. M. 3375, and he continued prophesying till after the destruction of Jerusalem by the Chaldeans. When God called Jeremiah to the prophetic office, he gave him to understand, that he must suffer much from the Jews; but under all he should be preserved. He showed him

likewise under the figure of the branch of an almond-tree, and under that of a pot heated by a violent fire, that all Judah was threatened with a great calamity from the Chaldeans. And this is nearly the general object of all his prophecies.

Chapters ii. iii. iv. v. vi. vii. viii. &c. contain severe rebukes and censures of the immoral conduct of both princes and people; and these drew on him severe persecutions. Even his relations and neighbours threatened his life, see chap. xii. xiii. xiv. xv. xvi. But he also threatens them with death by the sword and famine, both which took place about the same time, ch. xvi. xvii.

Some are of opinion that it was under the reign of Shallum, the son of Josiah, that Jeremiah went to the potter's work-shop, ch. xviii. where he observed a pot broken in the hands of the potter, who immediately made another of the same clay of which the first had been composed. Jeremiah declared that this was an indication of Judah's reprobation, in whose place God would raise up another people more faithful to his word.

While he was illustrating this in the temple, by breaking a pitcher before the priests and people, Pashur, the captain of the temple, commanded him to be seized: on this occasion the prophet foretold his captivity, with that of his sons.

Jehoiakim having succeeded Shallum in the throne, Jeremiah told him that if he would serve the Lord, as he ought, there would be still kings over the land, and the threatened judgments might be averted, ch. xxiii.

About this time, Jeremiah, going up to the temple, clearly predicted its destruction, ch. xxvi. For this bold declaration he narrowly escaped death. Before the 4th year of Jehoiakim, he prophesied against several countries in the vicinity of Canaan. See ch. xlvi. xlvii. xlviii. xlix.

In the 4th year of Jehoiakim, Jeremiah foretold the captivity of the Jews, and that it would endure 70 years, after which God would punish the Chaldeans in their turn. The kings of Moab, Ammon, Edom, Tyre, and Sidon, having sent ambassadors to Zedekiah, in the beginning of his reign, Jeremiah made each of these ambassadors a present of a yoke, to carry to their masters, with orders to tell them from God, that whosoever should refuse willingly to submit to Nebuchadnezzar, should be compelled to submission, ch. xxvii. And the same he said to Zedekiah.

Some are of opinion, that it was in the reign of Zedekiah, that Jeremiah received God's orders to proceed to some cavern near the Euphrates, and there hide a linen girdle. Sometime after he returned to the same place, and there found the girdle all rotted, which signified God's desertion of Judah, which heretofore he had made to cleave to him as a man's girdle cleaveth to his loins.

In the 4th year of the same prince, Seraiah, Baruch's brother, having been sent to Babylon, Jeremiah gave him prophecies which he had written against Babylon, with directions to read them to the captive Jews, and afterward to fasten them to a stone, and throw them into the river Euphrates, ch. li. 59—64. Jeremiah wrote again to them, ch. xxix. 1, by Gemariah, whom the king sent to Babylon, advising them to settle in that country, to build houses, and marry there, because their captivity was to last 70 years, after the expiration of which, the Lord would deliver them. One Shemaiah, who was then at Babylon, wrote to Zephaniah, who was one of the chief priests, and reproved him for permitting Jeremiah to write those things to the captives, and for not imprisoning him on this occasion. Zephaniah read the letter to Jeremiah, and this prophet wrote again to the captives of Babylon, and foretold to Shemaiah that he should die in captivity, and that neither he nor any of his posterity should see the deliverance of the people of Judah. While Nebuchadnezzar was carrying on the siege of Jerusalem, in the tenth year of Zedekiah's reign, Jeremiah, who was continually prophesying that the city should be taken, and the people reduced to captivity, was imprisoned in the court belonging to the palace. At that time Hanameel, the son of Jeremiah's uncle, visited the prophet in his confinement, and told him that the right of redeeming a certain field at Anathoth, the place of his nativity, belonged to him. Jeremiah bought it, sealed the writings, and paid the money for the same. The reason he assigned for this conduct was, that the land would again be cultivated and inhabited. Nebuchadnezzar, returning to the siege of Jerusalem, blocked it up more closely than before; and, as this prophet continued to foretel the calamities which were about to come upon the city, the princes complained to Zedekiah, who gave them liberty to treat him as they pleased. He remained in the prison till the city was taken. When the city was taken, Nebuzaradan, commander-in-chief, by order of his sovereign, liberated the prophet, and gave him his choice of going to Babylon, or remaining in Judea, and he chose the latter. But when Ishmael had murdered Gedaliah, the ringleaders of this conspiracy, with others, fled into Egypt, and forced the prophet along with them. There also he prophesied against them, and also against the king of Egypt.

Several of the ancients maintain, that Jeremiah was put to death at Taphnis, in Egypt, by the Jews, who were not able to bear his predictions and rebukes. Some rabbins say, that he returned to Judea, and others will have it that he died in Babylon.

Besides the books which contain his prophecies, we have his Lamentations in five chapters, which are mournful songs composed on the occasion of those calamities which befel Jerusalem in its entire destruction by the Chaldeans. Others think they were composed on the occasion of the death of the pious king Josiah. It is certain indeed, from

Chron. xxxv. 25, that he wrote a piece so called on this event, but it seems these are not the *Lamentations* contained in our bibles. He is said to have been the author of the 137th Psalm. It has been supposed by some that he composed the two books of Kings, because the last chapter of Jeremiah is the same with the last chapter in those books: but the reason of this probably is, that the last chapter of Jeremiah was taken from the 2d book of Kings, to serve as a supplement to his prophecy. There are citations in the books of the Maccabees, taken from some particular writings of Jeremiah, which are now lost.

2. JEREMIAH, was the name of the father of Hamutal, who was the wife of Josiah, 2 Kings xxiv. 18.

3. JEREMIAH, a descendant of Manasseh, 1 Chron. v. 24.

4. JEREMIAH, a soldier who joined David at Ziklag, 1 Chron. xii. 4, 10.

5. JEREMIAH, another person who joined David at Ziklag, *ibid.* xii. 13.

JEREMOTH, JER'E-MOTH, a descendant of Benjamin, 1 Chron. viii. 14.

JERIAH, JE'RI-AH, one of the tribe of Levi, 1 Chron. xxiii. 19.

JERABAI, JER'A-BAI, one of David's valiant men, 1 Chron. xi. 46.

JERICHO, JER'I-CHO, a city in the tribe of Benjamin, about seven leagues from Jerusalem, and two from Jordan, Josh. xviii. 21. Moses calls it the city of palm-trees, Deut. xxxiv. 3, on account of the vast number of them growing there at the time. The valley of Jericho was watered with a rivulet which formerly was salt, but was healed by the prophet, 2 Kings ii. 19. Jericho was the first city in the land of Canaan taken by Joshua, ch. ii. 1, 2, &c. vi. 1, 2. &c.

Now God had ordained that this city should be devoted to the curse, and that no one should touch any thing contained therein; that neither man nor beast should be spared, that all should be put to the sword, but that Rahab and her family alone should be excepted from the general carnage. All this was accordingly executed. They set fire to the city, and consecrated to the Lord all the gold, silver, and brass found therein. Then Joshua pronounced a curse upon the man, before the Lord, who should rebuild Jericho; let his first-born die, said he, while he lays the foundation, and may he lose his youngest child when he hangs the gates. This imprecation of Joshua was not vain; for Hiel of Bethel, about 530 years after, having undertaken to rebuild Jericho, lost his eldest son Abiram, as he was laying the foundation, and his youngest son Segub as he hung the gates, 1 Kings xvi. 34.

2. JERICHO, a person who returned from captivity, Ezra ii. 34.

JERIEL, JE'RI-EL, a son of Tola, 1 Chron. vii. 2.

JERIJAH, JE-RI'JAH, a Hebronite, an officer of David.

JERIMOTH, JER'I-MOTH, a descendant of Benjamim, 1 Chron. vii. 7.

2. JERIMOTH, a son of Becher, 1 Chron. vii. 8.

3. JERIMOTH, a son of Beriah, 1 Chron. viii. 14.

4. JERIMOTH, a son of Merari, 1 Chron. xxiii. 23.

5. JERIMOTH, a son of Mushi, 1 Chron. xxiv. 30.

6. JERIMOTH, a descendant of Levi, 1 Chron. xxv. 4.

JERIOTH, JE'RI-OTH, a wife of Caleb, 1 Chron. ii. 18.

JERODON, JER'O-DON, one who returned from captivity.

JEROHAM, JER'O-HAM, a descendant of Levi, 1 Sam. i. 1.

JEROBOAM, JER-O-BO'AM, whose name is so often mentioned with detestation in the Scripture, as making Israel to sin, being the author of the schism and idolatry in the ten tribes. He was the son of Nebat, and a widow whose name was Zeruah, 1 Kings xi. 26, and was born at Zereda in the tribe of Ephraim. Jeroboam was bold and enterprising; and Solomon had given him commission to levy taxes over the whole house of Joseph, that is to say, through the whole tribes of Ephraim and Manasseh, 1 Kings xi. 27—39.

Jeroboam who was already ill inclined to Solomon, being encouraged by Ahijah's predictions, began to solicit the people to revolt. But Solomon, having intelligence of his designs, resolved to take him into custody, 1 Kings xi. 40, but he escaped into Egypt, and continued there till the death of Solomon. Rehoboam succeeded his father, A. M. 3029, and his conduct raised the embers of discontent into a flame of revolt, *ibid.* xii. 1, &c. In the mean time Jeroboam returned from Egypt, and the malcontents, consisting of the ten tribes, being informed of this, invited him to appear among them in a general assembly, in which they appointed him to be king over all Israel. Jeroboam fixed his residence at Shechem, and there fortified himself. He likewise rebuilt Penuel beyond Jordan, and put it into a condition of defence, to awe the tribes which were on that side.

Jeroboam, forgetting the fidelity he owed to God, who had given him the kingdom, thought only of maintaining himself in the same at the expense of religion and the worship of God. He said within himself, if my people go to Jerusalem to offer their sacrifices, and perform their adorations, they will soon return to the house of David, and I shall fall the victim of their inconstancy. He resolved to make two golden calves, in imitation of the god Apis, which he had seen in Egypt; to place one at Dan, the other at Bethel, as the two extremities of his dominions, and to publish a prohibition throughout all the land of the people's going hereafter to Jerusalem, and an order to worship these two golden calves. Henceforth, said he, go no more to

worship at Jerusalem. Behold thy gods, O Israel, which brought thee up out of the land of Egypt. Thus he drew the line of separation both civil and religious.

While these things were transacting, a man of God, who is generally believed to have been Iddo the prophet, came to him when in the act of sacrificing, and foretold that a descendant of David, by name Josiah, should pollute that altar, by burning thereon the bones of the idolatrous priests that should serve at it; in token whereof, it should now be rent, and the ashes thereof poured out, which was accordingly immediately done: see 1 Kings xiii. 2. An event of so extraordinary a nature did not recover Jeroboam from his impiety: he continued to keep the people in error and superstition, by appointing priests of the high places, and engaging them in such worship as was contrary to the word of Jehovah. Jeroboam died after a reign of 22 years. During his reign he had almost constant wars with the house of David, and in one battle he lost 500,000 of his troops, 1 Kings xv. 6, 2 Chron. xiii. 17.

2. JEROBOAM, the second of that name, was the son of Joash, king of Israel; he ascended the throne A. M. 3179, and he reigned forty years. He did evil in the sight of the Lord, and walked in the ways of Jeroboam the son of Nebat. If we may judge of his character from the writings of the prophets Hosea, Amos, and Jonah, who prophesied in his reign, we may conclude he was an effeminate, idle, and wicked prince, and that he was as licentious in his religious principles, as he was in his morals.

JERUBBAAL, i. e. *Baal Avenger*, the name of Gideon, Judg. vi. 32.

JERUBBESHETH, JE-RUBB'E-SHETH, a person mentioned 2 Sam. xi. 21.

JERUEL, JER'U-EL, the name of a wilderness to the west of the Dead Sea, 2 Chron. xx. 16.

JERUSALEM, JE-RU'SA-LEM, *the vision of peace*, or *the perfect vision*. Formerly called JEBUS, or SALEM, Josh. xviii. 28, Heb. vii. 2. Some call it Solyma, and the Greeks, Hierosolyma: a famous city, the capital of Judea, situated partly in the tribe of Benjamin, and partly in that of Judah. It was not completely reduced by the Israelites till the reign of David, 2 Sam. v. 6—9. The name seems to have been given to it by the Israelites, in allusion not only to the natural strength of its situation, and to the Lord's protecting of it from its outward or political enemies, Psa. cxxv. 2, cxxii. 6, 8, cxlvii. 14, but also with especial reference to the prophecy of Abraham, Gen. xxii. 14, and to the *Prince of peace*, Isa. ix. 6, who should there accomplish, John xix. 30, the great work of *peace*, Hag. ii. 9, between God and man, Isa. liii. 5, Rom. v. 1, 2 Cor. v. 19; between *Jew* and *Gentile*, and between men and their own consciences, John xiv. 27, Rom. xiv. 17, 2 Thess. iii. 16, by offering himself a sacrifice and *peace-offering* for the sins of all. As *Jerusalem* was the centre of the true worship, Psa. cxxii. 4, and the place where God did in a peculiar manner dwell, first in the tabernacle, 2 Sam. vi. 7, 12, 1 Chron. xv. 1, xvi. 1, Psa. cxxxii. 13, cxxxv. 2, and afterward in the temple, 1 Kings vi. 13, so it is used figuratively to denote the *church*, or the celestial society to which all that believe, both Jews and Gentiles, are come, and in which they are initiated, Gal. iv. 26, Heb. xii. 22, Rev. iii. 12, xxi. 2, 10.

Jerusalem was situated in a stony and barren soil, and was about 60 furlongs in length, according to Strabo. The territory and places adjacent to Jerusalem were well watered, having the fountains of Gihon and Siloam, and the brook Kidron at the foot of its walls; and besides these, there were the waters of Ethan, which Pilate had conveyed through aqueducts into the city. The ancient city of Jerusalem, or Jebus, which David took from the Jebusites, was not very large. It was seated upon a mountain southward of the temple. The opposite mountain, situated to the north, is Sion, where David built a new city, which he called the city of David, wherein was the royal palace, and the temple of the Lord. The temple was built upon Mount Moriah, which was one of the little hills belonging to Mount Sion.

Between these two mountains lay the valley of Millo, which formerly separated ancient Jebus from the city of David, but was afterward filled up by David and Solomon, in order to join the two cities, 1 Kings x. 15, 24, xi. 27. After the reign of Manasseh, there is mention made of a new city called the second, which was enclosed with walls by this prince, 2 Chron. xxxiii. 14. The Maccabees made still some farther additions to it, and considerably enlarged it on the north side; according to Josephus, by inclosing a third hill, and making it part of Jerusalem. Josephus speaks again of a fourth hill, called Bezetha, which Agrippa joined to the city, and began to inclose with walls. This new city lay to the north of the temple along the brook Kidron. Jerusalem had never been so large as when attacked by the Romans. It was then 33 furlongs in circumference, or nearly four miles and a half, which is farther confirmed by Josephus, who says, that the wall of circumvallation, with which Titus surrounded the city, was 39 furlongs, or four miles 875 paces. But others describe it as much larger.

We shall not undertake to describe all the public buildings of this celebrated city. The old ones are almost entirely unknown to us; and those noticed by Josephus have little or no relation to the Bible, which we chiefly purpose to illustrate in this work: and these are as follows, viz.

1. The sheep-gate, which is supposed to have been near the temple, on account of the victims.

2. The fish-gate by some is supposed to have been on the west side, because the Me-

diterranean Sea lay west. But since the sea of Galilee afforded fish, and lay north, some contend that this gate was on the north side.

3. The gate of Ephraim, which was certainly on the north.

4. The horse-gate, situation uncertain.

5. The old gate, supposed to have remained from the time of the Jebusites, and sometimes called the gate of Damascus, because leading to that city.

6. The gate of the valley, as leading to some valley.

7. The dung-gate, perhaps near the southwest corner of the temple, for the convenience of removing the dung, &c. occasioned by the beasts that were offered.

8. The gate of the fountain, perhaps near the fountain of Gihon, or Siloam.

9. The water-gate, so named from its use, Neh. iii. 26. This gate is sometimes called the gate of Benjamin. And these are all, or nearly all the parts of Jerusalem, that are mentioned in the Scripture. Respecting the vallies, fountains and hills in the vicinity of the city, they will be noticed under their proper heads.

It is an opinion generally received, that Melchizedek was king of Jerusalem. It is said, Gen. xiv. 18, that he was king of *Salem;* and Jerusalem is sometimes called Salem: but it is much more probable that the city of Salem, of which Melchizedek was king, was a village near Scythopolis, where, St. Jerom says, the ruins of this prince's palace were visible in his time. The Jebusites were masters of Jerusalem all the time of Moses, Joshua, and the Judges, until the reign of David. But no sooner was this prince settled on the throne of Israel, than he marched against Jerusalem, when the inhabitants boasted that their blind and lame were sufficient for the defence of the place, 2 Sam. v. 6.

David embellished, and considerably enlarged it: but Solomon added so many beautiful works, that it became one of the finest cities in the east. Under the reign of Rehoboam, it was taken and plundered by Shishak, king of Egypt, 1 Kings xiv. 26, 27. After this, when Amaziah reigned over Judah, Joash, king of Israel, took Jerusalem, plundered the city and temple, and demolished part of the walls, 2 Kings xiv. 11—14, 2 Chron. xxv. 17—23. Pharaoh Necho, king of Egypt, once entered, and made himself master of the city, 2 Kings xxiii. 29—35, 2 Chron. xxxvi. 3, 4. Nebuchadnezzar besieged it, and took it twice, viz. first under the reign of Jehoiachin: and at last under that of Zedekiah, when he plundered Jerusalem of all its treasures, burnt the temple and all the palaces, and brake down the wall of the city. After the Babylonish captivity, Jerusalem was rebuilt and repeopled. Alexander the Great entered it after he had taken Tyre; and after the death of this prince it remained subject to the kings of Egypt; and according to Josephus, Ptolemy, the son of Lagus, took it by stratagem. Antiochus Epiphanes, besieged Jerusalem, took and pillaged it, after having killed 80,000 of its inhabitants, 1 Mac. i. 20, &c. 2 Mac. v. 11—21. About two years after the same, Antiochus sent Apollonius to Jerusalem, who fell upon the city, made a great slaughter among the inhabitants, and set fire to the place, 2 Mac. x: then Jerusalem was forsaken by its own people, and left to the Gentiles. The next time Jerusalem seems to have been taken was by Pompey, who upon this occasion behaved with great moderation; after this Sosius besieged and took it, but the greatest calamity that befel it, was, when the Roman general Titus laid siege to, took and burnt it, making it a complete ruin, and as destitute of inhabitants, as a mere wilderness, A. D. 70.

JERUSHA, JE-RU'SHA, the mother of Jotham, 2 Kings xv. 33.

JESHAIAH, JESH'A-I-AH a son of Jeduthun, 1 Chron. xxv. 15.

JESHANAH, JESH'A-NAH, a city in the tribe of Ephraim, 2 Chron. xiii. 19, perhaps the same as Zin, Num. xxxiv. 4.

JESHARELAH, JESH-AR'E-LAH, a Levite, 1 Chron. xxv. 14.

JESHEBEAB, JESH-EB'E-AB, a porter of the temple, 1 Chron. xxiv. 13.

JESHER, JE'SHER, a son of Caleb, 1 Chron. ii. 18.

JESHIMON, JESH-I'MON, a city in the wilderness of Maon, belonging to the tribe of Simeon, even in Arabia Petræa, 1 Sam. xxiii. 24.

JESHISHAI, JE-SHISH'A-I, a descendant of Gad, 1 Chron. v. 14.

JESHOHAIAH, JESH-O-HA-I'AH, a descendant of Simeon, 1 Chron. iv. 36.

JESHUA, JESH'U-A, a high priest of the Jews, 1 Chron. xxiv. 11.

JESHURUN, JESH'U-RUN, the people of Israel, Deut. xxxiii. 5.

JESIAH, JE-SI'AH, one who joined David at Ziklag, 1 Chron. iii. 21.

JESIMIEL, JE-SIM'I-EL, a descendant of Simeon, 1 Chron. iv. 36.

JESSE, JES-SE, the father of David, Ruth iv. 17, 22, 1 Chron. ii. 13.

JESU, JES'U, one of the captives, 1 Esdr. viii. 63.

JESSUE, JESS'U-E, one of the captives, 1 Esdr. v. 26.

JESUI, JES'U-I, a son of Asher, Gen. xlvi. 17.

JESUITES, JE-SU'ITES, descendants of Jesui, Num. xxvi. 44.

JESUITS, or *the Society of Jesus:* a famous religious order of the Romish church, founded by Ignatius Loyola, a Spanish knight, in the 16th century. The plan which this fanatic formed of its constitution and laws was suggested, as he gave out, by the immediate inspiration of heaven. But not withstanding this high pretension, his design met at first with violent opposition. The pope, to

whom Loyola had applied for the sanction of his authority to confirm the institution, referred his petition to a committee of cardinals. They represented it as being unnecessary, as well as dangerous, and Paul refused to sanction it. At last Loyola removed all his scruples, by an offer which it was impossible for any pope to resist. He proposed that, besides the three vows of poverty, of chastity, and of monastic obedience, which are common to all the orders of regulars, the members of his society should take a fourth vow of obedience to the pope, binding themselves to go wherever he should command for the service of religion, and without requiring any thing from the holy see for their support. At a time when the papal authority had received such a shock by the revolt of so many nations from the Romish church; at a time when every part of the popish system was attacked with so much violence and success, the acquisition of a body of men, thus peculiarly devoted to the see of Rome, and whom it might set in opposition to all its enemies, was an object of the highest consequence. Paul, instantly perceiving this, confirmed the institution of the Jesuits by his bull; granted the most ample privileges to the members of this society, and appointed Loyola to be the first general of the order. The event fully justified Paul's discernment, in expecting such beneficial consequences to the see of Rome from this institution. In less than half a century, the society obtained settlements in every country that adhered to the Roman church; its power and wealth increased amazingly; the number of its members became great; their character and accomplishments were still greater; and the Jesuits were celebrated by the friends, and dreaded by the enemies, of the Romish faith as the most able and enterprising order in the church.

2. *Jesuits, object of the order of.* The primary object of almost all the monastic orders is to separate men from the world, and from any concern in its affairs. In the solitude and silence of the cloister, the monk is called to work out his salvation by extraordinary acts of mortification and piety. He is dead to the world, and ought not to mingle in its transactions. He can be of no benefit to mankind, but by his example and by his prayers. On the contrary, the Jesuits are taught to consider themselves as formed for action. They are chosen soldiers, bound to exert themselves continually in the service of God, and of the pope, his vicar on earth. Whatever tends to instruct the ignorant, whatever can be of use to reclaim or oppose the enemies of the holy see, is their proper object. That they may have full leisure for this active service, they are totally exempted from those functions, the performance of which is the chief business of other monks. They appear in no processions; they practise no rigorous austerities; they do not consume one half of their time in the repetition of tedious offices; but they are required to attend to all the transactions of the world, on account of the influence which these may have upon religion; they are directed to study the dispositions of persons in high rank, and to cultivate their friendship; and by the very constitution and genius of the order, a spirit of action and intrigue is infused into all its members.

3. *Jesuits, peculiarities of their policy and government:* other orders are to be considered as voluntary associations, in which, whatever affects the whole body, is regulated by the common suffrage of all its members. But Loyola, full of the ideas of implicit obedience which he had derived from his military profession, appointed that the government of his order should be purely monarchical. A general chosen for life, by deputies from the several provinces, possessed power that was supreme and independent, extending to every person and to every case. To his commands they were required to yield not only outward obedience, but to resign up to him the inclinations of their own wills, and the sentiments of their own understandings. Such a singular form of polity could not fail to impress its character on all the members of the order, and to give a peculiar force to all its operations. There has not been, perhaps, in the annals of mankind, an example of such a perfect despotism; not over monks shut up in the cells of a convent, but over men dispersed among all the nations of the earth. As the constitutions of the order vest in the general such absolute dominion over all its members, they carefully provide for his being perfectly informed with respect to the character and abilities of his subjects. Every novice who offers himself as a candidate for entering into the order, is obliged to manifest his conscience to the superior, or a person appointed by him; and is required to confess not only his sins and defects, but to discover the inclinations, the passions, and the bent of his soul. This manifestation must be renewed every six months. Each member is directed to observe the words and actions of the novices, and are bound to disclose every thing of importance concerning them to the superior. In order that this scrutiny into their character may be as complete as possible, a long noviciate must expire, during which they pass through the several gradations of rank in the society; and they must have attained the full age of thirty-three years before they can be admitted to take the final vows by which they become professed members. By these various methods, the superiors, under whose immediate inspection the novices are placed, acquire a thorough knowledge of their dispositions and talents; and the general, by examining the registers, kept for this purpose, is enabled to choose the instruments which his absolute power can employ for any service, for which he thinks meet to destine them.

4. *Jesuits, progress of, the power and influence of.*—As it was the professed intention of

this order to labour with unwearied zeal in promoting the salvation of men; this engaged them, of course, in many active functions. From their first institution, they considered the education of youth as their peculiar province; they aimed at being spiritual guides and confessors; they preached frequently, in order to instruct the people; they set out as missionaries to convert unbelieving nations. Before the expiration of the sixteenth century, they had obtained the chief direction of the education of youth in every catholic country in Europe. They had become the confessors of almost all its monarchs; a function of no small importance in any reign, but under a weak prince, superior to that of minister. They were the spiritual guides of almost every person eminent for rank and power; they possessed the highest degree of confidence and interest with the papal court, as the most zealous and able champions for its authority; they possessed, at different periods, the direction of the most considerable courts in Europe; they mingled in all affairs, and took part in every intrigue and revolution. But while they thus advanced in power, they increased also in wealth: various expedients were devised for eluding the obligation of the vow of poverty. Besides the sources of wealth common to all the regular clergy, the Jesuits possessed one which was peculiar to themselves. Under the pretext of promoting the success of their missions, and facilitating the support of their missionaries, they obtained a special licence from the court of Rome to trade with the nations which they laboured to convert. In consequence of this, they engaged in an extensive and lucrative commerce, both in the East and West Indies. They opened warehouses in different parts of Europe, in which they vended their commodities. Not satisfied with trade alone, they imitated the example of other commercial societies, and aimed at obtaining settlements. They acquired possession, accordingly, of the large and fertile province of Paraguay, which stretches across the southern continent of America, from the bottom of the mountains of Potosi, to the confines of the Spanish and Portuguese settlements on the banks of the river de la Plata. Here, indeed, it must be confessed, they were of service; they found the inhabitants in a state little different from that which takes place among men when they first begin to unite together; strangers to the arts; subsisting precariously by hunting or fishing; and hardly acquainted with the first principles of subordination and government. The Jesuits set themselves to instruct and civilize these savages; they taught them to cultivate the ground, build houses, and brought them to live together in villages, &c. They made them taste the sweets of society, and trained them to arts and manufactures. Such was their power over them, that a few Jesuits presided over some hundred thousand Indians. But even in this meritorious effort of the Jesuits for the good of mankind, the genius and spirit of their order are discernible; they plainly aimed at establishing in Paraguay an independent empire, subject to the society alone, and which, by the superior excellence of its constitution and police, could scarcely have failed to extend its dominion over all the southern continent of America. With this view, in order to prevent the Spaniards and Portuguese in the adjacent settlements from acquiring any dangerous influence over the people within the limits of the province subject to the society, the Jesuits endeavoured to inspire the Indians with hatred and contempt for those nations: they cut off all intercourse between their subjects and the Spanish and Portuguese settlements. When they were obliged to admit any person in a public character from the neighbouring governments, they did not permit him to have any conversation with their subjects; and no Indian was allowed even to enter the house where these strangers resided, unless in the presence of a Jesuit. In order to render any communication between them as difficult as possible, they industriously avoided giving the Indians any knowledge of the Spanish language, or even of any European tongue; but encouraged the different tribes which they civilized to acquire a certain dialect of the Indian tongue, and laboured to make that the universal language throughout their dominions. As all these precautions, without military force, would have been insufficient to have rendered their empire secure and permanent, they instructed their subjects in the European art of war, and formed them into bodies completely armed and disciplined.

5. *Jesuits, pernicious effects of this order of society.*—Though it must be confessed that the Jesuits cultivated the study of ancient literature, and contributed much towards the progress of polite learning; though they have produced eminent masters in every branch of science, and can boast of a number of ingenious authors; yet unhappily for mankind, their vast influence has been often exerted with the most fatal effects. Such was the tendency of that discipline observed by the society in forming its members, and such the fundamental maxims in its constitution, that every Jesuit was taught to regard the interest of the order, as the capital object to which every consideration was to be sacrificed. As the prosperity of the order was intimately connected with the preservation of the papal authority, the Jesuits, influenced by the same principle of attachment to the interest of their society, have been the most zealous patrons of those doctrines which tend to exalt ecclesiastical power on the ruins of civil government. They have attributed to the court of Rome a jurisdiction as extensive and absolute as was claimed by the most presumptuous pontiffs in the dark ages. They have contended for the entire independence of ecclesiastics on the civil magistrates. They have published such tenets concerning the duty of opposing prin-

ces who were enemies of the catholic faith, as countenanced the most atrocious crimes, and tended to dissolve all the ties which connect subjects with their rulers. As the order derived both reputation and authority from the zeal with which it stood forth in defence of the Romish church against the attacks of the Reformers, its members, proud of this distinction have considered it as their peculiar function, to combat the opinions and to check the progress of the Protestants. They have made use of every art, have employed every weapon against them. They have set themselves in opposition to every gentle or tolerating measure in their favour. They have incessantly stirred up against them all the rage of ecclesiastical and civil persecution. Whoever recollects the events which have happened in Europe during two centuries, will find that the Jesuits may justly be considered as responsible for most of the pernicious effects arising from that corrupt and dangerous casuistry, from those extravagant tenets concerning ecclesiastical power, and from that intolerant spirit which have been the disgrace of the church of Rome throughout that period, and which have brought so many calamities upon society.

6. *Jesuits, downfall of in Europe.*—Such were the laws, the policy, and the genius of this formidable order, of which, however, a perfect knowledge has only been attainable of late. Europe had observed, for two centuries, the ambition and power of this order; but while it felt many fatal effects of these, it could not fully discern the causes to which they were to be imputed. It was unacquainted with many of the singular regulations in the political constitution or government of the Jesuits, which formed the enterprising spirit of intrigue that distinguished its members, and elevated the body itself to such a height of power. It was a fundamental maxim with the Jesuits, from their first institution, not to publish the rules of their order; these they kept concealed as an impenetrable mystery. They never communicated them to strangers, nor even to the greater part of their own members: they refused to produce them when required by courts of justice; and, by a strange solecism in policy, the civil power, in different countries, authorised, or connived at the establishment of an order of men, whose constitution and laws were concealed with a solicitude which alone was a good reason for having excluded them. During the persecutions that have been carried on against them in Portugal and France, the Jesuits have been so inconsiderate as to produce the mysterious volumes of their institute. By the aid of these authentic records, the principles of their government may be delineated, and the sources of their power investigated, with a degree of certainty and precision, which, previous to that event, it was impossible to attain. The pernicious effects of the spirit and constitution of this order rendered it early obnoxious to some of the principal powers in Europe, and gradually brought on its downfal. The emperor Charles V. saw it expedient to check their progress in his dominions: they were expelled England by proclamation, 2 James I. in 1604; Venice in 1606; Portugal in 1759; France in 1764; Spain and Sicily in 1767; and totally suppressed and abolished by Pope Clement XIV. in 1773.

JESUS, Heb. יהושע i. e. *Jehoshua*, or *Joshua*, which the Septuagint and apochryphal books constantly express by the Greek Ιησους, as St. Stephen also does, Acts vii. 45, and St. Paul, Heb. iv. 8. The Hebrew name יהושע, is a compound of יה, *Jah*, or יהוה, *Jehovah*, and חושע, *to save*, a *saviour*, so it imports, *Jehovah the Saviour*. It was given by Moses to his minister *Joshua*, who was before called *Hoshea*, Num. xiii. 6. This Joshua was an eminent type of Christ, as being the minister of Moses, Rom. xv. 8, and successor, who, according to his name, was made great for the saving of the elect of God, Eccles. xlvi. 1; who actually did save the people from their enemies the Canaanites, led them on conquering to conquer, and put them in possession of the promised land. And thus it is said of Jesus Christ, the Lord and Saviour of mankind. He is called *Christ, anointed*, because he was anointed, furnished, and sent by God to execute his mediatorial office; and *Jesus, Saviour*, because he came to save his people from their sins. For an account of his nativity, offices, death, resurrection, &c. the reader is referred to those articles in this work. We shall here more particularly consider his divinity, humanity, and character. The divinity of Jesus Christ seems evident if we consider, 1, *The language of the New Testament, and compare it with the state of the pagan world at the time of publication.* If Jesus Christ were not God, the writers of the New Testament discovered great injudiciousness in the choice of their words, and adopted a very incautious and dangerous style. The whole world, except the small kingdom of Judea, worshipped idols at the time of Jesus Christ's appearance. Jesus Christ, the evangelists who wrote his history, and the apostles who wrote epistles to various classes of men, proposed to destroy idolatry, and to establish the worship of one only true and living God. To effect this purpose, it was absolutely necessary for these founders of Christianity to avoid confusion and obscurity of language, and to express their ideas in a cool and cautious style. The least expression that would deify a creature, or countenance idolatry, would have been a source of the greatest error. Hence Paul and Barnabas rent their clothes at the very idea of the multitude's confounding the creature with the Creator, Acts xiv. 15. The writers of the New Testament knew that, in speaking of Jesus Christ, extraordinary caution was necessary; yet when we take up that book, we find such expressions as these:

"The Word was God." John i. 1. "God was manifest in the flesh," 1 Tim. iii. 16. "God with us," Matt. i. 23. "The Jews crucified the Lord of Glory," 1 Cor. ii. 8. "Jesus Christ is Lord of all," Acts x. 36. "Christ is over all, God blessed for evermore," Rom. ix. 5. These are a few of many propositions which the New Testament writers lay down relative to Jesus Christ. If the writers intend to affirm the divinity of Jesus Christ, these are the words of truth and soberness; if not, the language is incautious and unwarrantable; and to address it to men prone to idolatry, for the purpose of destroying idolatry, is a strong presumption against their inspiration. It is remarkable, also, that the richest words in the Greek language are made use of to describe Jesus Christ. This language, which is very copious, would have afforded lower terms to express an inferior nature; but it could have afforded none higher to express the nature of the supreme God. It is worthy of observation, too, that these writers addressed their writings not to philosophers and scholars, but to common people, and, consequently, used words in their plain popular signification. The common people, it seems, understood the words in our sense of them; for in the Dioclesian persecution, when the Roman soldiers burnt a Phrygian city, inhabited by Christians, men, women, and children submitted to their fate, *calling upon Christ*, THE GOD OVER ALL.

2. *Compare the style of the New Testament, with the state of the Jews at the time of its publication.* In the time of Jesus Christ, the Jews were zealous defenders of the unity of God, and of that idea of his perfections, which their Scriptures excited. Jesus and his apostles expressed the highest regard for the Jewish Scriptures; yet the writers of the New Testament describe him by the very names and titles by which writers of the Old Testament had described the supreme God. Compare Exod. iii. 14, with John viii. 58; Isai. xliv. 6, with Rev. i. 2, 17; Deut. x. 17, with Rev. xvii. 14; Psa. xxiv. 10, with 1 Cor. ii. 8; Hos. i. 7, with Luke ii. 11; Dan. v. 23, with 1 Cor. xv. 47; 1 Chron. xxix. 11, with Col. ii. 10. If they, who described Jesus Christ to the Jews by these sacred names and titles, intended to convey an idea of the Deity, the description is just, and the application proper; but if they intended to describe a mere man, they were surely of all men the most preposterous. They chose a method of recommending Jesus Christ to the Jews, the most likely to alarm and enrage them. Whatever they meant, the Jews understood them in our sense, and took Jesus for a blasphemer, John x. 33.

3. *Compare the perfections which are ascribed to Jesus Christ in the Scriptures with those which are ascribed to God.* Jesus Christ declares, "All things that the Father hath are mine," John xvi. 15; a very dangerous proposition, if he were not God. The writers of Revelation ascribe to him the same perfections which they ascribe to God. Compare Jer. x. 10, with Isai. ix. 6; Exod. xv. 13, with Heb. i. 8; Jer. xxxii. 19; Psa. cii. 24, 27, with Heb. xiii. 8; Jer. xxiii. 24, with Eph. i. 20, 23; 1 Sam. ii. 6, with John xiv. 30. If Jesus Christ be God, the ascription of the perfections of God to him is proper; if he be not, the apostles are chargeable with weakness, or wickedness, and either would destroy their claim to inspiration.

4. *Consider the words that are ascribed to Jesus Christ, and compare them with the claims of Jehovah.* "By Jesus Christ were all things created," Col. i. 16. Is preservation a work of God? "Jesus Christ upholds all things by the word of his power," Heb. i. 3. Is the mission of the prophets a work of God? Jesus Christ is the Lord God of the holy prophets; and it was by the Spirit of Christ which testified to them beforehand the sufferings of Christ, and the glory that should follow, Neh. ix. 30, Rev. xxii. 16, 1 Pet. i. 11. Is the salvation of sinners a work of God? Christ is the Saviour of all that believe, John iv. 42, Heb. v. 9. Is the forgiveness of sin a work of God? The Son of man hath power to forgive sins, Matt. ix. 6. The same might be said of the illumination of the mind, the sanctification of the heart, the resurrection of the dead, the judgment of the world, the glorification of the righteous, the eternal punishment of the wicked, all which works in one part of Scripture, are ascribed to God; and all which, in another part of Scripture, are ascribed to Jesus Christ. Now, if Jesus Christ be not God, into what contradictions these writers must fall! They contradict one another, they contradict themselves; either Jesus Christ is God, or their conduct is unaccountable.

5. *Consider that Divine worship which the Scriptures claim for Jesus Christ.* It is a command of God, "Thou shalt worship the Lord thy God, and him only shalt thou serve," Matt. iv. 10. Yet the Scriptures command "all the angels of God to worship Christ," Heb. i. 6. Twenty times in the New Testament, grace, mercy, and peace, are implored of Christ, together with the Father. Baptism is an act of worship performed in his name, Matt. xxviii. 19. Swearing is an act of worship, a solemn appeal in important cases to the omniscient God; and this appeal is made to Christ, Rom. ix. 1. The committing of the soul to God at death is a sacred act of worship: in the performance of this act, Stephen died, "saying, Lord Jesus receive my spirit," Acts vii. 59. "The whole host of heaven worship him that sitteth upon the throne, and the Lamb for ever and ever," Rev. v. 13, 14.

6. *Observe the application of Old Testament passages which belong to Jehovah, to Jesus in the New Testament, and try whether you can acquit the writers of the New Testament of misrepresentation, on supposition that Jesus*

*Christ is not God.* St. Paul says, "We shall all stand before the judgment-seat of Christ." That we shall all be judged we allow: but how do you prove that Christ shall be our Judge? Because, adds the apostle, it is written, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess God," Rom. xiv. 10, 11, with Isai. xlv. 22, &c. How does this apply to Christ, if Christ be not God? John the Baptist is he who was spoken of by the prophet Isaiah, ch. xl. 3, &c. (referring, say the evangelists, Matt. iii. 3, Mark i. 3, Luke iii. 4, to John the Baptist,) "Prepare ye the way of THE LORD; make straight a high way for OUR GOD;" But what had John the Baptist to do with this passage, if Jesus Christ be only a messenger of Jehovah, and not Jehovah himself? for Isaiah saith, "Prepare ye the way of *Jehovah.*" Compare also Zech. xii. 10, with John xix. 34, 37; Isai. vi. 1—12, with John xii. 39—41; Isai. viii. 13, 14, with 1 Pet. ii. 8. Allow Jesus Christ to be God, as well as man, and all these applications are proper. If we deny it, the New Testament, we must own, is one of the most unaccountable compositions in the world, many parts of it being only calculated to make easy things hard to be understood.

7. *Examine whether events have justified that notion of Christianity which the prophets gave their countrymen of it, if Jesus Christ be not God.* The calling of the Gentiles from the worship of idols to the worship of the one living and true God, is one purpose which the prophets signified the coming of the Messiah should effect. If Jesus Christ be God, the event answered to the prediction; if not, the event is not come to pass, for Christians in general worship Jesus, which is idolatry if he be not God, Isa. ii. 1—5, iv. Zeph. ii. 11, Zech. xiv. 9. The primitive Christians certainly worshipped him as God. Pliny, who was appointed governor of the province of Bithynia by the Emperor Trajan, in the year 103, examined and punished several Christians for their nonconformity to the established religion of the empire. In a letter to the emperor, giving an account of his conduct, he declares, "They affirmed the whole of their guilt, or their error, was, that they met on a certain stated day, before it was light, and addressed themselves in a form of prayer to Christ as to some god." Thus Pliny meant to inform the emperor that *Christians worshipped Christ.* Justin Martyr, who lived about 150 years after Christ, asserts that the Christians worshipped the Father, the Son, and the Spirit. Besides his testimony, there are numberless passages in the fathers that attest the truth in question, especially in Tertullian, Hyppolitus, Felix, &c. Mahomet, who lived in the sixth century, considers Christians in the light of infidels and idolaters throughout the Koran, because they worshipped Christ. That the far greater part of Christians have continued to worship Jesus will not be doubted: now, if Christ be not God, then the Christians have been guilty of idolatry in all ages; and it must appear remarkable, that the apostles who foretold the corruptions of Christianity, 1 Tim. iv. 1, 2 Tim. iii. 1—3, should never have foreseen or warned those who should read their writings against worshipping Christ. In no part of the Scripture is there the least intimation of Christians falling into idolatry in this respect. Surely if this had been an error which was so universally to prevail, those Scriptures which are able to make us wise unto salvation, would have left us warning on so important a topic. Lastly, *consider what numberless passages of Scripture have no sense, or a very absurd one, if Jesus Christ be a mere man;* see Rom. i. 3, 1 Tim. iii. 16, John xiv. 9, xvii. 5, Phil. ii. 6, Psa. cx. 1, 4, 1 Tim. i. 2, Acts ix. 17. But though Jesus Christ be God, yet, for our salvation he took upon him human nature, which is called his *humanity.* Marcion, Apelles, Valentinus, and many other heretics, denied Christ's humanity, as some have done since. But that Christ had a true human body, and not a mere human shape, or a body that was not real flesh, is very evident from the sacred Scriptures, Isa. vii. 14, 15, Luke xxiv. 39, Heb. ii. 14, Luke i. 42, &c. Phil. ii. 7, 8, John i. 14. Besides he ate, drank, slept, walked, worked, and was weary. He groaned, bled, and died upon the cross. It was necessary that he should thus be human, in order to fulfil the Divine designs and prophecies respecting the shedding of his blood for our redemption, which could not have been done, had he not possessed a real body. It is also as evident that he assumed our whole nature, soul as well as body. If he had not he could not have been capable of that sore amazement and sorrow unto death, and all those other acts of grieving, feeling, rejoicing, &c. ascribed to him. It was not however our sinful nature he assumed, but the likeness of it, Rom. viii. 2, for he was without sin, and did no iniquity. His human nature must not be confounded with his Divine; for though there be an union of natures in Christ, yet there is not a mixture or confusion of them or their properties. His humanity is not changed into his Deity, nor his Deity absorbed by his humanity; but the two natures are distinct in one person. How this union exists, is above our comprehension; and, indeed, if we cannot explain how our own bodies and souls are united, it is not to be supposed that we can explain this astonishing mystery of God manifest in the flesh. We now proceed to the *character* of Jesus Christ, which, while it affords us the most pleasing subject for meditation, exhibits to us an example of the most perfect and edifying kind.

"Here," as an elegant writer observes, "every grace that can recommend religion, and every virtue that can adorn humanity, are so blended as to excite our admiration and

engage our love. In abstaining from licentious pleasures, he was equally free from ostentatious singularity, and churlish sullenness. When he complied with the established ceremonies of his countrymen, that compliance was not accompanied by any marks of bigotry or superstition; when he opposed their rooted prepossessions, his opposition was perfectly exempt from the captious petulance of a controversialist, and the undistinguishing zeal of an innovator. His courage was active in encountering the dangers to which he was exposed, and passive under the aggravated calamities which the malice of his foes heaped upon him: his fortitude was remote from every appearance of rashness, and his patience was equally exempt from abject pusillanimity; he was firm without obstinacy, and humble without meanness. Though possessed of the most unbounded power, we behold him living continually in a state of voluntary humiliation and poverty; we see him daily exposed to almost every species of want and distress; afflicted without a comforter, persecuted without a protector, and wandering about, according to his own pathetic complaint, because *he had not where to lay his head.* Though regardless of the pleasures, and sometimes destitute of the comforts of life, he never provokes our disgust by the sourness of a misanthrope, or our contempt, by the inactivity of the recluse. His attention to the welfare of mankind was evidenced not only by his salutary injunctions, but by his readiness to embrace every opportunity of relieving their distress, and administering to their wants. In every period and circumstance of his life, we behold dignity and elevation blended with love and pity; something which, though it awakens our admiration, yet attracts our confidence. We see power; but it is a power which is rather our security than our dread; a power softened with tenderness, and soothing while it awes. With all the gentleness of a meek and lowly mind, we behold a heroic firmness which no terrors could shake, and no opposition could restrain. In the private scenes of life, and in the public occupations of his ministry, whether the object of admiration or ridicule, of love, or of persecution; whether welcomed with hosannas, or insulted with anathemas, we still see him pursuing, with unwearied constancy, the same end, and preserving the same integrity of life and manners."

"He sets an example of the most perfect piety to God, and of the most extensive benevolence, and the most tender compassion to men. He does not merely exhibit a life of strict justice, but of overflowing benignity. His temperance has not the dark shades of austerity; his meekness does not degenerate into apathy; his humility is signal, amidst a splendour of qualities more than human; his fortitude is eminent and exemplary in enduring the most formidable external evils, and the sharpest actual sufferings; his patience is invincible; his resignation entire and absolute. Truth and sincerity shine through his whole conduct. Though of heavenly descent he shows obedience and affection to his earthly parents; he approves, loves, and attaches himself to amiable qualities in the human race; he respects authority, religious and civil; and he evidences regard for his country, by promoting its most essential good in a painful ministry dedicated to its service, by deploring its calamities, and by laying down his life for its benefit. Every one of his eminent virtues is regulated by consummate prudence; and he both wins the love of his friends, and extorts the approbation and wonder of his enemies. Never was a character at the same time so commanding and natural, so resplendent and pleasing, so amiable and venerable. There is a peculiar contrast in it between an awful greatness, dignity, and majesty, and the most conciliating loveliness, tenderness, and softness. He now converses with the prophets, lawgivers, and angels; and the next instant he meekly endures the dullness of his disciples, and the blasphemies and rage of the multitude. He now calls himself greater than Solomon; one who can command legions of angels; the giver of life to whomsoever he pleaseth; the Son of God, who shall sit on his glorious throne to judge the world. At other times we find him embracing young children, not lifting up his voice in the streets, nor breaking the bruised reed, nor quenching the smoking flax; calling his disciples not servants, but friends and brethren, and comforting them with an exuberant and parental affection. Let us pause an instant, and fill our minds with the idea of one who knew all things, heavenly and earthly; searched and laid open the inmost recesses of the human heart; rectified every prejudice, and removed every mistake of a moral and religious kind; by a word exercised a sovereignty over all nature, penetrated the hidden events of futurity, gave promises of admission into a happy immortality, had the keys of life and death, claimed an union with the Father; and yet was pious, mild, gentle, humble, affable, social, benevolent, friendly, and affectionate. Such a character is fairer than the morning star. Each separate virtue is made stronger by opposition and contrast: and the union of so many virtues forms a brightness which fitly represents the glory of that God, who inhabiteth light inaccessible."

JETHER, Je'ther, the son of Gideon, Judg. viii. 20.

2. Jether, the husband of Abigail, 1 Chron. ii. 17.

JETHETH, Jeth'eth, a descendant of Esau, Gen. xxxvi. 40.

JETHLAH, Jeth'lah, a city in the tribe of Dan, Josh. xix. 42.

JETHRO, Je'thro, priest or prince of Midian, the father-in-law of Moses. Some believe that he was priest to the true God,

and that he maintained the true religion, as being a descendant of Midian, the son of Abraham and Keturah; and this seems probable from Exod. xviii. 11, 12. He seems to have had two names, Jethro, and Raguel. We find him in the camp of the Israelites in the wilderness, Exod. xviii. 1, 2, 5, &c. and this is all that can be known of this person.

JETUR, JE'TUR, a son of Esau, Gen. xxv. 15.

JEUEL, JE'U-EL, a descendant of Terah, 1 Chron. ix. 6.

JEUSH, JE'USH, a son of Esau, Gen. xxxvi. 5.

JEUZ, JE'UZ, a descendant of Benjamin, 1 Chron. viii. 10.

JEWS, a name derived from the patriarch Judah, and given to the descendants of Abraham by his son Isaac. We shall here present the reader with as comprehensive a view of this singular people as we can.

1. *Jews, history of the.* The Almighty promised Abraham, that he would render his seed extremely numerous: this promise began to be fulfilled in Jacob's 12 sons. In about 215 years they increased in Egypt, from about 70, to between two and three millions, men, women, and children. While Joseph lived, they were kindly used by the Egyptian monarchs; but soon after, from a suspicion that they would become too strong for the natives, they were condemned to slavery; but the more they were oppressed, the more they grew. The midwives, and others, were therefore ordered to murder every male infant at the time of its birth; but they shifting off the horrible task, every body was then ordered to destroy the male children, wherever they found them. After they had been thus oppressed for about 100 years, and on the very day that finished the 430th year from God's first promise of a seed to Abraham, and about 400 years after the birth of Isaac, God, by terrible plagues on the Egyptians, obliged them to liberate the Hebrews under the direction of Moses and Aaron. Pharaoh pursued them with a mighty army; but the Lord opened a passage for them through the Red-Sea; and the Egyptians, in attemping to follow them, were drowned. After this, we find them in a dry and barren desert, without any provision for their journey; but God supplied them with water from a rock, and manna and quails from heaven. A little after, they routed the Amalekites, who fell on their rear. In the wilderness God delivered unto them the law, and confirmed the authority of Moses. Three thousand of them were cut off for worshipping the golden calf: and for loathing the manna, they were punished with a month's eating of flesh, till a plague broke out among them; and for their rash belief of the ten wicked spies, and their contempt of the promised land, God would have entirely destroyed them, had not the prayers of Moses prevented. They were condemned, however, to wander in the desert for 40 years, till that whole generation, except Joshua and Caleb, should be cut off by death. Here they were often punished for their rebellion, idolatry, whoredom, &c. God's marvellous favours, however, were still continued in conducting and supplying them with meat; and the streams issuing from the rock of Meribah, followed their camp about 39 years, and their clothes never waxed old. On their entrance into Canaan, God ordered them to cut off every idolatrous Canaanite; but they spared vast numbers of them, who enticed them to wickedness, and were sometimes God's rod to chastise them. For many ages they enjoyed little prosperity, and often relapsed into gross and awful idolatry, worshipping Baalim and Ashtaroth. Micah and the Danites introduced it, not long after Joshua's death. About this time the lewdness of the men of Gibeah occasioned a war of the eleven tribes against their brethren of Benjamin: they were twice routed by the Benjamites, and 40,000 of them were slain. In the third attack, however, all the Benjamites were slain, except 600. Vexed for the loss of a tribe, the other Hebrews provided wives for the 600, at the expense of slaying most of the inhabitants of Jabesh-Gilead. Their relapses into idolatry also brought on them repeated turns of slavery from the heathen around them. See the books of Judges and Samuel. Having been governed by judges, for about 340 years after the death of Joshua, they took a fancy to have a king. Saul was their first sovereign, under whose reign they had perpetual struggles with the Ammonites, Moabites, and Philistines. After about 11 years, struggling between the eleven tribes that clave to Ishbosheth, the son of Saul, and the tribe of Judah, which erected themselves into a kingdom under David, he became sole monarch. Under him they subdued their neighbours, the Philistines, Edomites, and others; and took possession of the whole dominion, which had been promised them, from the borders of Egypt, to the banks of the Euphrates. Under Solomon they had little war; when he died, ten of the Hebrew tribes formed themselves into the kingdom of Israel, or Ephraim, under Jeroboam, the son of Nebat, in opposition to the kingdom of Judah and Benjamin, ruled by the family of David. The kingdom of Israel, Ephraim, or the ten tribes, had never so much as one pious king: idolatry was always their established religion. The kingdom of Judah had pious and wicked sovereigns by turns, though they often relapsed into idolatry, which brought great misery upon them. See books of Samuel, Kings, and Chronicles. Not only the kingdom of Israel, but that of Judah, was brought to the very brink of ruin after the death of Jehoshaphat. After various changes, sometimes for the better, and sometimes for the worse, the kingdom of Israel was ruined, 250 years after its erection, by So, king of Egypt, and Shalmaneser, king of Assyria, who invaded it, and destroyed most of

the people. Judah was invaded by Sennacherib; but Hezekiah's and Isaiah's prayers were the means of their preservation. Under Manasseh, however, the Jews abandoned themselves to horrid impiety, for which they were punished by Esarhaddon, king of Assyria, who invaded, and reduced the kingdom, and carried Manasseh prisoner to Babylon. Manasseh repented, and the Lord brought him back to his kingdom, where he promoted a reformation; but his son Amon defaced all. Josiah, however, again promoted and carried it on to a higher pitch than in the reigns of David and Solomon. After Josiah was slain by Pharaoh Necho, king of Egypt, the people returned to idolatry, and God gave them up to servitude to the Egyptians and the Chaldeans. The fate of their kings Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, was very unhappy. Provoked by Zedekiah's treachery, Nebuchadnezzar invaded the kingdom, murdered vast numbers, and reduced them to captivity. Thus the kingdom of Judah was ruined, A. M. 3416, about 380 years after its division from that of the ten tribes. In the 70th year from the begun captivity, the Jews, according to the edict of Cyrus, king of Persia, who had overturned the empire of Chaldea, returned to their own country. See Nehemiah and Ezra. Vast numbers of them, who had agreeable settlements, remained in Babylon. After their return, they rebuilt the temple, and the city of Jerusalem, put away their strange wives, and renewed their covenant with God.

About 3490, or 3546, they escaped the ruin designed them by Haman. About 3653, Darius Ochus, king of Persia, ravaged part of Judea, and carried off a great many prisoners. When Alexander was in Canaan, about 3670, he confirmed to them all their privileges; and, having built Alexandria, he settled vast numbers of them there. About 14 years after, Ptolemy Lagus, the Greek king of Egypt, ravaged Judea, and carried 100,000 prisoners to Egypt, but used them kindly, and assigned them many places of trust. About eight years after, he transported another multitude of Jews to Egypt, and gave them considerable privileges. About the same time, Seleucus Nicanor, having built about thirty new cities in Asia, settled in them as many Jews as he could; and Ptolemy Philadelphus, of Egypt, about 3720, bought the freedom of all the Jewish slaves in Egypt. Antiochus Epiphanes, about 3834, enraged with them for rejoicing at the report of his death, and for the peculiar form of their worship, in his return from Egypt, forced his way into Jerusalem, and murdered 40,000 of them; and about two years after, he ordered his troops to pillage the cities of Judea, and murder the men, and sell the women and children for slaves. Multitudes were killed, and 10,000 prisoners carried off: the temple was dedicated to Olympius, an idol of Greece, and the Jews exposed to the basest treatment. Mattathias, the priest, with his sons, chiefly Judas, Jonathan, and Simon, who are called Maccabees, bravely fought for their religion and liberties. Judas, who succeeded his father, about 3840, gave Nicanor and the king's troops a terrible defeat, regained the temple, and dedicated it anew; restored the daily worship, and repaired Jerusalem, which was almost a ruinous heap. After his death, Jonathan and Simon, his brethren, successively succeeded him, and both wisely and bravely promoted the welfare of the church and state. Simon was succeeded by his son Hircanus, who subdued Idumea, and reduced the Samaritans. In 3899, he was succeeded by his son Janneus, who reduced the Philistines, the country of Moab, Ammon, Gilead, and part of Arabia. Under these three reigns alone the Jewish nation was independent after the captivity. After the death of the widow of Janneus, who governed nine years, the nation was almost ruined with civil broils. In 3939, Aristobulus invited the Romans to assist him against Hircanus, his elder brother. The country was quickly reduced, and Jerusalem taken by force; and Pompey, and a number of his officers, pushed their way into the sanctuary, if not into the holy of holies, to view the furniture thereof. Nine years after, Crassus, the Roman general, pillaged the temple of its valuables. After Judea had for more than 30 years been a scene of ravage and blood, and 24 of which had been oppressed by Herod the Great, Herod got himself installed in the kingdom. About 20 years before our Saviour's birth, he, with the Jews' consent, began to build the temple. About this time, the Jews had hopes of the Messiah: and about A. M. 4000, Christ actually came, whom Herod, instigated by fear of losing his throne, sought to murder. The Jews, however, a few excepted, rejected the Messiah, and put him to death. The sceptre was now wholly departed from Judah; and Judea, about 27 years before, reduced to a province. The Jews, since that time, have been scattered, contemned, persecuted, and enslaved among all nations, not mixed with any in the common manner, but have remained as a body distinct by themselves.

2. *Jews, sentiments of.* The Jews commonly reckon but thirteen articles of their faith. Maimonides, a famous Jewish rabbi, reduced them to this number when he drew up their confession about the end of the 11th century, and it was generally received. All the Jews are obliged to live and die in the profession of their articles, which are as follow:—1. That God is the Creator of all things; that he guides and supports all creatures; that he has done every thing; and that he still acts, and shall act, through the whole of eternity. 2. That God is one: there is no unity like his. He alone hath been, is, and shall be eternally our God. 3. That God is incorporeal, and cannot have any material properties; and no corporeal essence can be compared with him. 4. That

God is the beginning of all things, and shall eternally subsist. 5. That God alone ought to be worshipped, and none beside him is to be adored. 6. That whatever has been taught by the prophets is true. 7. That Moses is the head and father of all contemporary writers, of those who lived before or shall live after him. 8. That the law was given by Moses. 9. That the law shall never be altered, and that God will give no other. 10. That God knows all the thoughts and actions of all men. 11. That God will regard the works of all those who have performed what he commands, and punish those who have transgressed his laws. 12. That the Messiah is to come, though he tarry a long time. 13. That there shall be a resurrection of the dead when God shall think fit.

The modern Jews adhere still as closely to the Mosaic dispensation, as their dispersed and despised condition will permit them. Their service consists chiefly in reading the law in their synagogues, together with a variety of prayers. They use no sacrifices since the destruction of the temple. They repeat blessings and particular praises to God, not only in their prayers, but on all accidental occasions, and in almost all their actions. They go to prayers three times a day in their synagogues. Their sermons are not made in Hebrew, which few of them now perfectly understand, but in the language of the countries in which they reside. They are forbidden all vain swearing, and pronouncing any of the names of God without necessity. They abstain from meats prohibited by the Levitical law; for which reason, whatever they eat must be dressed by Jews, and after a manner peculiar to themselves. As soon as a child can speak, they teach him to read and translate the Bible into the language of the country where they live. In general they observe the same ceremonies which were practised by their ancestors in the celebration of the passover. They acknowledge a two-fold law of God, a written and an unwritten one; the former is contained in the Pentateuch, or five books of Moses; the latter they pretend was delivered by God to Moses, and handed down from him by oral tradition, and is now to be received as of equal authority with the former. They assert the purpetuity of the law, together with its perfection. They deny the accomplishment of the prophecies in the person of Jesus Christ; alleging that the Messiah is not yet come, and that he will make his appearance with the greatest worldly pomp and grandeur, subduing all nations before him, and subjecting them to the house of Judah. Since the prophets have predicted his mean condition and sufferings, they confidently talk of two Messiahs; one Ben-Ephraim, whom they grant to be a person of a mean and afflicted condition in this world; and the other Ben-David, who shall be a victorious and powerful prince.

The Jews pray for the souls of the dead, because they suppose there is a paradise for the souls of good men, where they enjoy glory in the presence of God. They believe that the souls of the wicked are tormented in hell with fire and other punishments; and that some are condemned to be punished in this manner for ever, while others continue only for a limited time; and this they call *purgatory*, which is not different from hell in respect to the place, but of the duration. They suppose no Jew, unless guilty of heresy, or certain crimes specified by the rabbins, shall continue in purgatory above 12 months: and that there are but few who suffer eternal punishment.

Almost all the modern Jews are Pharisees, and are as much attached to tradition as their ancestors were; and assert that whoever rejects the oral law deserves death. Hence they entertain an implacable hatred to the Caraites, who adhere to the text of Moses, rejecting the rabbinical interpretation.

There are still some of the Sadducees in Africa, and in several other places; but they are few in number; at least there are but very few who declare openly for these opinions. There are to this day, some remains of the ancient sect of the Samaritans, who are zealous for the law of Moses, but are despised by the Jews, because they receive only the Pentateuch, and observe different ceremonies from theirs. They declare they are no Sadducees, but acknowledge the spirituality and immortality of the soul. There are numbers of this sect at Gaza, Damascus, Grand Cairo, and in some other places of the east; but especially at Sichem, now called Naploure, which is risen out of the ruins of ancient Samaria, where they sacrificed not many years ago, having a place for the purpose on Mount Gerizzim.

David Levi, a learned Jew, who in 1796, published "Dissertations on the Prophecies of the Old Testament," observes in that work, that deism and infidelity have made such large strides in the world, that they have at length reached even to the Jewish nation; many of whom are at this time so greatly infected with scepticism, by reading Bolingbroke, Hume, Voltaire, &c. that they scarcely believe in a revelation; much less have they any hope in their future restoration.

3. *Jews, calamities of.* All history cannot furnish us with a parallel to the calamities and miseries of the Jews; rapine and murder, famine and pestilence within, fire and sword, and all the terrors of war without. Our Saviour wept at the foresight of these calamities; and it is almost impossible for persons of any humanity to read the account without being affected. The predictions concerning them were remarkable, and the calamities that came upon them were the greatest the world ever saw. See Deut. xxviii. xxix. Matt. xxiv. Now, what heinous sin was it that could be the cause of such heavy judgments? Can

any other be assigned than what the Scripture assigns? "They both killed the Lord Jesus and their own prophets, and persecuted the apostles," 1 Thess. ii. 15, 16, and so filled up their sins, and wrath came upon them to the utmost. It is hardly possible to consider the nature and extent of their sufferings, and not conclude their own imprecation to be singularly fulfilled upon them, Matt. xxvii. 25, "His blood be on us, and on our children." At Cæsarea 20,000 of the Jews were killed by the Syrians in their mutual broils. At Damascus 10,000 unarmed Jews were killed; and at Bethshan, the heathen inhabitants caused their Jewish neighbours to assist them against their brethren, and then murdered 13,000 of these inhabitants. At Alexandria the Jews murdered multitudes of the heathens, and were murdered in their turn to about 60,000. The Romans under Vespasian, invaded the country, and took the cities of Galilee, Chorazin, Bethsaida Capernaum, &c. where Christ had been especially rejected, and murdered numbers of the inhabitants. At Jerusalem the scene was most wretched of all. At the passover, when there might be two or three millions of people in the city, the Romans surrounded it with troops, trenches, and walls, that none might escape. The three different factions within murdered one another. Titus, one of the most merciful generals that ever breathed, did all in his power to persuade them to an advantageous surrender, but they scorned every proposal. The multitudes of unburied carcases corrupted the air, and produced a pestilence. The people fed on one another; and even ladies, it is said, boiled their sucking infants, and ate them. After a siege of six months, the city was taken. They murdered almost every Jew they met with. Titus was bent to save the temple, but could not: 6000 Jews who had taken shelter in it, were all burnt or murdered! The outcries of the Jews, when they saw it, were most dreadful: the whole city, except three towers, and a small part of the wall, were razed to the ground, and the foundations of the temple and other places were ploughed up. Soon after the forts of Herodian and Machæron were taken, the garrison of Massada murdered themselves rather than surrender. At Jerusalem alone, it is said, one million one hundred thousand perished by sword, famine, and pestilence. In other places we hear of 250,000 that were cut off, besides vast numbers sent into Egypt, to labour as slaves. About fifty years after, the Jews murdered about 500,000 of the Roman subjects, for which they were severely punished by Trajan. About A. D. 130, one Barcocaba pretended that he was the Messiah, and raised a Jewish army of 200,000, who murdered all the Heathens and Christians that came in their way; but he was defeated by Adrian's forces. In this war it is said, about 600,000 Jews were slain, or perished by famine and pestilence. Adrian built a city on Mount Calvary, and erected a marble statue of a swine over the gate that led to Bethlehem. No Jew was allowed to enter the city, or to look to it at a distance, under pain of death. In A. D. 360 the Jews, encouraged by Julian, Constantine's nephew, and now emperor, wishing to give Jesus the lie, began to rebuild their city and temple; but a terrible earthquake, and flames of fire issuing from the earth, killed the workmen, and scattered their materials. And after the death of Julian, the edict of Adrian being revived against them, and Roman guards prohibiting their approach, till the 7th century they durst not so much as creep over the rubbish to bewail the destruction of the city, without bribing the guards. In the third, fourth, and fifth centuries they were many of them furiously harassed and murdered. In the sixth century 20,000 of them were slain, and as many taken, and sold for slaves. In 602 they were severely punished for their horrible massacre of the Christians at Antioch. In Spain, in 700, they were ordered to be enslaved. In the eighth and ninth centuries they were greatly derided and abused; in some places they were made to wear leathern girdles, and ride without stirrups upon asses and mules. In France and Spain, they were much insulted. In the 10th, 11th and 12th centuries, their miseries rather increased; and they were greatly persecuted in Egypt. Besides what they suffered in the east by the Turkish and sacred war, it is shocking to think what multitudes of them the eight croisades murdered in Germany, Hungary, Lesser Asia, and elsewhere. In France multitudes were burnt. In England, in 1020, they were banished; and at the coronation of Richard I. the mob fell upon them, and murdered a great many of them. About 1500 of them were burnt in the palace in the city of York, which they set fire to themselves, after killing their wives and children. In the 13th and 14th centuries their condition was no better. In Egypt, Canaan, and Syria, the croisaders still harassed them. Provoked with their mad running after pretended Messiahs, Califf Nasser scarce left any of them alive in his dominions of Mesopotamia. In Persia, the Tartars murdered them in multitudes. In Spain, Ferdinand persecuted them furiously. About 1349, the terrible massacre of them at Toledo, forced many of them to murder themselves, or change their religion. About 1253, many were murdered, and others banished from France, but in 1275 recalled. In 1320 and 1330 the croisades of the fanatic shepherds, who wasted the south of France, massacred them; besides 15,000 of them that were murdered on another occasion. In 1358 they were finally banished from France; since which, few of them have entered that country. In 1291 King Edward expelled them from England, to the number of 160,000. In the 15th, 16th, and 17th centuries their mis-

ery continued. In Persia they have been terribly used; from 1663 to 1666, the murder of them was so universal, that but a few escaped to Turkey. In Portugal and Spain they have been miserably handled. About 1492, 6 or 800,000 of them were banished from Spain. Some were drowned in their passage to Africa; some perished by hard usage; and many of their carcasses lay in the fields till wild beasts devoured them. In Germany they have endured many hardships. They have been banished from Bohemia, Bavaria, Cologne, Nuremberg, Augsburg, and Vienna; they have been terribly massacred in Moravia, and plundered in Bonn and Bamberg. Except in Portugal and Spain, their present condition is generally tolerable. In Holland, Poland, at Frankfort, and Hamburg, they have their liberty. They have repeatedly, but in vain, attempted to obtain naturalization in England, and other nations among whom they are scattered.

4. *Jews, preservation of.* "The preservation of the Jews," says Basnage, "in the midst of the miseries which they have undergone during 1700 years, is the greatest prodigy that can be imagined. Religions depending on temporal prosperity, they triumph under the protection of a conqueror; they languish and sink with sinking monarchies. Paganism, which once covered the earth, is extinct. The Christian church, glorious in its martyrs, yet was considerably diminished by the persecutions to which it was exposed; nor was it easy to repair the wastes made in it by those acts of violence. But here we behold a church hated and persecuted for 1700 years, and yet sustaining itself, and widely extended. Kings have often employed the severity of edicts and the hand of executioners to ruin it. The seditious multitudes, by murders and massacres, have committed outrages against it still more violent and tragical. Princes and people, Pagans, Mahometans, Christians, disagreeing in so many things, have united in the design of exterminating it, and have not been able to succeed. The *bush* of *Moses*, surrounded with flames, ever burns, and is not consumed. The Jews have been expelled, in different times, from every part of the world, which hath only served to spread them in all regions. From age to age they have been exposed to misery and persecution; yet still they subsist, in spite of the ignominy and hatred which hath pursued them in all places, whilst the greatest monarchies are fallen, and nothing remains of them besides the name.

"The judgments which God hath exercised upon this people are terrible, extending to the men, the religion, and the very land in which they dwelt. The ceremonies essential to their religion can no more be observed: the ritual law, which cast a splendour on the national worship, and struck the Pagans so much, that they sent their presents and their victims to Jerusalem, is absolutely fallen, for they have no temple, no altar, no sacrifices. Their land itself seems to lie under a never-ceasing curse. Pagans, Christians, Mahometans, in a word, almost all nations, have by turns, seized and held Jerusalem. To the Jews only hath God refused the possession of this small tract of ground, so supremely necessary for them, since they ought to worship on this mountain. A Jewish writer hath affirmed, that it is long since any Jew has been settled near Jerusalem: scarcely can they purchase there six feet of land for a burying-place.

"In all this there is no exaggeration: I am only pointing out known facts; and far from having the least design to raise an odium against the nation from its miseries, I conclude that it ought to be looked upon as one of those prodigies which we admire without comprehending; since in spite of evils so durable, and a patience so long exercised, it is preserved by a particular providence. The Jew ought to be weary of expecting a Messiah, who so unkindly disappoints his vain hopes; and the Christian ought to have his attention and his regard excited toward men whom God preserves, for so great a length of time, under calamities which would have been the total ruin of any other people."

5. *Jews, number and dispersion of.* They are looked upon to be as numerous at present as they were formerly in the land of Canaan. Some have rated them at three millions, and others, more than double that number. Their dispersion is a remarkable particular in this people. They swarm all over the east, and are settled, it is said, in the remotest parts of China. The Turkish empire abounds with them. There are more of them at Constantinople and Salonichi than in any other place: they are spread through most of the nations of Europe and Africa, and many families of them are established in the West Indies; not to mention whole nations bordering on Prestor John's country, and some discovered in the inner parts of America, if we may give credit to their own writers. Their being always in rebellions while they had the holy temple in view, has excited most nations to banish them. Besides, the whole people are now a race of such merchants, as are wanderers by profession; and at the same time are in most, if not in all places, incapable of possessing either lands or offices, that might engage them to make any part of the world their home. In addition to this, we may consider what providential reasons may be assigned for their numbers and dispersion. Their firm adherence to their religion, and being dispersed all over the earth, has furnished every age and every nation with the strongest arguments for the Christian faith; not only as these very particulars were foretold of them, but as themselves are the depositories of these and all other prophecies which tend to their own confusion, and the establishment of Christianity. Their number furnishes us

with a sufficient cloud of witnesses that attest the truth of the Bible, and their dispersion spreads these witnesses through all parts of the world.

6. *The Jews, restoration of.* From the declarations of Scripture we have reason to suppose the Jews shall be called to a participation of the blessings of the Gospel; see Rom. xi. 2 Cor. iii. 16, Hos. i. 11. And some think they shall return to their own land, Hos. iii. 5, Isai. lxv. 17, &c. Ezek. xxxvi. As to the time, some think about the year 1866, or 2016. Since our Lord entered the world, about the year A. M. 4000, why may we not suppose their restoration will at least begin to take place A. D. 2000, which, added to the above number, would make 6000, corresponding with the six days of creation; seeing one day with the Lord is as a thousand years; and then follows the grand sabbatical year, or 7000th period. Of all the schemes, this seems the most rational. However it is not for us to determine the times and the seasons, which Infinite Wisdom has thought good to conceal from prying mortals.

JEWRY, the land of Canaan, 1 Esd. i. 32.

JEZANIAH, Jez'a-ni-ah, a person mentioned Jer. xlii. 1, and thought to be the same as Azariah, mentioned xliii. 2.

JEZEBEL, Jez'e-bel, *wo to thee*, or *the dunghill.* The daughter of Ethbaal, king of the Zidonians, and wife to Ahab, king of Israel, 1 Kings xvi. 32. This princess introduced into the kingdom of Samaria the public worship of Baal, Astarte, and other Phœnician or Canaanitish deities, which the Lord had forbidden his people in the most express terms. All that can now be known of this bad woman is contained in 1 Kings xvi. xviii. xix. xxi, 2 Kings ix. 30, &c. to which the reader is referred.

2. Jezebel, a name used proverbially, Rev. ii. 20.

JEZELUS, Je-ze'lus, one who returned from captivity, 1 Esd. viii. 32.

JEZER, Je'zer, the son of Naphtali, Gen. xlvi. 24.

JEZERITES, Je'zer-ites, descendants of Jezer, Num. xxvi. 49.

JEZIAH, Je-zi'ah, one who returned from captivity, Ezra x. 25.

JEZIEL, Je'zi-el, one who joined David at Ziklag, 1 Chron. xii. 3.

JEZLIAH, Jez-li'ah, a descendant of Benjamin, 1 Chron. viii. 18.

JEZOAR, Jez'o-ar, a descendant of Judah, 1 Chron. iv. 7.

JEZRAHIAH, Jez-ra-hi'ah, a singer in the temple, Neh. xii. 42.

JEZREEL, Jez're-el, a city of Palestine, Josh. xv. 56.

2. Jezreel, son of Etam, of the tribe of Judah, 1 Chron. iv. 3.

3. Jezreel, a son of the prophet Hosea, Hos. i. 4.

4. Jezreel was also the name of another city in the tribe of Manasseh, Josh. xix. 18. In this place Ahab had a palace. The city, or whatever remains of it, is now called Esdraelon.

JEZREELITE, Jez're-el-ite, an inhabitant of Jezreel, 1 Kings xxi. 1.

JEZREELITESS, Jez're-el-i-tess, a woman of Jezreel, 2 Sam. iii. 2.

IGAL, I'gal, one of the twelve spies, Num. xiii. 7.

IGDALIAH, Ig-da-li'ah, a person mentioned Jer. xxxv. 4.

IGE-ABARIM, Ig-e-ab'a-rim, one of the Israelites' encampments in the land of Moab, Num. xxi. 11.

IGEAL, Ig-e'al, a descendant of David, 1 Chron. iii. 22.

JIBSAM, Jib'sam, a son of Tola, 1 Chron. vii. 2.

JIDLAPH, Jid'laph, a son of Nahor, Gen. xxii. 22.

IIM, a city in Palestine, in the tribe of Judah, Josh. xv. 29.

IMLAH, Im'lah, father of the prophet Micaiah, 1 Kings xxii. 8.

JIMNAH, Jim'nah, a son of Asher, Gen. xlvi. 17, Num. xxvi. 44.

IJON, I'jon, a city of Palestine, 1 Kings xv. 20.

JIPHTAH, Jiph'tah, a city of Palestine, Josh. xv. 43.

JIPHTHAHEL, Jiph'thah-el, a valley in Palestine, Josh. xix. 14.

IKKESH, Ik'kesh, one of David's officers, 2 Sam. xxiii. 26.

ILAI, I'lai, one of David's worthies, 1 Chron. xi. 29.

ILLYRICUM, Il-lyr'i-cum, a province lying north-west of Macedonia, along the eastern coast of the Adriatic Gulf. Here St. Paul had preached, Rom. xv. 19.

IMAGE, a likeness or representation of any thing, a delineation, adumbration, Gen. i. 26, v. 3. That the image of God mentioned in the former of these passages consisted principally in *righteousness* and *true holiness*, seems evident from Ephes. iv. 24, Col. iii. 10.

2. An *image*, *figure*, or *idol*, תמל 2 Chron. xxxiii. 7, 2 Kings xxi. 7.

3. Christ is styled, Heb. i. 3, χαρακτης της υποστασεως αυτου, the impress, or express image of his (God's) substance, i. e. as St. Paul calls him, Col. i. 15, Εικων, the image of the invisible God, and of whom he says, Phil. ii. 6, that he was εν μορφη Θεου, in the form of God, before he took on him the form of a servant, being made in the likeness of man. As this description of the Son, in Heb. i. 3, refers to what he was before his incarnation, we may reasonably expect to find something of a similar kind in the Old Testament. And this we do: but to proceed gradually.—Jehovah says to Moses, Exod. xxxiii. 20, "Thou canst not see my face; for there shall no man see me, and live." And St. John declares, ch. i. 18, "No man hath seen God at any time:" so 1 John iv. 12. And yet, on the

other hand, we are repeatedly told, in as plain and positive words, Exod. xxiv. 9—11, that Moses and others did *see* and *behold*, יראו and יחזו God, even the *Elohim* of Israel. How is this apparent contradiction to be reconciled? Let us look back to the case of Jacob wrestling with the *angel*, as he is called, Hos. xii. 4, 5, in the form of a man, Gen. xxxii. 24—30; and observe, as is said verse 30, that Jacob called the name of the place *Peniel*, the *face* or *presence of God*, saying, "I have seen God face to face, and my life is preserved." By seeing the angel he had seen God face to face. Who, therefore, could this angel be, but the same as is called the *face* or *presence* of God, Exod. xxxiii. 14, 15, and *the angel of his presence*, Isa. lxiii. 9, who accompanied the people in the wilderness, and in whom was the *name*, (i. e. the *nature*) of Jehovah, Exod. xxiii. 21? And this angel was Christ the Son of God, 1 Cor. x. 9. Thus far then, we are fairly advanced, that, under the Old Testament, a man who saw the *angel of the presence*, i. e. the Son of God under a human form, was said to *see God face to face*. And it may be proper to add, that these appearances of the Angel were more or less glorious and terrible, or familiar, according to circumstances, see Gen. xxxii. 24, Exod. iii. 2, Josh. v. 13, 15, Judg. vi. 11—23, xiii. 3, 6, 20. Now let us carefully review Exod. xxiv. 9—11, "Then went up" (i. e. to Mount Sinai,) "Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and they saw the God (אלהים) of Israel, and there was under his feet, (N. B.) as it were, a paved work of sapphire stone, and as it were, the body of the heaven in its clearness, and upon the nobles, (or select ones,) of the children of Israel he laid not his hand, and they beheld God." What was it then, that these nobles did behold? Let any one compare this passage of Exodus with Ezek. i. 26, 27, viii. 2, x. 1, 2, and he will see reason to think, that the object presented to their eyes was the appearance of a Man in glory, on a pavement or throne shining like sapphires. The Man in glory was here plainly the representative of Jehovah; and by seeing him, they saw Elohim God, even as Jacob did, by seeing the Angel. And this seeing of God unhurt, is evidently mentioned as a very great favour to these nobles of Israel. About a year after this time, on account of Miriam's and Aaron's sedition against Moses, Jehovah declares, Num. xii. 8, "With him," in contradistinction from other prophets, "will I speak mouth to mouth." Compare Exod. xxxiii. 11. "Even apparently and not in dark speeches, and the similitude of Jehovah," (the Seventy, Δοξαν Κυριου, the glory of the Lord,) "shall he behold," or contemplate. What similitude could this be, but that in which, we have already seen, Jehovah became visible to eyes of flesh, even the Son of God under a human form in glory? See Acts vii. 38. And lest, from the very plain and imperfect account given above, the reader should be apt to rest in a mean or low notion of this *similitude of Jehovah*, I must request him again attentively to peruse the passages above cited from Exodus and Ezekiel, together with Dan. x. 5—8, and endeavour to realize in his mind the splendid and august descriptions therein contained, and then he will be furnished with some proper conceptions of the תמונת יהוה which St. Paul expresses by the emphatical terms, χαρακτηρ της υποστασεως αυτου, *the express Image*, or similitude *of his Substance;* for our God is a consuming fire, Deut. iv. 24, ix. 3, Heb. xii. 29; "Dwelling in the light which no man can approach unto, whom no man hath seen, or can see." 1 Tim. vi. 16. After the *Word was made flesh*, or became incarnate, in the person of Jesus Christ, then he himself was *the Image*, Εικων, *of God*, 2 Cor. iv. 4, even of the *invisible God*, Col. i. 15; insomuch that he himself declares, John xiv. 9, "He that hath seen ME hath seen THE FATHER." And though, when in this state he had emptied himself of his glory, yet once, namely, not long before his crucifixion, he was pleased to exhibit his Divine glory to three of his disciples; for Matt. xvii. 2, "He was transfigured before them, and his face did shine as the sun, and his raiment became white as the light;" and after his resurrection and ascension, he appeared in glory to his martyr Stephen, Acts vii. 55; to persecuting Saul, Acts xxii. 6, 8, xxvi. 13—15; and to his beloved disciple, in a vision, Rev. i. 13, 17.

IMLAH, Im'lah. See 1 Kings xxii. 8.

IMNAH, Im'nah, a son of Asher, 1 Chron. vii. 30.

IMMANUEL, Im-man'u-el, *God with us.* A name of Christ, Isa. vii. 14.

IMMER, Im'mer, head of a family of priests, 1 Chron. ix. 12, Ezra ii. 37.

IMRAH, Im'rah, a descendant of Asher, 1 Chron. vii. 36.

IMRI, Im'ri, a descendant of Judah, 1 Chron. ix. 4.

INCENSE, a rich perfume used in sacrifices. This is a dry resinous substance, known among authors, by the name of *thus*, and *olibanum;* and issues from a tree called by the ancients Thurifera. To offer incense was an office peculiar to the priests. They went twice a day into the holy place; namely, morning and evening, to burn incense there. Upon the great day of expiation, the high priest took incense, or perfume, pounded and ready for being put into the censer, and threw it upon the fire, the moment he went into the sanctuary, that so the smoke which rose from the censer might prevent his looking with too much curiosity on the ark and mercy-seat. God threatened them with death upon failing to perform this ceremony, Lev. xvi. 13.

INCHANTMENTS. The law of God condemns inchantments and inchanters, Deut. xviii. 10. The pretended magic of in-

chanters consisted most frequently in their cunning tricks only, and hence they imposed on the ignorant.

Respecting the inchantments practised by Pharaoh's magicians, see Exod. viii. 18, 19; in order to imitate the miracles which were wrought by Moses, it must be said, either that they were mere illusions, whereby they imposed on the spectators; or that, if they performed such miracles, and produced real changes of their rods, and the other things said to be performed by them, it must have been by a supernatural power which God had permitted Satan to give them, but the further operation of which he afterward thought proper to prevent.

INDEPENDENTS, a sect of Protestants, so called from their maintaining that each congregation of Christians which meets in one house for public worship is a complete church; has sufficient power to act and perform every thing relating to religious government within itself; and is in no respect subject or accountable to other churches.

Though the Episcopalians contend that there is not a shadow of the independent discipline to be found either in the Bible or the primitive church; the Independents, on the contrary, believe that it is most clearly to be deduced from the practice of the apostles in planting the first churches.

The Independents, however, were not distinguished as a body till the time of Queen Elizabeth. The hierarchy established by that princess in the churches of her dominions, the vestments worn by the clergy in the celebration of divine worship, the book of common prayer, and above all, the sign of the cross used in the administration of baptism, were very offensive to many of her subjects, who, during the persecutions of the former reign, had taken refuge among the Protestants of Germany and Geneva. These men thought that the church of England resembled in too many particulars the antichristian church of Rome. They, therefore, called perpetually for a more thorough reformation, and a purer worship. From this circumstance they were stigmatized with the general name of *Puritans*, as the followers of Novation had been in the ancient church. Elizabeth was not disposed to comply with their demands; and it is difficult to say what might have been the issue of the contest, had the Puritans been united among themselves in sentiments, views, and measures. But the case was quite otherwise: that large body, composed of persons of different ranks, characters, opinions, and intentions, and unanimous in nothing but their antipathy to the established church, was all of a sudden divided into a variety of sects. Of these, the most famous is that which was formed about the year 1581, by Robert Brown, a man insinuating in his manners, but unsteady and inconsistent in his views and notions of men and things. Brown was for dividing the whole body of the faithful into separate societies, or congregations; and maintained, that such a number of persons as could be contained in an ordinary place of worship, ought to be considered as a *church*, and enjoy all the rights and privileges that are competent to an ecclesiastical community. These small societies he pronounced *independent, jure divino*, and entirely exempt from the jurisdiction of the bishop, in whose hands the court had placed the spiritual government; and also from that of presbyteries and synods, which the Puritans regarded as the supreme visible sources of ecclesiastical authority. The zeal with which Brown and his associates maintained and propagated his notions, was, in a high degree, intemperate and extravagant. He affirmed that all communion was to be broken off with those religious societies that were founded upon a different plan from his; and treated more especially the church of England as a spurious church; whose ministers were unlawfully ordained; whose discipline was popish and anti-christian; and whose sacraments and institutions were destitute of all virtue and efficacy. His followers, not being able to endure the severe treatment they met with from an administration that was not distinguished for its mildness and indulgence, retired into the Netherlands, and founded churches at Middleburg, Amsterdam, and Leyden. Their founder, however, returned into England, renounced his principles of separation, and took orders in the established church. The Puritan exiles, whom he thus abandoned, disagreeing among themselves, were split into parties, and their affairs declined from day to day. This engaged the wiser part of them to mitigate the severity of their founder's plan, and to soften the rigour of his uncharitable decisions.

The person who had the chief merit of bringing about this reformation was one of their pastors, of the name of Robinson; a man who had much of the solemn piety of the times, and no inconsiderable portion of learning. This well-meaning reformer, perceiving the defects that reigned in the discipline of Brown, and in the spirit and temper of his followers, employed his zeal and diligence in correcting them, and in new-modelling the society in such a manner, as to render it less odious to his adversaries, and less liable to the censure of those true Christians, who look upon charity as the end of the commandments. Hitherto the sect had been called Brownists; but Robinson, having in his apology affirmed that all Christian congregations were so many *independent* religious societies, that had a right to be governed by their own laws, the sect was henceforth called *Independents*, of which the apologist was considered as the founder. The first independent or congregational church in England was established by a Mr. Jacob, in the year 1666. Mr. Jacob, who had fled from the persecution

of Bishop Bancroft, going to Holland, and conversing with Mr. Robinson, embraced his sentiments respecting church discipline.—Some time after, returning to England, and having imparted his design of setting up a separate congregation, like those in Holland, to the most learned Puritans of those times, it was not condemned as unlawful, considering there was no prospect of a national reformation. Mr. Jacob, therefore, having summoned several of his friends together, and having obtained their consent to unite in church fellowship for the benefit of enjoying the ordinances of Christ in the purest manner, they laid the foundation of the first independent church in England, in the following way. Having observed a day of solemn fasting and prayer for a blessing upon their undertaking, towards the close of the solemnity, each of them made an open confession of their faith in Christ; and then, standing up together, they joined hands, and solemnly covenanted with each other in the presence of Almighty God, to walk together in all God's ways and ordinances, according as he had already revealed, or should farther make known to them. Mr. Jacob was then chosen pastor by the suffrage of the brotherhood; and others were appointed to the office of deacons, with fasting and prayer, and imposition of hands.

The Independents were much more commendable than the Brownists; they surpassed them, both in the moderation of their sentiments, and in the order of their discipline. They did not, like Brown, pour forth bitter and uncharitable invectives against the churches which were governed by rules entirely different from theirs, nor pronounce them, on that account, unworthy of the Christian name. On the contrary, though they considered their own form of ecclesiastical government as of Divine institution, and as originally introduced by the authority of the apostles, nay, by the apostles themselves, they had yet candour and charity enough to acknowledge that true religion and solid piety might flourish in those communities which were under the jurisdiction of bishops, or the government of synods and presbyteries. They were also much more attentive than the Brownists in keeping on foot a regular ministry in their communities; for, while the latter allowed promiscuously all ranks and orders of men to teach in public, the Independents had, and still have, a certain number of ministers chosen respectively for the congregations where they are fixed; nor is it common for any person among them to speak in public before he has submitted to a proper examination of his capacity and talents, and been approved of by the heads of the congregation.

From 1642, the Independents are very frequently mentioned in the English annals. The charge alleged against them by Rapin, in his history of England, that they could not so much as endure ordinary ministers in the church, &c. is groundless. He was led into this mistake by confounding the Independents with the Brownists. Other charges, no less unjustifiable, have been urged against the Independents by this celebrated historian, and others. Rapin says, that they abhorred monarchy, and approved of a republican government: this might have been true with regard to many persons among them, in common with other sects; but it does not appear, from any of their public writings, that republican principles formed their distinguishing characteristic; on the contrary, in a public memorial drawn up by them in 1647, they declare, that they do not disapprove of any form of civil government, but do freely acknowledge that a kingly government, bounded by just and wholesome laws, is allowed by God, and also a good accommodation unto men. The Independents, however, have been generally ranked among the regicides, and charged with the death of Charles I. Whether this fact be admitted or denied, no conclusion can be fairly drawn from the greater prevalence of republican principles, or from violent proceedings at that period, that can affect the distinguishing tenets and conduct of the Independents of our times. It is certain that the present Independents are steady friends to a limited monarchy. Rapin is further mistaken when he represents the religious principles of the English Independents as contrary to those of all the rest of the world. It appears from two confessions of faith, one composed by Robinson in behalf of the English Independents in Holland, and published at Leyden in 1619, entitled, *Apologia pro Exulibus Anglis, qui Brownistæ vulgo appellantur;* and another drawn up in London in 1658, by the principal members of the community in England, entitled, "A Declaration of the Faith and Order owned and practised by the Congregational Churches of England, agreed upon and consented unto by the Elders and Messengers, in their meeting at the Savoy, Oct. 12, 1658," as well as from other writings of the Independents, that they differed from the rest of the reformed in no single point of any consequence, except that of ecclesiastical government; and their religious doctrines were almost entirely the same with those adopted by the church of Geneva.

During the administration of Cromwell, the Independents acquired very considerable reputation and influence; and he made use of them as a check to the ambition of the Presbyterians, who aimed at a very high degree of ecclesiastical power; and who had succeeded, soon after the elevation of Cromwell, in obtaining a parliamentary establishment of their own church government. But after the restoration their cause declined; and in 1691 they entered into an association with the Presbyterians, residing in and about London, comprised in nine articles, that tended to the maintenance of their respective institutions. These may be found in the second volume of

Whiston's Memoirs, and the substance of them in Mosheim. At this time the Independents and Presbyterians, called from this association the *United Brethren*, were agreed with regard to doctrines, being generally Calvinists, and differed only with regard to ecclesiastical discipline. But at present, though the English Independents and Presbyterians form two distinct parties of Protestant Dissenters, they are distinguished by very trifling differences with regard to church government, and the denominations are more arbitrarily used to comprehend those who differ in theological opinions. The Independents are generally more attached to Calvinism than the Presbyterians. Independentism is peculiar to Great Britain, the United States, and the Batavian Republic. It was carried first to the American colonies in 1620, and by successive Puritan emigrants, 1629, 1633, from England. One Morel, in the 16th century, endeavoured to introduce it into France, but it was condemned at the synod of Rochelle, where Beza presided; and again at the synod of Rochelle, in 1644.

INDULGENCES, in the Romish church, are a remission of the punishment due to sin, granted by the church, and supposed to save the sinner from purgatory. According to the doctrine of the Romish church, all the good works of the saints, over and above those which are necessary for their own justification are deposited, together with the infinite merits of Jesus Christ, in one inexhaustible treasury. The keys of this were committed to St. Peter, and to his successors, the popes, who may open it at pleasure; and, by transferring a portion of this superabundant merit to any particular person, for a sum of money, may convey to him either the pardon of his own sins, or a release for any one, in whom he is interested, from the pains of purgatory. Such indulgences were first invented in the 11th century, by Urban II. as a recompense for those who went in person upon the glorious enterprise of conquering the Holy Land. They were afterward granted to those who hired a soldier for that purpose; and in process of time, were bestowed on such as gave money for the accomplishment of any pious work enjoined by the pope. The power of granting indulgences has been greatly abused in the church of Rome. Pope Leo X. in order to carry on the magnificent structure of St. Peter's at Rome, published indulgences, and a plenary remission to all such as should contribute money towards it. Finding the project take, he granted to Albert, elector of Mentz and Archbishop of Magdeburg, the benefit of the indulgences of Saxony, and the neighbouring parts, and farmed out those of other countries to the highest bidders; who, to make the best of their bargain, procured the ablest preachers to cry up the value of their ware. The form of these indulgences was as follows: "May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his blessed apostles Peter and Paul, and of the most holy pope, granted and committed to me in these parts, do absolve thee, first, from all ecclesiastical censures, in whatever manner they have been incurred; then, from all thy sins, transgressions, and excesses, how enormous soever they may be; even from such as are reserved for the cognizance of the holy see, and as far as the keys of the holy church extend. I remit to you all punishment which you deserve in purgatory on their account; and I restore you to the holy sacraments of the church, to the unity of the faithful, and to that innocence which you possessed at baptism: so that when you die, the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened; and if you shall not die at present, this grace shall remain in full force, when you are at the point of death. In the name of the Father, the Son, and the Holy Ghost."

According to a book called the Tax of the Sacred Roman Chancery, in which are contained the exact sums to be levied for the pardon of each particular sin, we find some of the fees to be thus:

| | *L.* | *s.* | *d.* |
|---|---|---|---|
| For procuring abortion | 0 | 7 | 6 |
| For simony | 0 | 10 | 6 |
| For sacrilege | 0 | 10 | 6 |
| For taking a false oath in a criminal case | 0 | 9 | 0 |
| For robbing | 0 | 12 | 0 |
| For burning a neighbour's house | 0 | 12 | 0 |
| For defiling a virgin | 0 | 9 | 0 |
| For lying with a mother's sister | 0 | 7 | 6 |
| For murdering a layman | 0 | 7 | 6 |
| For keeping a concubine | 0 | 10 | 6 |
| For laying violent hands on a clergyman | 0 | 10 | 6 |

and so on.

The terms in which the retailers of indulgences described their benefits, and the necessity of purchasing them, were so extravagant, that they appear almost incredible. If any man, said they, purchase letters of indulgence, his soul may rest secure with respect to his salvation. The souls confined in purgatory, for whose redemption indulgences are purchased, as soon as the money tinkles in the chest, instantly escape from that place of torment, and ascend into heaven. That the efficacy of indulgences was so great, that the most heinous sins, even if one should violate, (which was impossible,) the mother of God, would be remitted and expiated by them, and the person be freed both from punishment and guilt. That this was the unspeakable gift of God, in order to reconcile man to himself. That the cross erected by the preachers of indulgences, was equally efficacious with the cross of Christ itself. "Lo!" said they, "the heavens are open: if you enter not now, when will you enter? For twelve pence you may redeem the soul of your father out of purgatory; and are you so ungrateful that you will not rescue the soul of your parent from torment? If you had but one coat, you ought to strip yourself instantly, and sell it, in order to purchase such benefit." &c. It was this

great abuse of indulgences that contributed not a little to the reformation of religion in Germany, where Martin Luther began first to declaim against the preaching of indulgences, and afterward against the indulgences themselves. Since that time the popes have been more sparing in the exercise of this power; although, it is said, they still carry on a great trade with them to the Indies, where they are purchased at two rials a-piece, and sometimes more.

INSPIRATION, the conveying of certain extraordinary and supernatural notices or notions into the soul: or it denotes any supernatural influence of God upon the mind of a rational creature, whereby he is formed to any degree of intellectual improvement, to which he could not, or would not, in fact, have attained in his present circumstances in a natural way. Thus the prophets are said to have spoken by Divine inspiration. Theological writers have enumerated several kinds of inspiration.

1. An *inspiration of superintendency*, in which God does so direct and influence the mind of any person as to keep him more secure from error, in some various and complex discourse, than he would have been merely by the use of his natural faculties.

2. *Plenary superintendent inspiration*, which excludes any mixture of error at all from the performance so superintended.

3. *Inspiration of elevation*, when the faculties act in a regular, and, as it seems, in a common manner, yet are raised to an extraordinary degree, so that the composure shall, upon the whole, have more of the true sublime or pathetic than natural genius would have given.

4. *Inspiration of suggestion*, where the use of the faculties is superseded, and God does, as it were, speak directly to the mind, making such discoveries to it as it could not otherwise have obtained, and directing the very words in which such discoveries are to be communicated, if they are designed as a message to others. It is generally allowed that the Scriptures were written by Divine inspiration. The matter of them, the spirituality and elevation of their design, the majesty and simplicity of their style, the agreement of their various parts, their wonderful efficacy on mankind; the candour, disinterestedness, and uprightness of the penmen, their astonishing preservation, the multitude of miracles wrought in confirmation of the doctrines they contain, and the exact fulfilment of their predictions, prove this. It has been disputed, however, whether this inspiration is in the most absolute sense *plenary*. As this is a subject of importance, and ought to be carefully studied by every Christian, in order that he may render a reason of the hope that is in him; I shall here subjoin the remarks of an able writer, who though he may differ from some others as to the terms made use of above, yet, I am persuaded, his arguments will be found weighty and powerful. "There are many things in the Scriptures," says he, "which the writers might have known, and probably did know, by ordinary means. As persons possessed of memory, judgment, and the other intellectual faculties which are common to men, they were able to relate certain events, in which they had been personally concerned, and to make such occasional reflections as were suggested by particular subjects and occurrences. In these cases no supernatural influence was necessary to invigorate their minds; it was only necessary that they should be infallibly preserved from error. It is with respect to such passages of Scripture alone, as did not exceed the natural ability of the writers to compose, that I would admit the notion of *superintendence*, if it should be admitted at all. Perhaps this word, though of established use, and almost undisputed authority, should be entirely laid aside, as insufficient to express even the lowest degree of inspiration. In the passages of Scripture which we are now considering, I conceive the writers to have been not merely superintended, that they might commit no error, but likewise to have been moved, or excited by the Holy Ghost, to record particular events, and to set down particular observations. The passages written, in consequence of the direction and under the care of the Divine Spirit, may be said, in an inferior sense, to be inspired; whereas if the men had written them at the suggestion of their own spirit, they would not have possessed any more authority, though they had been free from error, than those parts of profane writings which are agreeable to truth.

2. "There are other parts of the Scriptures in which the faculties of the writers were supernaturally invigorated and elevated. It is impossible for us, and perhaps it was not possible for the inspired person himself, to determine where nature ended and inspiration began. It is enough to know, that there are many parts of Scripture in which, though the unassisted mind might have proceeded some steps, a Divine impulse was necessary to enable it to advance. I think, for example, that the evangelists could not have written the history of Jesus Christ if they had not enjoyed miraculous aid. Two of them, Matthew and John, accompanied our Saviour during the space of three years and a half. At the close of this period, or rather several years after it, when they wrote their Gospels, we may be certain that they had forgotten many of his discourses and miracles; that they recollected others indistinctly; and that they would have been in danger of producing an inaccurate and unfair account, by confounding one thing with another, if they had not been supernaturally assisted. Besides, from so large a mass of particulars, men of uncultivated minds, who were not in the habit of distinguishing and classifying, could not have made a proper selection; nor would persons unskilled in the

art of composition have been able to express themselves in such terms as should insure a faithful representation of doctrines and facts, and with such dignity as the nature of the subject required. A divine influence, therefore, must have been exerted on their minds, by which their memories and judgments were strengthened, and they were enabled to relate the doctrines and miracles of their Master in a manner the best fitted to impress the readers of their histories. The promise of the Holy Ghost to bring to their remembrance all things whatsoever Christ had said to them, proves that, in writing their histories, their mental powers were endowed, by his agency, with more than usual vigour.

"Farther; it must be allowed that in several passages of Scripture, there is found such elevation of thought and style, as clearly shows that the powers of the writers were raised above their ordinary pitch. If a person of moderate talents should give us an elevated description of the majesty and attributes of God, or reason as profoundly on the mysterious doctrines of religion, as a man of the most exalted genius and extensive learning, we could not fail to be convinced that he was supernaturally assisted; and the conviction would be still stronger, if his composition should far transcend the highest efforts of the human mind. Some of the sacred writers were taken from the lowest ranks of life; and yet sentiments so dignified, and representations of Divine things so grand and majestic occur in their writings, that the noblest flights of human genius, when compared with them, appear cold and insipid.

3. "It is manifest, with respect to many passages of Scripture, that the subjects of which they treat, must have been directly revealed to the writers. They could not have been known by any natural means, nor was the knowledge of them attainable by a simple elevation of the faculties. With the faculties of an angel we could not discover the purposes of the Divine mind. This degree of inspiration we attribute to those who were empowered to reveal heavenly mysteries, which eye hath not seen, and ear hath not heard, to those who were sent with particular messages from God to his people, and to those who were employed to predict future events. The plan of redemption, being an effect of the sovereign counsels of heaven, it could not have been known but by a communication from the Father of lights.

"This kind of inspiration has been called the inspiration of *suggestion*. It is needless to dispute about a word; but *suggestion* seeming to express an operation on the mind, by which ideas are excited in it, is of too limited signification to denote the various modes in which the prophets and apostles were made acquainted with supernatural truths. God revealed himself to them not only by suggestion, but by dreams, visions, voices, and the ministry of angels. This degree of inspiration, in strict propriety of speech, should be called *revelation;* a word preferable to suggestion, because it is expressive of all the ways in which God communicated new ideas to the minds of his servants. It is a word, too, chosen by the Holy Ghost himself, to signify the discovery of truths formerly unknown to the apostles. The last book of the New Testament, which is a collection of prophecies, is called the *Revelation* of Jesus Christ. Paul says, that he received the Gospel by *revelation;* that by *revelation* the mystery was made known to him, which in other ages was not made known unto the sons of men, as it was then revealed unto his holy apostles and prophets by the Spirit; and in another place, having observed that eye had not seen, nor ear heard, neither had it entered into the heart of man the things which God had prepared for them that love him, he adds, 'But God hath *revealed* them unto us by his Spirit,' Rev. i. 1, Gal. i. 12, Eph. iii. 5, 1 Cor. ii. 9, 10.

"I have no names to designate the other two kinds of inspiration. The names used by Doddridge, and others, *Superintendence*, *Elevation*, and *Suggestion*, do not convey the ideas stated in the three preceding particulars, and are liable to other objections, besides those which have been mentioned."

This account of the inspiration of the Scriptures, has, I think, these two recommendations; that there is no part of Scripture which does not fall under one or the other of the foregoing heads; and that the different degrees of the agency of the Divine Spirit on the minds of the different writers are carefully discriminated.

"Every man who hath attended to the operations of his own mind, knows that we think in words, or, that, when we form a train or combination of ideas, we clothe them with words; and that the ideas which are not thus clothed are indistinct and confused. Let a man try to think upon any subject, moral or religious, without the aid of language, and he will either experience a total cessation of thought, or as this seems impossible, at least, while we are awake, he will feel himself constrained, notwithstanding his utmost endeavours, to have recourse to words as the instruments of his mental operations. As a great part of the contents of the Scripture was suggested, or revealed, to the writers; as the thoughts, or sentiments, which were perfectly new to them, were conveyed into their minds by the Spirit, it is plain that they must have been accompanied with words proper to express them, and, consequently, that the words were dictated by the same influences on the mind which communicated the ideas. The ideas could not have come without the words, because without them they could not have been conceived. A notion of the form and qualities of a material object, may be produced by subjecting it to our senses; but there is no conceivable method of making us

acquainted with new abstract truths, or with things which do not lie within the sphere of sensation, but by conveying to the mind, in some way or other the words significant of them. In all those passages of Scripture, therefore, which were written by revelation, it is manifest that the words were inspired; and this is still more evident with respect to those passages which the writers themselves did not understand. No man could write an intelligible discourse on a subject which he does not understand, unless he was furnished with the words as well as the sentiments; and that the penmen of the Scriptures did not always understand what they wrote, might be fairly inferred from the comparative darkness of the dispensation under which some of them lived; and is intimated by St. Peter, when he says, that 'The prophets inquired and searched diligently what, and what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow?' 1 Pet. i. 10, 11.

"In other passages of Scripture, those not excepted in which the writers relate such things as had fallen within the compass of their own knowledge, we shall be disposed to believe that the words were inspired, if we calmly and seriously weigh the following considerations. If Christ promised to his disciples, that, when they were brought before kings and governors for his sake, it should be given them in that same hour what they should speak, and that the Spirit of their Father should speak in them, Matt. x. 19, 20, Luke xii. 11, 12: a promise which cannot be reasonably understood to signify less than that both words and sentiments should be dictated to them; it is fully as creditable that they would be assisted in the same manner when they wrote, especially as the record was to last through all ages, and to be a rule of faith to all the nations of the earth. Paul affirms, that he and the other apostles spoke not in the words which man's wisdom teacheth, but which the Holy Ghost taught, 1 Cor. ii. 13; and this general assertion may be applied to their writings as well as to their sermons. Besides, every person who hath reflected on the subject is aware of the importance of a proper selection of words in expressing our sentiments; and knows how easy it is for a heedless or unskilful person, not only to injure the beauty and weaken the efficacy of a discourse, by the impropriety of his language, but by substituting one word for another to which it seems to be equivalent, to alter the meaning, and perhaps render it totally different. If then, the sacred writers had not been directed in the choice of words, how could we have been assured that those which they have chosen were the most proper? Is it not possible, nay, is it not certain, that they would have sometimes expressed themselves inaccurately, as many of them were illiterate; and by consequence would have obscured and misrepresented the truth? In this case, how could our faith have securely rested on their testimony? Would not the suspicion of error in their writings have rendered it necessary before we received them, to try them by the standard of reason? And would not the authority and design of revelation have thus been overthrown? We must conclude, therefore, that the words of Scripture are from God, as well as the matter; or we shall charge him with a want of wisdom in transmitting his truths through a channel by which they might have been, and most probably have been polluted.

"To the inspiration of the words, the difference in the style of the sacred writers seems to be an objection; because, if the Holy Ghost were the author of the words, the style might be expected to be uniformly the same. But in answer to this objection it may be observed, that the Divine Spirit, whose operations are various, might act differently on different persons, according to the natural turn of their minds. He might enable one man, for instance, to write more sublimely than another, because he was naturally of a more exalted genius than the other, and the subject assigned to him demanded more elevated language; or he might produce a difference in the style of the same man, by raising, at one time, his faculties above their ordinary state; and by leaving them, at another time, to act according to their native energy, under his inspection and control. We should not suppose that inspiration, even in its higher degrees, deprived those who were the subjects of it of the use of their faculties. They were, indeed, the organs of the Spirit, but they were conscious, intelligent organs. They were dependent, but distinct agents; and the operation of their mental powers, though elevated and directed by superior influence, was analagous to their ordinary mode of procedure. It is easy, therefore, to conceive that the style of the writers of the Scripture should differ, just as it would have differed if they had not been inspired. A perfect uniformity of style could not have taken place, unless they had all been inspired in the same degree, and by inspiration their faculties had been completely suspended; so that Divine truths were conveyed by them in the same passive manner in which a pipe affords a passage to water, or a trumpet to the breath."

JOAB, Jo'ab, the son of Zeruiah, David's sister, and brother to Abishai and Asahel, 1 Chron. ii. 16. He was one of the most valiant men and greatest generals in David's time; but then he was one of the most cruel and imperious men of his age. See 2 Sam. ii. 13, 14, &c. iii. 27, 39, xi. 6, 16, xviii. xix. xx. 1 Kings i. 7, ii. 5, 6. He was put to death by Solomon, A. M. 2990.

JOACHAZ, Jo'a-chaz, the son of King Josias, 1 Esdr. i. 34.

JOADANUS, a priest who returned from the Babylonish captivity, 1 Esdr. ix. 19.

JOAH, Jo'ah, a descendant of Levi, 2 Kings xviii. 18.

2. Joah, secretary to King Josiah, 2 Chron. xxxiv. 8.

JOAKIM, Jo'a-kim, son of Hilkiah, Judith iv. 6, 14.

JOANNA, Jo-an'na, the wife of Chuza, Herod's steward; she was one of those women that followed Jesus, Luke viii. 3.

JOANNAN, Jo'an'nan, the son of Mattathias.

JOASH, Jo'ash, the father of Gideon, Judg. vi. 11.

2. Joash, a servant of Ahab, 1 Kings xxii. 26.

3. Joash, a descendant of Shelah, 1 Chron. iv. 22.

4. Joash, the son of Ahaziah, king of Judah. Athaliah was no sooner informed that Jehu had killed her son Ahaziah, and all those of the royal family of Judah whom he had met with, but she undertook to extinguish the whole race of the kings, that she might secure the crown to herself, 2 Chron. xxii. 2 Kings xi. She ordered all the princes, her grand-children, to be murdered, but Jehoiada secretly conveyed young Joash away, who was then but a child, and lodged him in the temple with his nurse so privately that he remained undiscovered by his enemies. Here he continued six years, that is from A. M. 3120 to 3127, when Jehoiada caused him to be acknowledged king by the principal officers of the temple; and the business was carried into effect before Athaliah received information thereof; who, on approaching the temple, was slain.

Joash received the diadem and the book of the law from the hands of Jehoiada, and this high priest made a covenant between this prince and the Lord, to the end that he and his people might continue faithful to God. Joash was but seven years old when he began to reign, and reigned forty years in Jerusalem, 2 Kings xii. He governed his people with justice and prudence during the life of the high priest Jehoiada. On the death of this high priest, which took place at the great age of one hundred and thirty years, Joash apostatized from the Lord, and though he and his people were faithfully warned by Zechariah, the son of Jehoiada, yet they persisted in turning from the Lord, and even went so far as to stone the preacher to death, for which God severely punished them by Hazael, king of Syria. Joash was murdered in his bed, by his own servants, A. M. 3166.

5. Joash, king of Israel, son and successor of Jehoahaz. He was declared king in his father's life time, A. M. 3163, and reigned sixteen years, including the two years that he reigned with his father, 2 Kings xiii. The little we know of this prince sufficiently prove him to have been a bad man, 2 Chron. xxv.

JOATHAM, Jo'a-tham, Matt. i. 9.

JOAZABDUS, Jo-a-zab'dus, a Levite mentioned 1 Esdr. ix. 48.

JOB, the third son of Issachar, Gen. xlvi. 13.

2. Job, so celebrated for his patience, and the constancy of his piety and virtue. He dwelt in the land of Uz, or in the Ausitis in the East Edom, not far from Bozra. There are different opinions concerning his original, and the time wherein he lived. At the end of the Greek and Arabic copies of Job, and in the old Latin Vulgate, we read these words, and they are said to be taken from the Syriac; "Job dwelt in the Ausitis, upon the confines of Idumea and Arabia; his name at first was Jobab. He married an Arabian woman, by whom he had a son called Ennon. For his part he was the son of Zerah, of the posterity of Esau, and a native of Bozra; so that he was the fifth from Abraham. He reigned in Edom; and the kings before and after him reigned in this order. Balak, the son of Beor, in the city of Dinhabah, after him Job, otherwise called Jobab. Job was succeeded by Husham, prince of Teman. After him reigned Hadad, the son of Bedad, who defeated the Midianites in the fields of Moab. The name of his city was Arith. Job's friends, who came to visit him, were Eliphaz, of the posterity of Esau, and king of Teman; Bildad, king of the Shuites; and Zophar, the king of the Naamathites."

This is the most ancient account that we have of Job's genealogy. Aristeus, Philo, and Polyhistor acknowledge this genealogy to be true; the old Greek and Latin fathers did the same, and cited this addition; and Theodotion has preserved it in his translation of the book of Job. There seems no good reason for rejecting this tradition, which is probably derived from the Jews, and was received from the primitive fathers. In tracing it, we find Job to have been cotemporary with Moses.

| | |
|---|---|
| Abraham. | |
| Isaac. | |
| Jacob. | Esau. |
| Levi. | Reuel. |
| Amram. | Zerah. |
| Moses. | Jobab. |

1 Chron. i. 35—44.

Job was a man of great probity, virtue, and religion, ch. i. 2—5, &c.; and he was possessed of very great riches, which consisted in cattle and slaves; whereof, at that time, the wealth even of princes was made up, especially in Arabia and Edom. His family was numerous; for he had seven sons and three daughters, and probably by the same wife. Lastly, he was in great repute among all the eastern people, and those who dwelt on both sides of the Euphrates. His sons, by turns, made entertainments for each other, and when they had gone through the circle of their days of feasting, Job sent and purified, and offered burnt offerings for them, to obtain the Divine favour, in case they had sin-

ned against him. Respecting himself, he tells us, (and no doubt his account was correct,) that he was infinitely averse not only to injustice, idolatry, fraud, and adultery, ch. xxix. 7, xxxi. 26, but that he avoided evil thoughts, and dangerous looks, having made a covenant with his eyes not to look upon a woman, xxxi. 9; that he was compassionate to the miseries of the poor; that he was a father to the orphan, protector to the widow, a guide to the blind, and a support to the lame, xxix. 13—16.

Now there was a day when the sons of God, or the angels, came to present themselves before the Lord, and Satan appeared with them, ch. i. 6—8, &c. The Lord asked him whether he had observed Job, and his manner of life. Satan answered, that Job had reason to love and fear God, since he had blessed him with so much riches. But, added he, only "touch all that he hath, and he will curse thee to thy face." God permitted Satan to try Job, and gave him power over all that he had, his person excepted. Satan then departing from the presence of the Lord, made use of the permission granted him. He began with his oxen. A company of Sabeans, people of Arabia, fell upon Job's husbandmen, put them to the sword, and carried away all the oxen. One servant only escaped to carry the news of this accident. While he was relating what he had witnessed, a second came, and told Job that fire from heaven had fallen upon his sheep, and those who kept them, and had reduced them all to ashes, and that he only had escaped to bring the news. He had not done speaking, when a third person came, and said, the Chaldeans, being divided into three bands, have fallen upon thy camels, and carried them away, murdering all thy servants except myself. While he was relating this melancholy tale of wo, another came, and said, while thy sons and daughters were eating and drinking in their elder brother's house, an impetuous wind blew heavily, overturned the house, and crushed them to death in the ruins, and I alone am escaped to bring the dreadful tidings. Then Job rent his clothes and shaved his head, and falling down on the ground, said, "Naked came I out of my mother's womb," &c. &c.

Satan once more presented himself before the Lord; and, having accused Job as before, obtained permission to inflict diseases on him, only to spare his life. The liberty thus granted he used to the utmost, and the affliction brought the friends of Job to condole with him, viz. Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. There was likewise a fourth, whose name was Elihu the Buzite, who appears ch. xxxii. and takes his part in the discourse.

The dialogue commences ch. iii. 1, 2, 3, &c. and the friends of Job, making no distinction between the chastisements which God frequently lays upon his own people, and the afflictions with which he punishes the wicked, considered Job's complaints as marks of impatience, and accused him of impiety towards God, and pressed him earnestly to acknowledge his crimes, and by repentance turn to his offended Maker.

Job, being persuaded of his own innocence, and assured that he had the testimony of his conscience, on the contrary, maintained, that his sufferings were greater than his faults, and proved, that God sometimes chastises the righteous only to try them, and thereby to give them an opportunity of obtaining higher perfection; or, for the advantage of mankind at large, and the good of his church in particular: these were Job's principles. His friends were of a different opinion. The whole book turns on these opposite notions; and to close the dispute, God himself appears in a cloud, and decides in the favour of Job, ch. xxxviii. xxxix. xl. xli; though he reproves him for some of his words which were too warm and intemperate. He acknowledges his fault, and obtains pardon. His friends are censured, and commanded to expiate their crime by sacrifices, ch. xlii; and the Lord increased Job's riches more than at the beginning.

The time when this pious man flourished is a point very much contested. But, supposing him to have been contemporary with Moses, and fixing the time of his trial to some years after the departure of the Hebrews out of Egypt, (it cannot be placed earlier, because he speaks of this event, ch. xxvi. 12,) he might have lived till the time of Othniel. Supposing, for example, that he was afflicted by the Almighty seven years after the departure of the Israelites out of Egypt, A. M. 2520, and having lived 140 years after his recovery, as we are told he did, ch. xlii. 16, he must have been dead in 2660, two years before the death of Othniel. Some believe that he lived 70 years in prosperity, and that, after his calamities, God doubled this number. According to which supposition, he must have lived in all, 210 years, i. e. supposing his afflictions to have continued only one year. They who judge that he lay seven years, or even longer, under his diseases, of consequence increase in proportion the number of years we have assigned him; but in this all is uncertain. The Talmudists report him to have been born in the year of Jacob's settlement in Egypt, and that he died the year of their departure from that country. See *Huet. Demonst. Prop.* iv. *de libro Job.* Here this very learned author, contrary to the opinion of Calmet, asserts Job to have lived before Moses, but that the memory of his misfortunes was fresh, when Moses, whom Huetius supposed to be the writer of the book of Job, undertook to compose the history of them, while he lived in Midian with Jethro.

Many of the Jewish rabbies pretend, that the relation is altogether a fiction: others think it a simple narrative of facts, just as they happened; while a third sort of critics

acknowledge, that the ground-work of this story is true, but that the author wrote it in a poetical strain, and decorated it with peculiar circumstances, to render the narrative more profitable and entertaining. The other books of Scripture, particularly Ezek. xiv. 14, James v. 11, mention Job as a real person; but the style and manner in which it was written, the conversations between God and Satan, and the prolix discourses of Job and his friends, sufficiently prove that the story is amplified and embellished by the author.

The affliction of his body is generally believed to have been the leprosy; but one of a more malignant kind than is known in these cold climates. The composition of the book of Job, in respect to style, is hexameter, consisting of dactyls and spondees, like the Greek verses of Homer, and the Latin of Virgil.

JOBAB, Jo'BAB, the son of Joktan, Gen. x. 29.

2. JOBAB, a king of Edom, Gen. xxxvi. 33, 34.

JOCHEBED, JOCH'E-BED, the wife of Amram, and mother of Miriam, Moses, and Aaron. Several difficulties are started concerning the degree of relation between Amram and Jochebed. Some assert, that Jochebed was the immediate daughter of Levi, and aunt of Amram her husband. This opinion they ground upon the Hebrew text, Exod. ii. 1, vi. 20, and Num. xxvi. 59, where she is called the daughter of Levi. Others maintain that she was only cousin-german to Amram, being the daughter of one of Koath's brethren. The Chaldee upon ch. vi. 20, of Exodus, says, that she was the daughter of Amram's sister; and the Seventy, that she was daughter to the same Amram's brother. The Hebrew text, דודה *doode*, which we read here, does not always denote the same degree of relation between persons; and by the daughter of Levi may be understood either an immediate daughter, or a person descended from Aaron. This question must therefore remain undetermined: though it seems most probable she was only a grand-daughter of Levi.

JODA, Jo'DA, one who returned from captivity, 1 Esd. v. 58.

JOED, Jo'ED, one who returned from the captivity, Neh. xi. 7.

JOEL, Jo'EL, oldest son of Samuel the prophet, 1 Sam. viii. 1, &c.

2. JOEL, the son of Pethuel, the second of the twelve lesser prophets. According to some, he was of the tribe of Reuben, and city of Bethoron. Some place him before Joram, the son of Ahab; but the rabbins place him under the reign of Hezekiah, or Manasseh.

This is also the name of five other persons, concerning whom, however, nothing is related.

JOELAH, a friend of King David, 1 Chron. xii. 7.

JOEZER, Jo-E'ZER, one of David's officers, 1 Chron. xii. 6.

JOGBEHAH, JOG'BE-HAH, a city of the Amorites, Num. xxxii. 35.

JOGLI, JOG'LI, a descendant of Dan, Num. xxxiv. 22.

JOHA, Jo'HA, a descendant of Benjamin, 1 Chron. viii. 16.

JOHANAN, Jo-HA'NAN. See 2 Kings xxv. 23, Jer. xl. 15, 16.

2. JOHANAN, the son of Josiah, 1 Chron. iii. 15.

3. JOHANAN, a high priest of the Jews, 1 Chron. vi. 9, 10.

4. JOHANAN, the son of Elioena, 1 Chron. iii. 24.

JOHN, *gracious, holy, merciful.* 1 Mac. ii. 1.

2. JOHN, surnamed Gaddis, 1 Mac. ix. 36.

3. JOHN *the Baptist.* Matt. iii. 1, the son of Zachariah and Elizabeth, Luke i. 7, 13, 15.

The sanctity of John the Baptist was so great, and commanded such respect through all the country, that many of the Jews took him for the Messiah, but he never encouraged this idea, Luke iii. 15. Nevertheless, he was not as yet acquainted with the person of Jesus Christ; only the Holy Ghost had told him, that he, on whom he should see the Holy Spirit descend and rest, was the Messiah, John i. 31, 34. And when Christ came to receive baptism from him along with other Jews, John, who by the aid of supernatural light, discerned who he was, excused himself, saying, I have need to be baptized by thee, Matt. iii. 13, 14, 15. But Jesus prevailed with him to baptize him, saying, that it became him to fulfil all righteousness. Some time after the Jews sent a deputation to John, desiring to be informed whether he were the Messiah: this he denied. And the day following, Jesus coming to him, John publicly said, "Behold the Lamb of God, which taketh away the sin of the world," John i. 29, &c.

Herod Antipas, having married the wife of his brother, who was yet living, had occasioned great scandal throughout all the land. John the Baptist reproved Herod for this conduct with great freedom and faithfulness, telling him the deed was unlawful. Herod, offended with this freedom, commanded him to be secured and imprisoned in the castle of Macherus, where he was shortly after beheaded by the command of Herod, as already mentioned.

Josephus makes the motive of Herod's beheading John to be an apprehension that his popularity might occasion some innovation or insurrection. The Jews had such an opinion of the sanctity of this prophet, that they ascribed the overthrow of the army which Herod sent against his father-in-law Aretas, to the just judgment of God upon him for putting this holy man to death. The Greeks and Latins celebrate the festival of his decollation on the 29th of August.

The Gospel is silent respecting the place of his burial, but, in the time of Julian the apostate, his tomb was shown at Samaria, where

the inhabitants of the country opened it, and burnt part of his bones; the rest were saved by some Christians, who carried them to an abbot of Jerusalem named Philip. This abbot made a present of them to St. Athanasius, who put them in a well, till they were lodged in a more honourable place. Some time after Theodosius having demolished the temple of Serapis, a church was built on the site in honour of John the Baptist, and here, it is said, these holy relics were placed A. D. 395 or 396.

4. JOHN *the Evangelist.* He was a native of Bethsaida in Galilee, and the son of Zebedee and Salome, and by profession a fisherman, Matt. iv. 21. Some have thought he was a disciple of John the Baptist, before he followed Jesus: but of this there is no certainty. He was brother to James the Greater, and is generally thought to have been the younger, and was probably not more than five and twenty years old when he began to follow Jesus, A. D. 30.

Our Saviour constantly manifested a special regard for him, and, in his Gospel, he commonly describes himself by the appellation of "the disciple whom Jesus loved." Christ gave him peculiar marks of his affection when he took him to be present at his transfiguration; and at his last supper, he permitted him to lie in his bosom, and gave him to understand who should betray him, John xiii. 26, xxi. 20. We know little more of St. John besides what is mentioned, Matt. xx. 22, Mark x. 38, 39, Matt. xxvi. 37, and John xxi. 1—7, till the persecution of Domitian. Soon after the apostles had received the Holy Ghost, St. Peter and St. John went to the temple, and cured a man who had been lame from his birth, Acts iii. 1—10; see also chap. v. 18, &c. viii. 14. St. John was also of the council of Jerusalem, Gal. ii. 9. The Indians maintain that he published the Gospel in their country; but there is no question of his preaching in Asia, and of his abiding some time at Ephesus and the places adjacent. Thither he carried the blessed Virgin who died there. We do not know in what year he went into that country, but it is probable it was not earlier than A. D. 66. St. Jerom says that he founded and governed all the churches in Asia; and Tertullian writes that he first established the episcopal order there; which, however, is not to be understood in such a way as to exclude St. Peter and St. Paul from being the founders of several churches in those parts.

According to Tertullian, he was thrown into a cauldron of boiling oil at Rome, by order of Domitian, and received no injury thereby, A. D. 95. But this story is thought by many divines to deserve little credit. It is certain, however, that he was banished by that emperor to the isle of Patmos in the Egean Sea, and there wrote his Revelations. He did not continue two years in banishment: for Domitian having been killed in September, A. D. 96, his successor recalled all the exiles who had been banished by his predecessor; and St. John returned to Ephesus A. D. 97, being then about 90 years of age. The bishops and Christians of Asia having pressed him earnestly to write the Gospel, containing whatever he knew of our Saviour, he complied with their request; but did not begin till after a fast had been kept, and public prayers had been addressed to God for his guidance in the important work. His principal care in this undertaking was, to relate such things as might serve to confirm and establish the doctrine of the divinity of the Son of God, in opposition to certain heretics, who even then called it in question.

We have also three epistles written by this apostle. The first is sometimes cited by the name of the epistle to the Parthians, and was never contested. The style and sentiments of St. John are visible in every part of it. The two others have been disputed. The first of these is addressed "to the elect lady," or, as some understand the clause, "the lady Electa;" others think some lady of distinction only is intended, and others a church metaphorically styled lady. The third is directed to Caius, or Gaius. St. John lived to a great age, and towards the close of his long life, when in the assemblies of the Christians, he could only say, *Little children, love one another;* they at length grew weary of this precept, which St. John understanding, said, "This is what the Lord commands you." He died peaceably at Ephesus, A. D. 100, aged 94.

5. JOHN, surnamed *Mark;* a disciple and cousin of St. Barnabas, the son of a woman whose name was Mary, at whose house the apostles and faithful generally met at Jerusalem. There they were at prayers in the night when St. Peter, who was delivered by an angel from the dungeon, came and knocked at the door, Acts xii. 12. This John Mark, whom some very improperly confound with the evangelist St. Mark, adhered to Paul and Barnabas, and followed them in their return to Antioch. He is mentioned also ch. xiii. 13, Col. iv. 10, Phil. 24, 2 Tim. iv. 11.

JOIADA, JOI'A-DA, a Jewish priest, Neh. xii. 11.

JOIARIB, JOI'A-RIB, one of the captives, Ezra viii. 16.

JOKDEAM, JOK'DE-AM, a city of Palestine, Josh. xv. 56.

JOKIM, JO'KIM, a descendant of Judah, 1 Chron. iv. 22.

JOKNEAM, a city of Palestine, Josh. xii. 22, 1 Chron. vi. 68.

JOKSHAN, JOK'SHAN, the second son of Abraham by Keturah, Gen. xxv. 2. It is generally believed that he peopled part of Arabia, viz. the provinces that lie to the east of Beersheba, including part of Arabia the Happy, and part of Arabia the Desert.

JOKTAN, JOK'TAN, the eldest son of Eber, who had for his portion all the land which lies, "from Mesha, as thou goest unto Sephar,

a mount of the east," Gen. x. 25—30. The land of Mesha seems to be that in which Masias, in Mesopotamia, was situated, and Sephar to be the country of the Sepharvaims, a people, who, according to Herodotus, were placed between the Colchians and the Medes. Now this was in the province which Moses commonly describes by the name of Kedem, or the East; and we find footsteps of the names of Joktan's sons in the same country.

JOKTHEEL, Jok'theel, the name of a city, Josh. xv. 38.

JONA, or Jonas, the name of Peter's father, Matt. xvi. 17, John xxi. 17.

JONADAB, Jon'a-dab, a relation of David, 2 Sam. xiii. 3, 4.

2. Jonadab, the son of Rechab, 2 Kings x. 15, &c. Jer. xxxv. 6, &c.

JONAH, Jo'nah, *a dove, multiplying of the people.* The son of Amittai, the fifth of the minor prophets. He was a Galilean, and a native of Gath-hepher, 2 Kings xiv. 25.

God having commanded him to go to Nineveh, and there proclaim, that the cry of the sins of the inhabitants was come up to heaven, and that the Divine judgments were about to come upon them; instead of obeying these orders, he resolved to flee into Tarsus, in Cilicia. To this purpose, he embarked at Joppa; but the Lord having sent a violent tempest, while he was upon the sea, the mariners with great fear cried each to his god, and lighted the vessel by casting part of the cargo overboard. In the mean time, Jonah slept in the hold, whereupon the pilot went and awaked him; and they who were in the ship judged it proper to cast lots, to know on account of whom this tempest was occasioned: and the lot fell upon Jonah. They then asked him who he was, and what were his crimes which had brought upon them such a tempest. He answered that he was a Hebrew, and worshipped the God of heaven; that he was one of his prophets, that he was now fleeing from his presence, rather than obey his voice in going to Nineveh, whither he was sent. They asked him what must be done to secure themselves from shipwreck. He replied, "Cast me into the sea, and the tempest will cease." God, at the same time, prepared a great fish to receive him, and in whose belly he continued three days and nights. He cried unto the Lord, and was heard and delivered. Some think he was cast ashore on the coasts of Cilicia, two leagues from Alexandretta; others assert, that the fish carried him as far as the Euxine Sea; but the most probable opinion is, that he was landed near Nineveh.

After this, the word of the Lord came to him a second time, see Jonah iii. 1, 2, &c. and directed him to go to Nineveh. Thither he now went, and when he came into the city, which was three days' journey in extent, that is to say, as Diodorus of Sicily remarks, about five and twenty leagues in circumference, or 75 miles. In this city Jonah walked up and down, crying, "Yet forty days and Nineveh shall be destroyed." The people, believing his word, repented. The king himself, who is thought to have been Sardanapalus, known in profane authors by the name of Anacyndaraxa, or Anabaxarus, and in Scripture by the name of Pul, descended from his throne, and covered himself with sackcloth, and sat down upon ashes. Nineveh found mercy, at which Jonah was offended, being more concerned for his own honour than the preservation of the people, the number of which it is presumed could not be less than 600,000.

After this Jonah returned, in all probability, from Nineveh into Judea. Epiphanius, author of the lives of the prophets, relates that Jonah returning from Nineveh, was so ashamed that his prediction was not fulfilled, that he retired with his mother to the city of Sur, or rather Tyre, where he dwelt till his death. He is frequently mentioned in the New Testament, see Matt. xii. 39—41, xvi. 4, &c.

JONAN, Jo'nan, an ancestor of Joseph, husband to the Virgin Mary, Luke iii. 30.

JONATHAN, Jon'a-than, a Levite, the son of Gershom, and grandson of Moses. He dwelt sometime at Laish, in the house of Micah, and there exercised his ministry as a Levite, with an ephod and some superstitious images which Micah had made for his own use, and placed in a chapel belonging to his own house, Judg. xvii. 7, 8, &c. xviii. 1, 2, 30, 31.

2. Jonathan, the son of Saul, a prince of an excellent disposition, and in all varieties of fortune a sincere and steady friend to David. Jonathan gave signal proofs of courage and conduct upon all occasions that offered, during the wars between his father and the Philistines. See 1 Sam. xiii. 15, 16, &c. xiv. 1, 2, &c.

David, having overcome Goliath, as already noticed, Jonathan conceived the most steady and perfect friendship for him, 1 Sam. xviii. 1, &c. As a proof of it, he stripped himself of the robe he had on, and gave it to David, and made him a present of his sword, bow, and belt. And when David incurred Saul's displeasure, Jonathan still continued his warmest friendship, and gave him information of all that passed at court in his absence, and even advised him to flee from the storm of royal indignation, xix. 4, xx. 1, &c.

Some time after, while David was in the wilderness of Ziph, lying concealed there in a forest, and Saul was in pursuit of him with his troops, ch. xxiii. 16, 17, Jonathan informed David of his danger; and their friendship was renewed. At length the war breaking out between the Israelites and Philistines, Saul and Jonathan encamped on Mount Gilboa with the army of Israel: but their camp was forced, their troops routed, and they themselves killed, ch. xxxi. The news being brought to David, he mourned for a year in a very sensible manner, and wrote a funeral song to their honour, in which is evinced all the tenderness of his heart towards his friend Jonathan, 2 Sam. i.

Jonathan had a son named Mephibosheth, on whom David heaped great riches.

3. JONATHAN, the son of Shage the Hararite, one of those distinguished for their bravery in David's army, 1 Chron. xi. 34, 2 Sam. xxiii. 32, 33.

4. JONATHAN, the son of Shimeah, 1 Chron. xx. 7.

5. JONATHAN, the son of Uzziah, 1 Chron. xxvii. 25.

6. JONATHAN, the son of Asahel, Ezra x. 15.

7. JONATHAN, high priest of the Jews, Neh. xii. 10, 11.

8. JONATHAN, a scribe and keeper of the prisons in Jerusalem, under king Zedekiah, Jer. xxxvii. 14, 15, 19.

9. JONATHAN, surnamed Apphus, the son of Mattathias, 1 Mac. ii. 5, and brother to Judas the Maccabee. After the death of Judas, A. M. 3843, he was appointed to be head of the people, and general of the troops of Israel. See ch. x. xi. xii. xiii. &c.

10. JONATHAN, the son of Absalom, 1 Mac. xiii. 11.

JONATH ELIM RECHOKIM, JO'NATH E'LIM RE-CHO'KIM, an expression in the title of the 56th psalm; it is uncertain whether it means an instrument of music, or the beginning of a song.

JOPPA, JOP'PA, *fairness, comeliness.* A sea-port town in Palestine, lying south of Cæsarea, and formerly the only port to Jerusalem, whence all the materials sent from Tyre towards the building of Solomon's temple were landed here, 2 Chron. ii. 16. It is said to have been built by Japhet, and from him to have taken its name Jappo, afterward changed into Joppa; and the heathen geographers speak of it as being built before the flood. It is now called Jaffa, somewhat nearer to its first appellation, and is but in a poor and mean condition. Here Tabitha dwelt, Acts ix. 36. And here St. Peter had a remarkable vision, Acts x. 9, &c.

JORAH, JO'RAH, one of the captives, Ezra ii. 18.

JORAI, JO'RA-I, a descendant of Gad, 1 Chron. v. 13.

JORAM, JO'RAM, the son of Toi, king of Hamath, in Syria. He complimented David on his victory over Hadadezer king of Syria, 2 Sam. viii. 10.

2. JORAM, the son and successor of Ahab, king of Israel. He did not immediately succeed his father, but his eldest brother Ahaziah, 2 Kings i. 17, who dying without children, A. M. 3180, left him the kingdom. He did evil in the sight of the Lord, but not as Ahab his father, and Jezebel his mother had done; for he removed the statues of Baal erected by his father; but he followed the ways of Jeroboam, the son of Nebat, for he continued to pay impious worship to the golden calves, *ibid.* iii. 1, &c.

Joram, having attacked the city of Ramoth-Gilead, was mortally wounded in the assault, and obliged to return to Jezreel, to have his wounds dressed, 2 Kings viii. 27, 28, ix. 1, &c. 2 Chron. xxii. 4, &c. He left Jehu, who commanded his army, to reduce the citadel which still held out. In the mean time, Jehu, having received the royal unction, by a young prophet sent from God, with orders directing him to root out the whole family of Ahab, and destroy Joram, he immediately departed, and hastened to Jezreel, and executed his commisson to the full. Joram perished A. M. 3120. See article JEHU.

JORDAN, JOR-DAN, *the river of judgment.* A river of note rising in Mount Libanus. It runs 150 miles through Palestine, and empties itself into the Dead-Sea; its common breadth is not more than 60 feet. Some assert that it derives its name from the Hebrew, יאר *Jar*, which signifies a spring, and דן *Dan*, which is a small town near the source of this river; or, according to others, it derives its name from the two rivulets, *Jar* and *Dan*. But these etymologies are very dubious. 1. It is not true that the river Jordan is formed from two rivulets, nor that one of them was called Dan, though the geographical maps, for the most part, so describe it. The visible origin of the river Jordan is a little stream, the source whereof is in Mount Libanus, and upon which the little town of Dan was situated, four leagues higher than Cæsarea-Philippi, where properly the Jordan begins. The other source of Jordan, and that the most considerable one, though the least apparent, is the lake Phiala, about four leagues south of the above city. This lake has a communication with Jordan under ground, and furnishes Cæsarea with such large supplies of water, that it might even there pass for a river. 2. The name Dan is certainly much more modern than that of Jordan. In its course it forms the lake Semechon, five or six leagues below its spring. From thence it enters the lake Tiberias, and passes quite through it. It overflows its banks about the time of barley harvest, or the feast of the passover, Josh. iii. 15. Though modern travellers affirm that this does not now take place, or, but in a small degree; and the reason assigned for this alteration is, that in the course of ages it has worn its bed much deeper, and thus formed a sort of double bed, one within the other, both of which are sufficient to hold the swelling of the waters; and it is probable there may be many other causes not easily discovered.

On both sides along the Jordan there is a great plain, which stretches from the lake of Tiberias to the Dead-Sea. Various miracles have been wrought in this river. See Josh. iii. 13, &c. 2 Kings ii. 8, 14, vi. 6, 7, Mat. iii. 16.

JORIBAS, JOR'I-BAS, one of the captives, 1 Esd. viii. 44.

JORIM, JO'RIM, son of Matthat, Luke iii. 29.

JORKOAM, JOR'KO-AM, a descendant of Judah, 1 Chron. ii. 44.

JOSABAD, Jos'a-bad, a captive, 1 Esd. viii. 62.

JOSAPHAT, Jos'a-phat, Matt. i. 8.

JOSAPHIAS, Jos-a-phi'as, one of the captives, 1 Esd. viii. 36.

JOSE, Jo'se, the son of Eliezer, Luke iii. 29.

JOSEDECH, Jos'e-dech, a high priest, Hag. i. 1.

JOSEPH, Jo'seph, *he will add, increase,* or *perfect.* The son of Jacob and Rachel, and brother to Benjamin, Gen. xxx. 22, 24. He was born in Mesopotamia, A. M. 2256. Joseph was favoured by the Lord from his youth with revelations and prophetic dreams. His father Jacob, who begat him in his old age, loved him more tenderly than his other sons, and made him a coat of divers colours. His brothers, observing these little marks of affection, became jealous of him, and their jealousy ripened into ill-will and malevolence: and Joseph, without thinking of it, increased this their hostile disposition, by accusing them of some enormous crime, *ibid.* xxxvii. 2, 3, &c. or by speaking to their disadvantage, and relating the wicked discourses which they held on various occasions. The Seventy, however, and in this particular they are followed by the Greek fathers, read on the contrary, that his brethren, the sons of Bilhah and Zilpah, defamed Joseph to his father. But what made them most averse to him was, his relating certain dreams, and telling them what he had seen in these dreams.

One day, as his brethren were feeding their flocks, near Shechem, Jacob sent him to visit them. A man, whom Joseph met with in the field, told him, that his brethren were gone to Dothan. Thither he went; and they seeing him at a distance, "said one to another, behold this dreamer cometh; come let us kill him, and throw him into some pit, and we will report his being devoured by wild beasts;" but instead of this they sold him into Egypt for a slave.

The purchasers of Joseph, on their arrival in Egypt, sold him to Potiphar, an officer of Pharaoh, captain of the guards. See xxxix. 1, &c. By a series of events he was put in prison, A. M. 2286, and there he was confined two years, but was taken out to interpret a dream of Pharaoh, Gen. xli. 1, &c. The wisdom Joseph displayed in interpreting this dream, and the counsel he gave on the occasion, was not only well received, though coming from a presumed criminal, but was also the means of his being exalted to the highest place in the realm next to the throne. Pharaoh, who raised him to this dignity, gave him to wife Asenath, daughter of Potipherah, the priest of On, or Heliopolis: and by this marriage he had two sons. The reader will find the subsequent part of his history (one of the most interesting that ever was published) in Gen. xlii. xliii. xliv. xlv. xlvi. xlvii.

Jacob, having spent 17 years in Egypt, and perceiving the time of his death approaching, sent for Joseph, and made him promise that he would not bury him in Egypt, but carry his body into the land of Canaan, and inter it in the burying-place in which the bodies of his fathers had been deposited. This he did, doubtless, in testimony of his faith in God's oft repeated promise that he would give his posterity the land of Canaan, and of consequence, in his due time, would bring them out of Egypt, Gen. xlvii. 31.

The prophetic blessing pronounced by Jacob on Joseph, in his dying moments, is recorded Gen. xlix. 22, 25. Joseph supported his brethren and their families after his father's death as before, and treated them with great kindness, not at all resenting their wicked and cruel conduct towards him. Having lived to the age of 110 years, and seen his grand-children of the third generation, he fell sick, and said to his brethren, "God will visit you after my death, and bring you out of this land: promise me, therefore, with an oath, to remove my bones with you, on your departure hence." This they promised him, and after his death his body was put in a coffin, and Moses carried it with him when the Israelites left Egypt, Exod. xiii. 19.

2. Joseph, grandson of Matthan, Matt. i. 15, 16, husband to the blessed Virgin, and foster-father of Jesus Christ. His ordinary abode was at Nazareth, particularly after his marriage. He lived by the labour of his hands, working at his trade; though what that trade was, is not quite certain.

The mystery of the Son of God's incarnation was not at first discovered to Joseph; and this holy man, having observed her pregnant state, was inclined to dismiss her privately. But while he was thinking of this, the angel of the Lord appeared to him in a dream, Matt. i. 21, and said to him, "Joseph, thou son of David, fear not to take unto thee Mary thy wife," &c.

About six months after, Joseph was obliged to go to Bethlehem, with Mary his wife, there to be registered; and there she brought forth the Saviour of the world; and forty days after the child's birth, Luke ii. the mother and Joseph carried him to Jerusalem, and performed all that the law required upon such occasions. As they were preparing to return to Bethlehem, the angel of the Lord directed Joseph in a dream, to carry the child into Egypt, Matt. ii. 13, 14, because King Herod sought to kill him. On the death of Herod, he was again divinely admonished to return into Judea. On his arrival there, being informed that Archelaus had succeeded Herod, and fearing that this prince inherited his father's cruelty, instead of going to Jerusalem, or Bethlehem, he retired to Nazareth in Galilee, which did not belong to the kingdom of Archelaus, but to that of Herod-Antipas. There he abode till his death, employed in the business of his trade, living in great simplicity and piety. He carried Jesus, at the age of twelve years, to the passover of Jerusalem.

This is all we learn from Scripture concerning Joseph; and it is believed, with great probability, that he died before Jesus began to preach the Gospel. He does not appear either at the marriage of Cana, or in any other circumstance of our Saviour's preaching; and Jesus Christ, upon his cross, recommended his blessed mother to St. John, which, without doubt, he never would have done, had her husband been living.

3. Joseph, of Arimathea, a Jewish senator, and privately a disciple of Jesus Christ, John xix. 38, Luke xxiii. 51. He was not consenting to the rest of the Jews in their designs, particularly to the members of the Sanhedrim, who condemned Jesus Christ to death; and when our Saviour was dead, he went boldly to Pilate, and desired the body of Jesus, Mark xv. 43. Having obtained his request, he buried the body in an honourable manner, in a sepulchre newly made in a garden which was upon the same Mount Calvary where Jesus had been crucified, Matt. xxvii. 60, John xix. 40, 41.

JOSES, Jo'ses, the son of Mary Cleophas, was brother to James the Less, and a near relation of our Lord Jesus Christ, according to the flesh, Matt. xiii. 55, xxvii. 56, Mark xv. 40, being the son of Mary, sister to the blessed Virgin, and Cleophas, Joseph's brother.

JOSHAH, Jo'shah, a descendant of Simeon, 1 Chron. iv. 34.

JOSHAVIAH, Josh-a-vi'ah, one of David's worthies, 1 Chron. xi. 46.

JOSHBEKASHA, Josh-bek'a-sha, a singer in the temple, 1 Chron. xxv. 4.

JOSHUA, Josh'u-a, *a saviour*. The son of Nun, by the Greeks called "Jesus the son of Nave." He was of the tribe of Ephraim, and born A. M. 2460. He devoted himself to the service of Moses, and in Scripture he is commonly called the servant of Moses, Exod. xxiv. 13, xxxiii. 11, Deut. i. 38, &c. His first name was Hosea, or Oshea, and we find him mentioned by this name in the book of Numbers, xiii. 8, 16. Some think that Moses changed his name by adding that of God to it. Hoseah signifying *Saviour*, Jehoshua, *the salvation of God*, or *he will save*. The first opportunity which Joshua had to signalize his valour was in the war made by the Divine command against the Amalekites, Exod. xvii. 9, 10. He defeated and routed their whole army, A. M. 2513, in the 53d year of his age. God afterward ordered Moses to record this event, and to inform Joshua that he was resolved to cut off Amalek from under heaven. When Moses ascended Mount Sinai, to receive the law of the Lord, and remained there 40 days and 40 nights without eating or drinking, Joshua remained with him, though in all probability not in the same place, nor with the same abstinence; Exod. xxiv. 13, xxxii. 17; and when Moses went down from the mountain, Joshua immediately heard the noise of the people, who were playing and dancing around the golden calf. He thought it had been the cry of people engaged in battle; but Moses quickly discovered the cause, and perceived that they were fallen into idolatry.

Joshua was very constant at the tabernacle of the congregation, Exod. xxxiii. 11; he had the care of it, and seems to have dwelt near it. Having one day observed two persons, who prophesied in the camp, without receiving imposition of hands from Moses, Num. xi. 28, 29, he informed Moses of the circumstance, and requested him to restrain them. But the holy legislator answered, "Why art thou envious for my sake? Would to God that all the Lord's people were prophets!" When the people came to Kadesh-barnea, A. M. 2514, Joshua, with 11 others was deputed to reconnoitre the land of Canaan, Num. xiii. 17; and when these deputies returned, and represented the difficulties of conquering it much greater than they were, Joshua and Caleb maintained the attempt very practicable, provided the Lord were with them. For this cause God declared that all the murmurers should die, and so be prevented from entering the land of promise; but at the same time he made an exception in favour of Joshua and Caleb.

When Moses was near his end, A. M. 2552, Num. xxxvii. 18, he besought the Lord to appoint some successor to govern the people, and God commanded him to lay his hand on Joshua to communicate to him part of his spirit and glory, that the people might hearken to and obey him. After the death of Moses, he took upon him the command of the Israelites, and God favoured him upon all occasions. He immediately sent spies to take a view of the city of Jericho, Josh. ii. 1, &c. and as soon as they returned, and had acquainted him with the condition of the place, and the consternation that prevailed among the Canaanites, he ordered the whole army of Israel to pass the river Jordan, *ibid.* iii. 1, &c. The priests marched at the head of the people, bearing the ark of the covenant, and as soon as they set footing in the river, the waters that descended stood still like a mountain, and those below ran forward into the Dead-Sea; so that the river remained dry for about two leagues in extent. The priests continued in the bed of the river, till the people had passed over Jordan; and Joshua took twelve stones from the middle of the channel, which he placed at Gilgal, and set up twelve likewise in the midst of Jordan, that both might serve to perpetuate the miracle of that memorable day.

Some time after their passing over Jordan, Joshua caused all those males to be circumcised who had been born in the wilderness, and who, on account of their unsettled life, had not been circumcised, as none of the people had been since their departure out of Egypt, Josh. v. 1, &c. After this, they kept the feast of the passover on the 14th of the month Nisan, A. M. 2553. Then they began

to eat of the ears of the new corn of the land of Canaan, and the manna ceased falling from that period. While Joshua was in the vicinity of Jericho, he saw a man standing with a naked sword in his hand; he drew near, and asked him, "Art thou for us or for our adversaries?" The person answered, "I am captain of the Lord's host, and am come to thy assistance." Joshua fell with his face to the earth; and the angel said to him, "Take off thy shoes, for the place where thou standest is holy ground," *ibid.* vi. 1, &c.

Soon after this, he received orders from the Lord to lay siege to Jericho. Some are of opinion that this siege was carried on during the seven days of the passover. The first six days, the whole army of Israel, with the priests and ark at their head, marched round the city once a day in solemn silence: on the seventh day they marched seven times round it, and during the last time, the priests beginning to sound the sacred trumpets, all the people gave a great shout, and the walls of the city were overthrown, so that every man entered at the place opposite to him. They carried fire and sword with them through all parts, not sparing either man or beast. The metals only were preserved to be consecrated to the Lord; and Rahab with her family were saved, because of her having preserved the spies.

After this, Joshua sent 3000 men against Ai; but this small army was repulsed with the loss of six and thirty men. The Israelites upon this disaster were much dejected. Joshua made his complaint to the Lord, who told him that Israel had violated the anathema pronounced against Jericho, and that the people would not be able to stand against their enemies till this crime was expiated, *ibid.* vii. 1, &c. The people, hereupon, were convened; they drew lots, and the lot fell on Achan, the son of Carmi. Achan confessed his fault. They ran to his tent to look for a wedge of gold, a scarlet cloke, and 200 shekels of silver. He and all belonging to him were stoned, and every thing belonging to him burned. After this Joshua soon mastered Ai.

God had commanded, that after the Israelites had passed the river Jordan, they should erect an altar to him on Mount Ebal, Deut. xxvii. 12, &c. Joshua, in pursuance of this order, after the taking of Jericho and Ai, led the people to the mountains of Ebal and Gerizzim, Josh. viii. 30, &c.

About the same time, the Gibeonites came to make an alliance with Joshua, *ibid.* ix. 1, &c. See article GIBEON. Hereupon Adonibezek, king of Jerusalem, seeing that the Gibeonites had surrendered to the Hebrews without striking a blow, confederated with four other kings, and went to attack Gibeon, *ibid.* x. 1, &c. But Joshua being informed of this, marched all night to the assistance of the Gibeonites, and in the morning fell upon the enemy briskly, and put the five kings to flight, destroying a great number of their troops. As the enemy fled towards Bethoron, the Lord sent a shower of large hailstones upon them, by which multitudes of them perished. During this pursuit, Joshua commanded the sun and moon to stand still, and they obeyed, for the first time, the voice of a mortal man.

The year following, that is, A. M. 2554, the king of Hazor confederated with several kings of Canaan, to stop the progress of the Hebrews. They assembled at the waters of Merom, south of Mount Carmel. Joshua marched against them, and charged them with such intrepidity and promptitude that they were broken and dispersed with great carnage, *ibid.* xi. 1. &c. Joshua returned to Hazor, and burned it, killing the king with all the inhabitants, and executed the Divine judgments on many other cities in the same manner.

A. M. 2559, the Israelites began to divide the conquered lands, *ibid.* xiii. xxii. when Caleb, having his portion assigned him, a division was made to every man by lot, of such ground as it was convenient they should possess; and to Joshua was given Timnathsera, in the mountains of Ephraim for his inheritance. This great man, seeing his end draw near, summoned all the tribes of Israel to Shechem, and ordered the ark of the covenant to be brought thither. Then, having represented to the Israelites the favours which they had received from God, and exhorted them to continue faithful to him, *ibid.* xxiii. xxiv. he made a covenant on the part of God with the people; and the people on their parts engaged to serve God, and in all things to obey him. Joshua reduced this act into form, and wrote it in the book of the law of the Lord; and to preserve the memory of what was done, he erected a monument of one large stone, which he placed under the oak near Shechem. After this he died at the age of 110 years, A. M. 2570.

The book which bears the name of Joshua is generally attributed to this great man. All the copies of it go under his name. It is said in the last chapter, verse 26, that Joshua wrote all these things. Jesus the son of Sirach says, that he succeeded Moses in the prophetic ministry, Ecclus. xlvi. 1. Lastly, both the church and synagogue agree in making him the author of this work, and acknowledging it to be canonical; nevertheless it must be owned, that there are certain terms, names of places, and particular circumstances in the history which do not agree with Joshua's time, and induce people to believe that the book has been since revised, and that additions and corrections have been made by the transcribers. But there are few books of Scripture wherein something of this is not to be observed.

JOSIAH, Jo-si'ah, *the fire*, or *burning of the Lord*. The son of Amon, king of Judah, and Jedidah, the daughter of Adaiah, of Boscath, 2 Kings xxii. 1, &c. He began to reign when he was only eight years of age, A. M. 3363. He did that which was right in the sight of

the Lord, and walked in the ways of David in sincerity and truth. In the twelfth year of his age he purged Judah and Jerusalem of the high places, groves, idols, and superstitious images, 2 Chron. xxxiv. 1, &c. He repaired the temple of the Lord, which, in the preceding reigns had been very much neglected. In his days a copy of the law was discovered in the temple, and St. Chrysostom says it was found under ground, in a hole nearly defaced, and he is of opinion that it was only the book of Deuteronomy which was then discovered.

Shaphan the scribe informed the king of this event; and Josiah having appointed it to be read to him, and heard the words of the law, rent his clothes, and ordered his principal officers to consult the Lord on this subject. They proceeded to Huldah the prophetess, the wife of Shallum, and asked her what was to be done on this occasion. Huldah answered them, "Thus saith the Lord God of Israel, I will pour out upon the inhabitants of this place all the evils which the king of Judah hath read in the book of the law, because they have forsaken me, and sacrificed to strange gods. But for the king of Judah, who hath sent you, say unto him, 'Because thy heart was tender,' (Heb. *weak*, or *afraid*, upon reading the book of the law,) "and thou hast humbled thyself, &c. I have heard thy prayer; thou shalt be buried in peace with thy fathers, and thine eyes shall not behold the evils which I will bring upon this city," 2 Kings xxii. 19, &c.

The king, having convened all the elders of Judah and Jerusalem, went up to the temple of the Lord with them. He read the book to them which was lately found, and made a covenant with God, thereby engaging himself to walk in his ways, and to observe his precepts and ordinances. He obliged himself hereunto by a solemn oath, and made all those who were in the assembly to promise the same thing. He afterward gave orders for destroying all the remains of superstition and idolatrous monuments in Jerusalem, and throughout all Judah. He cut off the soothsayers, and those who worshipped the stars, and the Sodomites who prostituted themselves in honour of the false gods. He enjoined those who had offered sacrifices in the high places, to forbear all exercise of their functions. He defiled Tophet and the valley of Hinnom, and profaned all the places which had been consecrated to superstition and idolatry; filled them with dead men's bones, and broke down the statues which were in them. He demolished the altar which Jeroboam, the son of Nebat, had erected at Bethel; dug up the bones of the false prophets and priests of the golden calves, but spared the sepulchre of that prophet, whom the Lord sent against Jeroboam, 1 Kings xii. 31, 32; the same who was deceived by another prophet, and violated the command which God had given him to forbear eating there.

Josiah afterward, A. M. 3381, commanded all his people to keep the passover, according to what is written in the book of the law, 2 Kings xxiii. 21, &c. 2 Chron. xxxv. 1, 2; so that from the time of the judges, and during the reigns of the kings of Judah and Israel, no passover was kept like that which was celebrated in the 18th year of Josiah, and that he excelled all his predecessors. But yet the anger of the Lord was not wholly turned away; for Pharaoh Necho, king of Egypt, desiring to pass through Judea, to go and attack the city of Carchemish, upon the Euphrates, Josiah opposed his passage, and gave him battle at Megiddo, at the foot of Mount Carmel. Here this good prince was mortally wounded; and being carried to Jerusalem, died of his wounds, A. M. 3394. He was greatly lamented, and Jeremiah composed an elegy upon this occasion; he was buried with the kings his predecessors. He left four sons, Jehoahaz, otherwise called Shallum, Eliakim, or Jehoiakim, Zedekiah, otherwise Mattanhia, and Johanan.

There are several difficulties respecting the history of Josiah: such as his surprise at finding the book of the law, as if till then he had been ignorant of its contents: his right or authority to carry his reformation into the kingdom of Samaria, then subject to the kings of Assyria; why he opposed the king of Egypt, who civily requested leave to pass through his country, and named the command of God for this business; and finally, how the prophetess Huldah should have predicted that Josiah should die in peace, when he actually fell in battle. But the solution of these difficulties belong more to the commentators, than to a dictionary.

JOSIBIAH, Jos-i-bi'ah, a descendant of Simeon, 1 Chron. iv. 35.

JOSIPHIAH, Jos-i-phi'ah, one of the captives, Ezra viii. 10.

IOTA, I-o'ta, a letter of the Greek alphabet.

JOTBATH, Jot'bath, a city in the tribe of Judah, 2 Kings xxi. 19.

JOTBATHA, Jot'ba-tha, an encampment of the Hebrews in the wilderness, Num. xxxiii. 34.

JOTHAM, Jo'tham, *absolute*, or *perfect*. Gideon's youngest son, who escaped the massacre of his brethren, Judg. ix. 5.

2. Jotham, the son and successor of Uzziah, otherwise called Azariah, king of Judah, who having been smitten with a leprosy, the government was committed to Jotham, A. M. 3221. He governed 25 years before his father's death, and then assumed the title of king, and reigned 16 years alone, so that he governed the kingdom 41 years in all, 2 Kings xv. 33. The Scripture says, that "he did that which was right in the sight of the Lord," and imitated the piety of his father Uzziah. He built some forts on the frontiers of his kingdom, 2 Chron. xxvii. 1, &c.

JOZABAD, Joz'a-bad, one of the captives, 1 Chron. xii. 4.

JOZACHAR, Joz'a-char, one who slew king Joash, 2 Kings xii. 21.

JOZADAK, Joz'a-dak, one of the captives, Ezra iii. 2.

IPHEDEIA, Iph-e-dei'ah, a descendant of Benjamin, 1 Chron. viii. 25.

IR, *watchman*. A descendant of Benjamin, 1 Chron. vii. 12.

IRA, I'ra, one of David's worthies, 2 Sam. xx. 26.

2. Ira, the son of Ikkesh, one of David's worthies, 1 Chron. xi. 28.

IRAD, I'rad, son of Enoch, Gen. iv. 18.

IRAM, I'ram, a duke of Edom, Gen. xxxvi. 43.

IRI, I'ri, a descendant of Benjamin, 1 Chron. vii. 7.

IRIJAH, I'ri-jah, the person who arrested Jeremiah when he was put into the dungeon, Jer. xxxvii. 13.

IRNAHASH, Ir'na-hash, a descendant of Judah, 1 Chron. iv. 12.

IRON, I'ron, a city of Palestine, Josh. xix. 38.

2. Iron, a well known metal.

IRPEEL, Ir'pe-el, a city in Palestine, Josh. xviii. 27.

IRSHEMISH, Ir-she'mish, a city of Palestine, Josh. xix. 41.

IRU, I'ru, a son of Caleb, 1 Chron. iv. 15.

ISAAC, I'zak, *laughter*. The son of Abraham and Sarah, who was born A. M. 2108, Gen. xviii. 10, 11, 12, xxi. 6. At 25 years of age, he was offered to the Lord; see article Abraham. When he was 40 years of age, his father sent his servant Eliezer into Mesopotamia to procure him a wife, and he procured Rebekah, *ibid.* xxiv. xxv. He grew very rich, and made an alliance with Abimelech, king of Gerar, A. M. 2240.

When Isaac was 137 years of age, and his eyes were grown dim, he sent his son Esau to procure him some venison, that he might bless him before his death, Gen. xxvii. 1, &c. but Jacob obtained the blessing. Notwithstanding the dimness of his sight, he lived many years after this circumstance; for he was living when Jacob returned, after an absence of 20 years; and even lived 23 years more after that; he died at the age of 188, and was buried with Abraham by his sons Jacob and Esau, Gen. xxxv. 28, 29, A. M. 2283.

ISAIAH, I-sa-i'ah, *the health*, or *salvation of the Lord*. The son of Amos, the first of the four great prophets. According to report, he was of the royal family, being; it is supposed, the son of that Amos who was the son of king Joash, and brother to Amaziah, king of Judah. Isaiah prophesied from the end of the reign of Uzziah to the time of Manasseh, by whose orders, according to the Jewish tradition, he was put to death. The Scriptures mention two sons of Isaiah, one called Shear Jashub, *a remnant shall return*, the other, Maher-shalal-hash-baz, *he hastens to the prey*, ch. vii. 3, viii. 3. The first showed that the captives, who should be carried to Babylon, should return from thence after a certain time; and the second, that the kingdoms of Israel and Syria should in a short time be ravaged. The prophecies of Isaiah may be divided into three parts. The first includes six chapters, which belong to the reign of Jotham; the six following, to the reign of Ahaz; and all the rest, to the reign of Hezekiah. The great and principal object of Isaiah's prophecies is the captivity of Babylon, the return of the Jews from captivity, and the reign of Messiah. For this reason, the writers of the New Testament have quoted him more frequently than any other prophet, and the fathers say, that he is rather an evangelist than a prophet.

In the first six chapters, which contain but one discourse, Isaiah inveighs strongly against the disorders of Judah, and threatens them with very great calamities. In the six following, he speaks of the siege of Jerusalem, formed by Pekah and Rezin. He promises the birth of Messiah to Ahaz, under the name of *Emmanuel;* foretels the evils which threatened the kingdom of Israel and Syria; and inveighs against the Assyrians, whom God made use of as a scourge for the punishment of the wicked. In the xith and xiith chapters, he concludes with promising a just, wise, and valiant monarch, who should restore all things. In the beginning of Hezekiah's reign, he pronounced many severe prophecies against Babylon, the Philistines, Moab, Damascus, Samaria, and Egypt; see chapters xiii. xiv. xv. xvi. xvii. xviii. xix. Some time after, he prophesied against Egypt, Babylon, Kedar, Arabia, Jerusalem, Tyre, and Judea, ch. xx.—xxiv.

Sennacherib's war against Hezekiah gave occasion for many of Isaiah's prophecies, ch. xxix. xxxvi. xxxvii. He foretold the siege, was a witness of it, declared its end, and threatened the authors of those mischiefs, which Judah was to suffer, with Divine vengeance. He promised Hezekiah, and all the people of Judah, success and liberty. The happy reign of this prince, and the peace enjoyed by Judea after the defeat of Sennacherib's army, are described in a manner which cannot otherwise be literally verified than in the reign of Jesus Christ over his church.

The xl. xli. xlii. xliii. xliv. and xlvth chapters contain a long discourse, which is a demonstration of God's existence, of the truth of the Jewish religion, and the vanity of idolatry. In the four following chapters, Isaiah foretels the reign of Cyrus, the deliverance of his people, the destruction of idols, the fall of Babylon, and the return of the Jews. From the xlixth chapter to verse 9th of the lvith chapter, Isaiah, as it were, representing the Messiah, informs us, that he was appointed by God from his mother's womb, to publish the return of Jacob from captivity, and the conversion of the Gentiles. He afterward describes the persecutions and troubles of the Messiah, the call of the Gentiles, the repro-

bation of the Jews, and the establishment of the church. This, in general, is the order wherein the things contained in this book are written; and what we have of his life now follows.

He tells us, chap. l. that the Lord had called him from his mother's womb, that he remembered his name, that he had given him a tongue like a sharp cutting sword, that he had concealed him under the shadow of his hand, and put him like a chosen arrow in his quiver: and elsewhere, that God had given him the tongue of the learned, capable of administering comfort to those whose courage was broken: that when he received his mission for prophecy, ch. vi. 1, 2, 3, he saw the Lord seated on a high throne, encompassed with cherubim, and with the whole earth for his footstool.

During the course of his preaching, he had an infinite deal of contradiction from the Jews, xlix. l. He complains of it in several places, but God encouraged and supported him. In the 14th year of Hezekiah, Sennacherib, king of Assyria, being come with a design of making war on Judea, sent Rabshakeh, his cup-bearer, with a summons to Hezekiah, requiring his submission, ch. xxxvi. xxxvii. Isaiah encouraged the good king, and he returned a proper answer. Accordingly the Lord caused 185,000 of Sennacherib's army to perish by the hand of the destroying angel; and this prince was obliged to flee to Nineveh, where he perished by the hands of his own sons.

About this time, Hezekiah fell dangerously ill, and Isaiah came to visit him, xxxviii. 2 Kings xx. and said, "Set thine house in order, for thou shalt die, and not live." Then Hezekiah prayed unto the Lord, and shed abundance of tears, and the prophet was scarcely gone out of the royal presence, when the Lord said unto him, "Go say unto Hezekiah, thus saith the Lord, I have heard thy prayer, and I have seen thy tears; behold, I will add unto thy days fifteen years; I will deliver thee out of the power of the Assyrians, and will protect this city from their arrows. And this shall be a sign unto thee, that the Lord will do this thing, that he hath spoken. Behold, I will bring again the shadow of the degrees which is gone down in the sun-dial of Ahaz ten degrees backward, by which degrees it was gone down." Soon after this, Isaiah received orders from the Lord to walk three years naked and barefooted, the more expressly to denote the approaching captivity of Egypt, and the land of Cush, in Arabia, *ibid.* xx.

It is a constant tradition, both among the Jews and Christians, that Isaiah was sawn asunder with a wooden saw, in the beginning of Manasseh's reign; and that the pretence made use of by that impious prince, for executing him in this cruel manner, was an expression in his prophecy, ch. vi. 1, "I saw the Lord sitting on a throne," which he affirmed to be a contradiction to what is said by Moses, Exod. xxxiii. 20, "No man shall see me and live." It is said that his body was buried near Jerusalem, under the fuller's oak, near the fountain of Siloam, from whence it was removed to Paneas, near the sources of Jordan; and from thence to Constantinople, in the reign of Theodorus the younger. He prophesied a long time. His style is noble, sublime, and florid. Grotius calls him the Demosthenes of the Hebrews. He had the advantage above the other prophets of improving his diction, by conversing with men of the greatest parts and elocution. This added a force, gravity, and dignity to his writings.

ISCAH, Is'CAH, a daughter of Haran, Gen. xi. 29.

ISCARIOT, Is-CAR'I-OT, *a hireling*, or *a man of death*. The name of that disciple who betrayed our Saviour; he was called Iscariot probably as belonging to Karioth, or Cerioth; that is, a man of Kerioth, Matt. x. 4.

ISDAEL, Is'DA-EL, one who returned from captivity, 1 Esd. v. 33.

ISHBAH, ISH'BAH, a descendant of Judah, 1 Chron. iv. 17.

ISHBAK, ISH'BAK, a son of Abraham by Keturah, Gen. xxv. 2.

ISHBI BENOB, ISH'BI BE'NOB, a descendant of the giants, 2 Sam. xxi. 16, 17.

ISHBOSHETH, ISH'BO-SHETH, a son of King Saul, and his successor in the throne. His real name was Ishbaal, but the Hebrews, who abhorred strange gods, to avoid pronouncing the word *Baal*, substituted Bosheth (which signifies *confusion*,) in its room. He was acknowledged king by a part of the tribes of Israel, A. M. 2949, while David reigned at Hebron over the tribe of Judah, see 2 Sam. ii. 8, 9, &c. iii. He reigned two years in peace, but the remaining eight years were spent in perpetual wars between his troops and those of David, till in the end he perished, and with him ended the royal dignity of the house of Saul, A. M. 2956.

ISHI, I'SHI, a descendant of Judah, 1 Chron. ii. 31.

ISHIAH, I-SHI'AH, the grandson of Uzzi, 1 Chron. vii. 2.

ISHIJAH, I-SHI'JAH, one of the captives, Ezra x. 31.

ISHMA, ISH'MA, a descendant of Judah, 1 Chron. iv. 3.

ISHMAEL, ISH'MA-EL, *God hath heard*, or, *the hearing of God*. The son of Abraham and Hagar, Gen. xvi. 15. He was born A. M. 2094. Fourteen years after, the Lord having visited Sarah, and Isaac being born to Abraham, Ishmael, who till then had been looked upon as Abraham's sole heir, saw his hopes blasted; and one day, Isaac being about five or six years old, Ishmael teazed him in a manner which was displeasing to Sarah: who thereupon addressed herself to Abraham, and said, "Drive, expel this servant, with her son, for Ishmael shall not inherit with my son

Isaac;" Abraham thought this hard, but the Lord commanding him to hearken to Sarah, he sent away Hagar with her son, giving them some provisions for their journey. Hagar, departing with Ishmael, wandered in the wilderness of Beersheba, and the water failing, she placed her son under a tree, and went about the distance of a bowshot from him, saying, "I will not see my child die." While in this distressing situation, she heard a voice from heaven, saying, "Fear not, the Lord hath heard the child's voice: rise, and take him, for I will make him the father of a great people." She rose, and God having showed her a well, she drew water and gave her son, and proceeded further into the wilderness of Paran where he abode. He became expert in the use of the bow, and his mother married him to an Egyptian woman, by whom he had twelve sons, viz. Nabajoth, Keedar, Adbeel, Mibsam, Mishma, Dama, Massa, Hadar, Tema, Jetur, Naphish, and Kedemah, *ibid.* xxv. 12, &c. He had also a daughter named Mahelath, or Bashemath, who married Esau. From the twelve sons of Ishmael are derived the twelve tribes of the Arabians, which are still subsisting; and their descendants inhabited the land lying between Havilah and Shur.

Ishmael, having lived 137 years, died in the presence of his brethren, A. M. 2231.

2. ISHMAEL, the son of Nethaniah, of the royal family of Judah, he treacherously killed Gedaliah, Jer. xli.

ISHMAELITES, ISH'MA-EL-ITES, the descendants of Ishmael, who dwelt in Arabia, Gen. xxxvii. 25.

ISHMAIAH, ISH-MA-I'AH, the son of Obadiah, 1 Chron. xxvii. 19.

ISHMERAI, ISH'ME-RAI, a descendant of Benjamin, 1 Chron. viii. 18.

ISHOD, I'SHOD, a descendant of Manasseh, 1 Chron. vii. 18.

ISHPAN, ISH'PAN, a descendant of Benjamin, 1 Chron. viii. 22.

ISHTOB, ISH'TOB, a country situated at the northern extremity of the mountains of Gilead, towards Mount Libanus, 2 Sam. x. 6. See article TOB.

ISHUA, ISH'U-A, Asher's second son, Gen. xlvi. 17.

ISHUAI, ISH'U-AI, a son of Asher, 1 Chron. vii. 30.

ISMACHIAH, IS-MA-CHI'AH, a priest or Levite, in the time of Hezekiah, 2 Chron. xxxi. 13.

ISMAIAH, IS-MA-I'AH, a friend of David, 1 Chron. xii. 4.

ISPAH, IS'PAH, a descendant of Benjamin, 1 Chron. viii. 16.

ISRAEL, IS'RA-EL, *a prince of God*, or *prevailing*, or *wrestling with God*. This is the name which the angel gave Jacob, after having wrestled with him all night at Mahanaim or Peniel, Gen. xxxii. 1, 2, 28, 29, 30, and Hosea xii. 3. By the name of Israel is sometimes understood the person of Jacob, sometimes the whole people of Israel, the whole race of Jacob; and sometimes the kingdom of Israel, or ten tribes, distinct from the kingdom of Judah.

ISRAELITES, IS'RA-EL-ITES, the descendants of Israel, who were first called Hebrews, by reason of Abraham, who came from the other side of the Euphrates; and afterward Israelites, from Israel, the father of the twelve tribes; and lastly Jews, particularly after their return from the captivity of Babylon; because the tribe of Judah was then much stronger and more numerous than the other tribes, and foreigners had scarcely any knowledge but of this tribe.

ISSACHAR, IS'SA-CHAR, the fifth son of Jacob and Leah, Gen. xxx. 14—18. He was born about A. M. 2255. He had four sons, *ibid.* xlvi. 13, Tolah, Phuvah, Job, and Shimron. We know nothing particular of his life. Jacob, when he gave him his blessing, said to him, *ibid.* xlix. 14, 15, "Issachar is a strong ass, couching down between two burdens, and he saw that rest was good," &c. &c. The tribe of Issachar had its portion in one of the best parts of the land of Canaan, along the great plain or valley of Jezreel, with the half tribe of Manasseh to the south, that of Zebulon to the north, the Mediterranean to the west, and Jordan, with the extremity of the sea of Tiberias, to the east.

ISTALCURUS, IS-TAL-CU-RUS, one of the captives, 1 Esd. viii. 40.

ISUI, IS'U-I, the third son of Asher, Gen. xlvi. 17.

ITAI, IT'A-I, or ITH'A-I, a Benjamite, 1 Chron. xi. 31.

ITALY, IT'A-LY, Acts xviii. 2, a celebrated country in Europe, the description of which does not properly belong to this work. From this place St. Paul wrote his letter to the Hebrews.

ITHAMAR, ITH'A-MAR, Exod. vi. 23, Aaron's fourth son. There is no probability that he ever exercised the high priesthood. He and his sons continued in the rank of simple priests, till this dignity came into his family in the person of Eli.

ITHIEL, ITH'I-EL, the son of Jesaiah, Neh. xi. 7.

ITHMAH, ITH'MAH, an officer of David, 1 Chron. xi. 46.

ITHNAN, ITH'NAN, a city of Palestine, Josh. xv. 23.

ITHRAN, ITH'RAN, a descendant of Asher, Gen. xxxvi. 26.

ITHREAM, ITH'RE-AM, the son of David, 1 Chron. iii. 3, 2 Sam. iii. 5.

ITHRITES, ITH'RITES, the family of Ithra, 1 Chron. ii. 53.

ITTAH-KAZIN, IT'TAH-KA'ZIN, a city of Palestine, Josh. xix. 13.

ITTAI, IT'TA-I, the son of Ribbui, surnamed the Gittite, a native of Gibeah, 1 Chron. xi. 31, 2 Sam. xv. 19.

ITUREA, IT-U-RE'A, a province of Syria beyond Jordan, to the east of Batanea, and south of the Trachonitis. Philip, one of He-

rod's sons, was tetrarch of this place, when John the Baptist entered upon his ministry, Luke iii. 1.

IVAH, I'VAH, *iniquity*. A country conquered by the Assyrians, with a city of that name, 2 Kings viii. 34.

JUBAL, JU'BAL, *bringing*, *fading*, or *a trumpet*. A son of Lamech, the inventor of musical instruments, Gen. iv. 21.

JUBILEE, JU'BI-LEE. The Jubilee year was the fiftieth year, which immediately followed the seven weeks of years, or seven times seven years, mentioned Lev. xxv. 10. Notwithstanding the clearness of the text, several commentators maintain the jubilee was celebrated in the forty-ninth year, and exactly on the last year of the seventh week of years. And this opinion seems to be favoured by Lev. xxv. 8. They who maintain this, show the inconveniency there would be in celebrating the jubilee in the fiftieth year, after the sabbatical year, which was in the forty-ninth year. These two years rest, they think, successively following one another, might be attended with dangerous consequences in any country, and produce a famine there. The jubilee year began on the first day of Tizri, which is the first month in the civil year, and answered to our September, and about the autumnal equinox. In this year no one either sowed or reaped, Lev. xxv. 11, &c. but all were satisfied with the natural productions of the earth. Every one re-entered upon his possessions, whether sold, mortgaged, or any other way alienated. All Hebrew slaves were emancipated, with their wives and children. Even all foreign slaves enjoyed the right given by the jubilee.

The first nine days of this year were spent in joy and pleasure; but on the tenth, being the day of solemn expiation, the trumpets were sounded, and that instant the slaves were declared free, and the lands reverted to their original owners, or their heirs. The reason of this law was, to prevent the rich from monopolizing too much, and reducing the poor to a state of abject slavery: and that debts should not be multiplied too much; and that slaves should not always remain in a state of bondage. Besides, the Jewish legislator intended by this to preserve, as much as possible, the liberty and equality of the people, and the order of families; and to attach the Hebrews in the strongest manner to their country and lands, which never could be fully alienated; and hence every person, having a stake in the country, must feel a great interest in its prosperity. After the captivity, from the confusion of the tribes and families, the observation of the jubilee was no longer practicable, as in the days of Joshua, and before the dispersion, because those who returned from the captivity settled where they could, numbers never returned, and consequently, the jubilee ceased. Usher places the first jubilee A. M. 2609, the second 49 years after, and so on.

*Bedford* maintains that the first jubilee was observed in the third year after the Hebrews entered Canaan, A. M. 2555, and that our Saviour was born at the feast of tabernacles, A. M. 4005, and that the jubilee came but once in 50 years; so that from the year 4005, subtract 2555, and there remains 1450. Now since if this number be divided by 50, there is no remainder: it appears our Saviour was born in the year of jubilee, upon the supposition that the first jubilee was observed, A. M. 2555, or in the third year after the Israelites entered into the land of Canaan. For the proof of this we must refer to the original command of God for observing the sabbatical year, and the year of jubilee: see Lev. xxv. 1—8, and from 8—18. *Ainsworth* also observes that the expression, Lev. xxv. 10, *The year of fifty* years, means the fiftieth year; and that they are mistaken who count every nine and fortieth year to be the jubilee. The nine and fortieth year was the seventh seven, the ordinary sabbath, and the year of rest; and the year following was the jubilee, even the fiftieth year, and thus two holy years came together. Maimonides saith, the year of jubilee comes not into the account of the years of the seven; but the nine and fortieth is the year of release, and the fiftieth is the jubilee, and the one and fiftieth begins the six years of the seven following, and so in every jubilee. Rabbi Menahem speaks much to the same purpose: the nine and fortieth year is the year of release: and after it is the jubilee, or fiftieth year.

The word *jubilee*, in a more modern sense, denotes a grand church solemnity or ceremony celebrated at Rome, wherein the pope grants a plenary indulgence to all sinners; at least to as many as visit the churches of St. Peter and St. Paul at Rome. The jubilee was first established by Boniface VII. in 1300, which was only to return every 100 years; but the first celebration brought in such a store of wealth, that Clement the VI, in 1343, reduced it to the period of 50 years. Urban VI. in 1389, appointed it to be held every 35 years, that being the age of our Saviour; and Paul II. and Sixtus IV. in 1475, brought it down to every 25, that every person might have the benefit of it once in his life. Boniface IX. granted the privilege of holding jubilees to several princes and monasteries; for instance, to the monks of Canterbury, who had a jubilee every 50 years, when people flocked from all parts, to visit the tomb of Thomas-a-Becket.

Afterward jubilees became more frequent: there is generally one at the inauguration of a new pope; and he grants them as often as the church or himself have occasion for them. To be entitled to the privileges of the jubilee, the bull enjoins fasting, alms, and prayers. It gives the priests a full power to absolve in all cases, even those otherwise reserved to the pope; to make commutations of vows, &c. in which it differs from a plenary indulgence.

During the time of jubilee, all other indulgences are suspended. One of our kings, viz. Edward the III. caused his birth-day to be observed in the manner of a jubilee, when he became 50 years of age, in 1362, as did George III. in the 50th year of his reign. In 1640, the Jesuits celebrated a solemn jubilee at Rome, that being the century or hundredth year from their institution.

JUCAL, Ju'cal, the son of Shelemiah, Jer. xxxviii. 1.

JUDAH, Ju'dah, the son of Jacob and Leah, who was born in Mesopotamia, A. M. 2249, Gen. xxix. 35. It was he who advised his brethren to sell Joseph to the Ishmaelite merchants, rather than stain their hands with his blood, *ibid.* xxxvii. 26. He married Shuah, the daughter of a Canaanite, whose name was Hirah, and had three sons by her, viz. Er, Onan, and Shelah, *ibid.* xxxviii. 1, &c. There is little said of his life, and the little that is recorded does not raise him high in our estimation. By the last prophetic blessing pronounced on him by his father Jacob, *ibid.* xlix. 8, 9, there is a promise of the regal power to him, and that it should not depart from his family before the coming of the Messiah.

The whole southern part of Palestine fell to Judah's lot; but the tribes of Simeon and Dan possessed many cities which at first were given to Judah. This tribe was so numerous, that at their departure out of Egypt it contained 74,600, capable of bearing arms, Num. i. 26, 27. The crown passed from the tribe of Benjamin, of which Saul and his sons were, to that of Judah, which was David's tribe, and the tribe of the kings his successors, until the Babylonish captivity.

JUDAS, Ju'das, Maccabeus, the son of Mattathias, succeeded his father as captain of the people, during the persecution of Antiochus Epiphanes, 1 Mac. iii. iv. v. 2 Mac. viii. x. xi. xii. xiii. xiv. Judas dying the same year that he was married, it is probable, left no issue, especially as there is no mention of any.

2. Judas Iscariot, or, *Judas the traitor.* Having been chosen by Jesus Christ into the number of the apostles, and intrusted with the donations offered to our Lord, he became so wicked as to betray his Divine Master.

Several difficulties are proposed upon this subject. First, it is asked how he came by the name *Iscariot.* Commentators have endeavoured to answer this question in various ways, but all they have advanced is no more than conjecture. It is a question whether he was present at our Lord's institution of the sacrament of his body and blood, or absented himself. Christ's words, recorded by St. Luke, "Behold, the hand of him that betrayeth me is on the table with me," were spoken subsequently to this institution, and seem to imply that he was present, and partook of the eucharist: but many commentators are of a contrary opinion, viz. that after our Saviour declared him to be the man who should betray him, which was between the paschal and eucharischal suppers, he immediately left the company, and went away, and that, consequently, there is a mislocation in St. Luke's words. Secondly, there are some who think that Judas did not bring back the money which he had received of the priests for betraying our Lord, till after the death of Jesus Christ: while others think that he brought it back previous to his condemnation by Pilate; and others again will have it, that he did not return the money till after he had heard the sentence of death pronounced against his Master. There is a difficulty in the words of Acts i. 18, and those in the evangelist, who says, he went out and hanged himself. To remove this difficulty, the conjectures of commentators are various. Some think that he hanged himself on a tree, but that the branch yielding, and bending to the ground, he was not then strangled, but afterward fell into a dropsy, of which he burst and died. Others imagine, that he went to some place higher than that whereon he intended to hang himself, and that by the force of the swing, when he cast himself off, the cord broke, so that he fell to the ground and burst; and several are of opinion, that the Greek text of St. Matthew may signify only that Judas was suffocated with grief, despair, or even a quinsey, and that, in the extremity of his disease, he fell upon his face and burst asunder.

3. Judas, surnamed Thaddeus, or Lebbeus, and the Zealot; and is likewise sometimes called the Lord's brother, Matt. xiii. 55, because he was, as some believe, the son of Mary, sister to the blessed Virgin, and brother to St. James the Less, bishop of Jerusalem. He was married, and had children; for Hegesippus speaks of two martyrs, who were his grandsons. Nicephorus says, his wife's name was Mary. At the last supper he asked Jesus, John xiv. 22, Why he was to manifest himself to his apostles, and not to the world. St. Paulinus tells us, that he preached in Lybia, and seems to say that his body remained there. St. Jerom, upon St. Matt. x. 3, says, that after the ascension, he was sent to Edessa, to King Abgarus. The modern Greeks affirm likewise, that he preached in the city of Edessa, and throughout all Mesopotamia. We have a canonical epistle written by him, which is addressed to no particular church, but to all the faithful who are beloved by the Father, and called by the Son our Lord. It appears by the 17th verse of this epistle, wherein he cites the second epistle of St. Peter, and throughout the whole letter, wherein he imitates the style of this apostle, as already known to those he is speaking to, that it was his design to write to the converted Jews, who were scattered through all the provinces of the east, in Asia Minor, and beyond the Euphrates.

We do not know at what time this epistle was written, but it was certainly penned af-

ter the appearance of those heretics whom we have mentioned; and St. Jude speaks of the apostles as having been dead some time. He quotes the second epistle of St. Peter, and alludes to St. Paul's second epistle to Timothy. From hence, it is clear that it was not written till after the death of those two apostles, and consequently after the 66th year of Christ. And it seems evident, that he did not write it till after the destruction of Jerusalem.

Some of the fathers questioned its being canonical. Eusebius testifies, that it was seldom quoted by ecclesiastical writers; but he observes, at the same time, that it was publicly read in many churches. That which has contributed most to its being rejected is, that the writer cites the book of Enoch, or at least, his prophecy. He cites also a particular fact in the life of Moses, which is not to be met with in the canonical books of the Old Testament, and is thought to have been taken out of an apocryphal work, entitled, *The Assumption of Moses.*

4. JUDAS, St. Paul's host at Damascus, Acts ix. 9—11.

JUDEA, JU-DE'A, *confessing*, or *praise.* A province of Asia, anciently called the land of Canaan, or Palestine; and afterward the land of Promise, the land of Israel: and lastly, Judea. It was not named thus, till after the Jews returned from the Babylonish captivity, because then the tribe of Judah was the principal, and almost the only one which made any figure in the country; and the territories of the Israelites of the ten tribes were almost all possessed by the Samaritans, Idumeans, Arabians, and Philistines. The Jews, when they returned from the captivity, began to settle about Jerusalem, and in the division of Judah, from whence they afterward spread over all the rest of the country.

JUDGES, JUDG'ES, the name given to those supreme magistrates who governed the Israelites from Joshua to the time of Saul. Some are of opinion that the archons among the Athenians, and the dictators among the Romans, were the same sort of magistrates as the judges among the Hebrews. Grotius compares the government of the Hebrews under the judges to that which was in Gaul, Germany, and Britain, before the Romans changed it. The office of judge was not hereditary among the Israelites; these governors were no more than God's vicegerents, for he was their only monarch; he it was who created the judges, and gave them all their authority.

The dignity of judge was for life, but the succession of judges was not always constant, and without interruption; there were anarchies from time to time, during which the commonwealth was without rulers and judges. There were likewise long intervals of servitude and oppression, under which the Hebrews groaned, while strangers had the dominion over them; and were without either judges or governors. Though God himself, in a particular manner, and by some express declarations of his will, regularly appointed those whom he was determined to make judges of the Israelites; nevertheless, the people, upon some occasions, without waiting for a particular revelation, chose the person who appeared to them the most proper to deliver them from oppression; for example, when the Israelites beyond Jordan chose Jephthah to conduct them in the war against the Ammonites. As it often happened that the oppressions which gave occasion for the assistance of judges were not felt all over Israel, the power of the judges likewise who were chosen or raised to effect their deliverance from servitude of this kind, did not extend over all the people, but over that country only which they had delivered. For instance, we do not find that Jephthah exercised his authority on this side Jordan; nor that Barak extended his beyond the same river. Moreover, the authority of the judges was not inferior to that of kings: it extended to the affairs of peace and war. They decided causes with an absolute authority: but they had no power to make new laws, nor to impose new burdens upon the people. They were protectors of the laws, defenders of religion, and the avengers of all crimes, particularly of idolatry. In other respects they were without pomp or splendour; without guards, having no equipage, unless their own wealth was such as enabled them to make a figure answerable to their dignity. The revenue of their employment consisted only of presents which were made them: for they had no regular profits, and levied nothing upon the people. The time of the continuance of judges, from the death of Joshua to the beginning of Saul's reign, was 309 years. Here follows the chronological order of the judges, and the several servitudes which the land lay under during this interval.

2570. The death of Joshua.
2585. The government of the elders for about 15 years.
2592. An anarchy of about seven years. The history of Micah, the conquest of the city of Laish, by part of the tribe of Dan, the war undertaken by the eleven tribes against Benjamin, are all referred to this period.
2591. The first servitude, under Cushan-Rishathaim, king of Mesopotamia, began in 2591, and lasted eight years to 2599.
2599. Othniel delivered Israel in the 40th year after the peace established in the land by Joshua.
2662. A peace of about 62 years, from the deliverance procured by Othniel, in 2599 to 2662, when the second servitude, under Eglon, king of the Moabites, happened. It lasted 18 years.
2679. Ehud delivered Israel. After him, Shamgar governed, and the land was

in peace till the 18th year after the first deliverance procured by Othniel.

2699. The third servitude took place, viz. that under the Canaanites, which continued 20 years, from 2699 to 2719.

2719. Deborah and Barak delivered the Israelites; from the deliverance procured by Ehud to the end of Deborah and Barak's government, were 40 years.

2768. Abimelech, the natural son of Gideon, was acknowledged king, by the Shechemites.

2771. He died at the siege of Thebez, in Palestine.

2772. Tola, after Abimelech, governed for 23 years, from 2772 to 2795.

2795. Jair succeeded Tola, and governed 22 years, from 2795 to 2816.

2799. The fifth servitude was under the Philistines, and lasted 18 years, viz. from 2799 to 2817.

2817. The death of Jair.

2817. Jephthah is chosen head of the Israelites beyond Jordan; he defeated the Ammonites who oppressed them. Jephthah governed six years, from 2817 to 2823.

2823. The death of Jephthah.

2830. Ibzan governed seven years, from 2823 to 2830.

2840. Elon succeeded Ibzan. He governed from 2830 to 2840. Abdon judged Israel eight years, viz. from 2840 to 2848.

2848. The sixth servitude was also under the Philistines, and lasted 40 years, viz. from 2848 to 2888.

2848. Eli, the high priest, of the race of Ithamar, governed 40 years, the whole time of the servitude under the Philistines.

2849. The birth of Samson.

2887. The death of Samson, who was judge of Israel during the judicature of Eli the high priest.

2888. The death of Eli, and beginning of Samuel's government, who succeeded him.

2909. The election and anointing of Saul, first king of the Hebrews.

*Ordinary* JUDGES, *for civil and religious affairs:* Moses ordained that judges and magistrates should be appointed in every city, to decide and put an end to the differences of the people; and that when affairs of greater magnitude should happen, they were to be referred to the family of Aaron, by whose decision the people were to abide under pain of death, Deut. xvi. 18, xvii. 8, 9, Ezek. xliv. 24. When Jehoshaphat, king of Judah, resolved upon reforming his dominions, 2 Chron. xix. 5, 8, &c. he appointed judges in all the cities, to whom he recommended vigilance and justice, as exercising the authority of God himself. He likewise set up two courts at Jerusalem, one consisting of priests and Levites, and the other of the heads of the families of Israel. The first had cognizance of the affairs relating to the law, and the ceremonies of religion: the second, of the king's matters; that is to say, of civil affairs, and the interests of private persons. Such was the polity of the Hebrews before the captivity, as far as can be gathered from the sacred volume.

JUDGES, *the book of*, which the church acknowledges as authentic and canonical. It is by some ascribed to Phinehas, by others, to Ezra, or Hezekiah; and by others, to Samuel, or all the judges, who wrote each the history of his own time and judicature. But it appears to be the work of one single author, who lived after the time of the judges. An evident proof of this opinion is this, that, in the second chapter, the verse 10, &c. he makes a short abridgment of the whole book, and gives a general idea of it. Something may be advanced in favour of the opinion which attributes it to Samuel. 1. The author lived at a time when the Jebusites were still masters of Jerusalem, Judg. i. 21, and consequently before David. 2. It appears that the Hebrew commonwealth was then governed by kings, since the author observes, in several places under the judges, that then there was no king in Israel.

Notwithstanding there are some considerable difficulties urged against this opinion. For instance, what is said chap. xviii. 30, 31. For the tabernacle, or house of God, was not at Shiloh till about the time of Samuel's first appearance as a prophet; for then it was brought from Shiloh and carried to the camp, where it was taken by the Philistines; and after this, it was sent back to Kirjath-jearim. As to the captivity of the tribe of Dan, it can scarcely, one would think, be understood of any other than that which happened under Tiglath-Pileser, many hundred years after Samuel: and consequently, he could not write this book; unless it be acknowledged, that the passage is since added; which is not unlikely, since there are other proofs and other examples of the like additions made to the text of the Sacred Writings.

JUDGMENTS OF GOD, are the punishments inflicted by him for particular crimes. The Scriptures give us many awful instances of the display of Divine justice in the punishment of nations, families and individuals, for their iniquities. See Gen. vii. xix. 25, Judg. i. 6, 7, Acts xii. 23, Esther v. 14, vii. 10, 2 Kings xi. 15, Acts v. 1, 10, 1 Kings xiii. 25, 34. It becomes us however, to be exceedingly cautious how we interpret the severe and afflictive dispensations of Providence.

JUDGMENT, LAST, our solemn trial, and the sentence that will be passed on our actions at the last day.

I. The proofs of a general judgment are these: 1. The justice of God requires it; for it is evident, that this attribute is not clearly displayed in the dispensation of things in the present state, 2 Thess. i. 6, 7, Luke xiv. 26, &c. 2. The accusations of natural conscience

are testimonies in favour of this belief, Rom. ii. 15, Dan. v. 5, 6, Acts xxiv. 25. 3. It may be concluded from the relation men stand in to God, as creatures to a Creator. He has a right to give them a law, and to make them accountable for the breach of it, Rom. xiv. 12, &c. 4. The resurrection of Christ is a certain proof of it, Acts xvii. 3, Rom. xiv. 9, &c. 5. The Scripture, in a variety of places, sets it beyond all doubt, Jude 15, 2 Cor. v. 10, Matt. xxv. Rom. xiv. 10, 11, 2 Thess. i. 7, 10, 1 Thess. iv. 16, 17.

II. *As to the Judge:* the Bible declares, that God will judge the world by Jesus Christ, Acts xvii. 31. The triune God will be the Judge, as to original authority, power, and right of judgment; but, according to the economy settled between the Divine persons, the work is assigned to the Son, Rom. xiv. 9, 10, who will appear in his human nature, John v. 27, Acts xvii. 31, with great power and glory, 1 Thess. iv. 16, 17, visible to every eye, Rev. i. 7, penetrating every heart, 1 Cor. iv. 5, Rom. ii. 16; with full authority over all, Matt. xxviii. 18, and acting with strict justice, 2 Tim. iv. 8. As for the concern of others in the judgment, angels will be no otherwise concerned than as attendants gathering the elect, &c. but not as advising or judging. Saints are said to judge the world; not as co-judges with Christ, but as approvers of his sentence, and as their holy lives and conversations will rise up in judgment against their wicked neighbours.

III. *As to the persons that will be judged:* there will be men and devils. The righteous, probably, will be tried first, as is represented in Matt. xxv. 34, &c. They will be raised first, though perhaps not a thousand years before the rest, as Dr. Gill supposes; since the resurrection of all the bodies of the saints is spoken of as in a moment, in the twinkling of an eye, at the last trump, in order to their meeting the Lord in the air, and being with him, not on the earth, but for ever in heaven, 1 Cor. xv. 52, 1 Thess. iv. 16, 17.

Here we may take notice of a difficult question which is proposed by some, namely, *Whether the sins of God's people shall be published in the great day*, though it is certain they shall not be alleged against them to their condemnation? "This," says Dr. Ridgley, "is one of the secret things which belongs to God, which he has not fully or clearly revealed to us in his word, and therefore we can say little more than merely conjecture.

"Some have thought that the sins of the godly, though forgiven, shall be made manifest, that so the glory of that grace which has pardoned them may appear more illustrious, and their obligations to God on this account be much more enhanced. They also think that the justice of the proceedings of that day requires it, since it is presumed and known by the whole world, that they were prone to sin, as well as others; and before their conversion were, at least some of them, as great sinners as any. Therefore why should not their sins be made public, as a glory due to the justice and holiness of God, whose nature is opposite to all sin? And this they farther suppose to be necessary, that so the impartiality of Divine justice may appear. Moreover, since God, by recording the sins of his saints in the Scriptures, has perpetuated the knowledge thereof; and if it be to their honour, that the sins there mentioned were repented of, as well as forgiven, why may it not be supposed that the sins of believers shall be made known in the great day? And, besides, this seems agreeable to those expressions which declare that every word, and every action shall be brought into judgment, whether it be good or whether it be evil, Eccles. xii. 14. But it is supposed by others, that though the making known of sin that is subdued and forgiven, tends to the advancement of Divine grace, yet it is sufficient to answer this end, as far as God designs it shall be answered, that the sins which have been subdued and forgiven should be known to themselves, and thus forgiveness afford matter of praise to God. Again; the expressions of Scripture, whereby forgiveness of sin is set forth, are such as seem to argue that those sins which were forgiven, shall not be made manifest: thus they are said to be *blotted out*, Isa. xliii. 25; *covered*, Psa. xxxii. 1; *subdued and cast into the depths of the sea*, Micah vii. 19; and *remembered no more*, &c. Jer. xxxi. 34. Besides, Christ's being a judge, doth not divest him of the character of an advocate, whose part is rather to conceal the crimes of those whose cause he pleads, than to divulge them; and to this we may add, that the law which requires duty, and forbids the contrary sins, is not the rule by which they who are in Christ are to be proceeded against, for then they could not stand in judgment; but they are to be dealt with according to the tenor of the Gospel, which forgives and covers all sin. And farther it is argued, that the public declaring of all their sins before the whole world, notwithstanding their interest in forgiving grace, would fill them with such shame as is hardly consistent with a state of perfect blessedness. And, lastly, the principal argument insisted on is, that our Saviour, in Matt. xxv. in which he gives a particular account of the proceedings of that day, makes no mention of the sins, but only commends the graces of his saints. As to the wicked they shall be judged, and all their words, thoughts and deeds, be brought into judgment. The fallen angels also are said to be reserved unto the judgment of the great day, Jude 6; they shall receive their final sentence, and be shut up in the prison of hell, Rev. xx. 10, Matt. viii. 29.

IV. *As to the rule of judgment:* we are informed the books will be opened, Rev. xx. 12. 1. The book of Divine omniscience, Mal. iii. 5, or remembrance, Mal. iii. 16. 2. The book of conscience, Rom. ii. 15. 3. The book of providence, Rom. ii. 4, 5. 4. The book of the

Scriptures, law, and Gospel, John xii. 48, Rom. ii. 12, 16. 5. The book of life, Luke x. 20, Rev. iii. 5, xx. 12.

V. *As to the time of judgment:* the soul will be either happy or miserable immediately after death, but the general judgment will not be till after the resurrection, Heb. ix. 27. There is a day appointed, Acts xvii. 31, but it is unknown to men.

VI. *As to the place:* this also is uncertain. Some suppose it will be in the air, because the Judge will come in the clouds of heaven, and the living saints will then be changed, and the dead saints raised, and both caught up to meet the Lord in the air, 1 Thess. iv. 16, 17. Others think it will be on the earth, on the new earth, to which they will descend from the air with Christ. Where the place, however, will be, is of no consequence, when compared with the state in which we shall appear. And as the Scriptures represent the judgment as *certain*, Eccl. xi. 9; *universal*, 2 Cor. v. 11; *righteous*, Rom. ii. 5; *decisive*, 1 Cor. xv. 52; and *eternal* as to its consequences, Heb. vi. 2, let us be concerned for the welfare of our immortal interests, flee to the refuge set before us, improve our precious time, depend on the merits of the Redeemer, and adhere to the dictates of the Divine word, that we may be found of Christ in peace.

JUDITH, Ju'DITH, of the tribe of Reuben, daughter of Merari, and the widow of Manasseh. She is celebrated for the deliverance of Bethulia, by killing Holofernes, Jud. viii, &c. The Romanists contend for the truth of this history, and have accordingly admitted it into their canon of Scripture. On the other hand, Grotius is of opinion, that it is wholly a parabolical invention, written in the time of Antiochus Epiphanes, when he came into Judea to raise a persecution against the Jews; and that the design of it was to encourage the Jews, by this example of a wonderful deliverance. By Judith, he conceives is meant Judea; by Bethulia, the temple or house of God; by Nebuchodonosor, the devil; and by Holofernes, the devil's agent, or instrument, namely, Antiochus who made himself master of Judea, that fair widow. What has chiefly inclined learned men to consider the whole as a fiction, is the great difficulty of adjusting the chronology of this history, which they think is utterly inconsistent with all times, either before or after the captivity. If the history be true, it must be referred to the time of Manasseh, who was carried captive by the king of Assyria, before the captivity of Babylon. Calmet supposes the birth of Judith to have happened about A. M. 3285, and the expedition of Holofernes in 3348. But Sir Isaac Newton will have it that the expedition of Holofernes was undertaken at a time when the government was in the hands of the high priest and ancients of Israel, Judg. iv. 8, vii. 23; and consequently was in the reign of Manasseh, but when Josiah was a child; and concerning this long continued peace, which according to this book, must have lasted 80 years, he thinks is what the Jews never enjoyed, from the time they were a nation, and what scarce any other people ever did enjoy: this therefore he allows to be a fiction, though otherwise inclined to think the rest a true history.

JUEL, Ju'EL, one of the returning captives, 1 Esd. ix. 34.

JULIA, Ju'LI-A, one whom St. Paul salutes, Rom. xvi. 15.

JULIUS, Ju'LI-US, the centurion into whose hands St. Paul was committed to be conveyed to Rome, Acts xxvii. 1, &c.

JUNIA, Ju'NI-A, a kinswoman of St. Paul, Rom. xvi. 7.

JUNIPER-TREE, in the Linnean system of botany, a genus of the diœcia monadelphia class of plants, without any male corolla; the female flower consists of three rigid and acute petals; the fruit is a roundish fleshy berry; and the seeds are three oblong ossicles, convex on one side, and angulated on the other.

In the English translation of the Bible, there is mention made of the Juniper-tree in three places. Elijah fleeing from Jezebel, 1 Kings xix. 4, 5, went towards Beersheba; and being greatly fatigued lay down under a juniper-tree. The Hebrew word, רתם, *rothem*, the Septuagint retains; the Syriac renders it the *turpentine-tree;* the Chaldee, the *broom;* Symmachus explains it by a *covert*, or *shelter;* but St. Jerom and Aquila, as well as our English translators, render it Juniper. In Job xxx. 4, it is said that the root of the juniper-tree was their meat. But as the root of the juniper is by no means fit to be eaten, any more than that of the turpentine, it is highly probable that the word *rothem* may signify in general any wild shrub or plant.

IVORY, a hard, solid, and firm substance, of a white colour, and capable of a very good polish. It is the tusk of the elephant, and is hollow from the base to a certain height; the cavity being filled up with a compact medullary substance, seeming to have a great number of glands in it.

*Ivory palaces*, Psa. xlv. 9, might also be vessels, or boxes, in which perfume was kept, resembling the silver ναοι, of Diana, mentioned Acts xix. 24.

JUSHABHISED, Ju-SHAB'HIS-ED, a descendant of David, 1 Chron. iii. 20.

JUSTIFICATION, a forensic term, which signifies the declaring or pronouncing a person righteous according to law. It stands opposed to condemnation; and this is the idea whenever it is used in an evangelical sense, Rom. v. 18, Deut. xxv. 1, Prov. xvii. 15, Matt. xii. 37. It does not signify sanctification, but absolving persons from guilt and condemnation.

Justification, in a theological sense, is either *legal* or *evangelical*. If any person could be found who had never broken the Divine law, he might be justified by it in a manner strictly

legal. But in this way none of the human race can be justified, or stand acquitted before God, for, "All have sinned;" "There is none righteous; no, not one." Rom. iii. As sinners, men are under the sentence of death by God's righteous law, and excluded from all hope of mercy. That justification, therefore, about which the Scriptures principally treat, and which reaches the case of a sinner, is not by a personal, but an imputed righteousness; a righteousness without the law, Rom. iii. 21, provided by grace, and revealed in the Gospel; for which reason, that obedience by which a sinner is justified, and his justification itself, are called *evangelical*. In this affair, there is the most wonderful display of Divine justice and boundless grace. Of *Divine justice*, if we regard the meritorious cause and ground on which the justifier proceeds in absolving the condemned sinner, and in pronouncing him righteous. Of *boundless grace*, if we consider the state and character of those persons to whom the blessing is granted. Justification may be farther distinguished as being either at the bar of God, and in the court of conscience; or in the sight of the world, and before our fellow-creatures. The former is by mere grace through faith, and the latter is by works.

To justify is evidently a Divine prerogative. *It is God that justifieth*, Rom. viii. 33. That sovereign Being, against whom we have so greatly offended, whose law we have broken by ten thousand acts of rebellion against him, has, in the way of his own appointment, the sole right of acquitting the guilty, and of pronouncing them righteous. He appoints the way, provides the means, and imputes the righteousness; and all in perfect agreement with the demands of his violated law, and the rights of his offended justice. But although this act is, in some places of the infallible Word, more particularly appropriated personally to the Father, yet it is manifest that all the Three Persons are concerned in this grand affair, and each performs a distinct part in this particular, as also in the whole economy of salvation. The Eternal Father is represented as appointing the way, and as giving his Son to perform the obedience which procures our acceptance before him, Rom. viii. 32; the Divine Son as engaged to sustain the curse, and make the atonement; to fulfil the terms appointed, and provide the righteousness by the merit of which we are justified, Tit. ii. 14; and the Holy Spirit, as revealing to sinners the perfection, suitableness, and freeness of the Saviour's work, enabling them to receive it as exhibited in the Gospel of sovereign grace; and testifying to their consciences complete justification by it in the court of heaven, John xvi. 8, 14.

As to the *objects* of justification, the Scripture says they are *sinners* and *ungodly*. For thus runs the Divine declaration, *To him that worketh is the reward* of justification, and of eternal life, as connected with it, *not reckoned of grace, but of debt*. But to him *that worketh not, but believeth on him that justifieth*.—Whom?—The righteous? The holy? The eminently pious? Nay, verily, but the *ungodly; his faith is counted to him for righteousness*, Rom. iv. 4, 5, Gal. ii. 17. Here then we learn that the subjects of justification, considered in themselves, are not only destitute of a perfect righteousness, but have performed no works properly good and meritorious. On the contrary they are denominated *ungodly*. Not that they are impenitent and unreformed when the blessing of justification is conferred upon them. Far from it; they have *ceased to do evil, and learned to do well*, and are endeavouring to bring forth fruits meet for repentance. Nevertheless, before a *just* and *holy* God, and compared with his holy law, by which *no flesh living can be justified*, they are ungodly and sinners. And accordingly, the Spirit of God, speaking in the Scriptures, repeatedly declares that we are justified by grace. But grace stands in direct opposition to the merit of works: whoever, therefore is justified by grace, is considered as absolutely *unworthy* in that very instant when the blessing is bestowed, Rom. iii. 24. The person, therefore, that is justified, is accepted without any meritorious cause of his justification in himself. There is, however, a meritorious cause of it, otherwise he could not be justified. For *justification*, as before observed, is evidently a forensic term, and the thing intended by it is a judicial act. So that were a person to be justified without a righteousness, and even a perfect righteousness, the judgment would not be according to truth: it would be a false and unrighteous sentence. That righteousness by which we are justified, must be equal to the demands of that law according to which the Sovereign Judge proceeds in our justification. Where shall we find, or how shall we obtain, a justifying righteousness? Shall we flee to the law for relief? Shall we apply with diligence and zeal to the performance of the obedience which it demands to attain the desired end? The apostle positively affirms that there is no acceptance with God *by the works of the law;* and the reasons are evident. Our righteousness is, and will remain, imperfect, and consequently cannot justify. If justification were by the works of men, it could not be by grace; and it would not be a righteousness without the merit of works; and lastly, if justification were by the law, then boasting would be encouraged; whereas, God's design, in the whole scheme of salvation, is to exclude boasting, Rom. iii. 27, Eph. ii. 8, 9. Nor is faith itself the righteousness which merits our justification: for though believers are said to be justified *by* faith, yet not *for* the merit of it, as is evident from the following considerations;—faith is not the only thing, nor, indeed, the chief thing, required in the Divine law; therefore faith cannot, without an error in judgment, be accounted a complete righteous-

ness. But the judgment of God, as before proved, is according to truth, and according to the rights of the law. Hence faith, in the business of justification; stands opposed to all works; *to him that worketh not but believeth.* Now, if it were in such a sense justifying righteousness, as to merit our justification, to consider it in such a light would be highly improper. For, in such a connexion, it would fall under the consideration of a *work.* That which is the end of the law for righteousness to us, is not faith, but the obedience unto death of our exalted Substitute made ours by faith, Rom. x. 4.

If, then, we cannot possibly be justified by any of our own performances, nor by faith itself meritoriously, nor even by the graces of the Holy Spirit, where then shall we find a righteousness by which we can be justified? The Scripture furnishes us with an answer—"By Jesus Christ all that believe are *justified* from all things from which they could not be justified by the law of Moses," Acts xiii. 38, 39. "He was delivered for our offences, and raised again for our *justification,*" Rom. iv. 25. Being *justified by his blood,* we shall be saved from wrath through him." Rom. v. 9. The spotless obedience, therefore, the bitter sufferings, and the accursed death of our heavenly Mediator and Surety, constitute that very righteousness by the merit of which sinners are justified before God. Thus the apostle, "By the obedience of one shall many be made righteous," Rom. v. 19. "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him," 2 Cor. v. 21. "That I may be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. iii. 9.

JUSTUS, Jus'tus, a Jew called Jesus, Col. iv. 11.

2. Justus, one chosen in the room of Judas, Acts i. 23.

JUTTAH, Jut'tah, a city of Palestine, Josh. xv. 55.

IZHAR, or IZEHAR, Iz'har, the son of Kohath, Exod. vi. 18, &c.

IZRAHIAH, Iz-ra-hi'ah, a descendant of Issachar, 1 Chron. vii. 3.

IZRI, Iz'ri, a singer in the temple, 1 Chron. xxv. 11.

## K.

KABZEEL, Kab'ze-el, *the congregation of God.* A city of Palestine, in the tribe of Judah, Josh. xv. 21.

KADES, or Cades, a city, Judith i. 9.

KADESH-BARNEA, Ka'desh-Bar'ne-a, or *Enmishpat,* Gen. xiv. 7, a city celebrated for several events. Here Miriam, the sister of Moses, died, Num. xx. 1. Here Moses and Aaron smote the rock at the waters of strife, Num. xxvii. 14. Mr. Wells thinks that this Kadesh, which was situated in the wilderness of Zin, was a different place from Kadesh-barnea, in the wilderness of Paran: compare Num. xiii. 26, &c. with Deut. i. 19, &c.

KADMIEL, Kad'mi-el, one of the captives, Ezra ii. 40.

KADMONITES, Kad'mon-ites. The word signifies *Ancients,* or *Easterns,* some ancient inhabitants of the land of Canaan, whose habitation was beyond Jordan, to the east of Phœnicia, Gen. xv. 19.

KALLAI, Kal'la-i, one who returned from captivity, Neh. xii. 20.

KANAH, Ka'nah, the name of a river, Josh. xvi. 8.

KAREAH, Ka-re'ah, see Careah, Jer. xl. 8.

KARKAA, Kar'ka-a, a town on the confines of Judah, lying southward, Josh. xv. 3.

KARKOR, Kar'kor, a place mentioned Judg. viii. 14.

KARNAIM, Kar'na-im, a city of Gilead, Gen. xiv. 5.

KARTAH, Kar'tah, a city of Palestine, Josh. xxi. 34.

KARTAN, Kar'tan, a city of the Levites, Josh. xxi. 32.

KATTATH, Kat'tath, a city of Palestine, Josh. xix. 15.

KEDAR, Ke'dar, *blackness,* or *sadness,* the son of Ishmael, Gen. xxv. 13. This was the father of an Arabian tribe, called after him Kedarenians, and mentioned by Pliny, whose dwelling was principally in the south part of Arabia Deserta: but as they did not live in towns or houses, but under tents, there is no settling the place of their habitation, because they so frequently changed it. Arabia Deserta is sometimes called Kedar in Scrip-

KEDEMAH, Ked'e-mah, Ishmael's youngest son, Gen. xxv. 15, who dwelt, as did his brethren, eastward of the mountains of Gilead. The town of Kedemoth might, at first, perhaps belong to the descendants of Kedemah. But he was not the father of the Kadmonites, mentioned Gen. xv. 19. For these were the ancient inhabitants of Canaan, who were powerful in the days of Abraham.

KEDEMOTH, Ked'e-moth, a town in the tribe of Reuben, eastward of the brook Arnon, Josh. xiii. 18. It was one of the stations of the Hebrews in the wilderness, Deut. ii. 26. It was given to the sons of Merari, of the race of Levi, for their dwelling, 1 Chron. vi. 79.

KEDESH, Ke'desh; the Greek of Tobit i. 2. calls it Cadis. It lay in Upper Galilee, above Naason, and was given to the tribe of Naphtali, Josh. xix. 37; and afterward a cession was made of it to the Levites of Ger-

shom's family, for their habitation. At length it was declared a city of refuge, Josh. xx. 7, xxi. 32.

KEHELATHAH, KE-HEL'A-THAH, an encampment of the Israelites in the wilderness; when they left Rissah, they came to this place, Num. xxxiii. 22.

KEILAH, KEI'LAH, a town in the tribe of Judah, Josh. xv. 44. Eusebius places it at the distance of 17 miles from Eleutheropolis, on the side of Hebron. St. Jerom speaks of it as being only eight miles from Hebron. It is said that the prophet Habbakuk's tomb was shown here.

KELITA, KEL'I-TA, the name of a Levite, Ezra x. 23.

KEMUEL, KEM-U'EL, the third son of Nahor. Moses says, that he was the father of the Syrians, or, rather of Aram, Gen. xxii. 21. He had a son who was surnamed the Syrian, or Aramite; for the nation of the Syrians was derived from Aram, one of the sons of Shem.

2. KEMUEL, the son of Shiptan, of the tribe of Ephraim. He was one of the deputies appointed to make a partition of the promised land among the other tribes, Num. xxxiv. 24.

KENAH, KE'NAH, or KENATH, a town in the tribe of Manasseh, beyond Jordan, Num. xxxii. 42. It took the name of Nobah, after the person who conquered it. Yet it is better known by the above name. Eusebius places it in the Trachonitis, somewhere about Bozra.

KENAN, KE'NAN, 1 Chron. i. 2, otherwise CAINAN, Gen. v. 9.

KENAZ, KE'NAZ, the fourth son of Eliphaz, the son of Esau. He was one of the dukes of Edom, Gen. xxxvi. 15.

2. KENAZ, the father of Othniel and Caleb, Josh. xv. 17, Judg. i. 13, iii. 9, &c.

KENITES, KEN'ITES, people who dwelt westward of the Dead-Sea, and extended themselves pretty far into Arabia Petræa; for Jethro, the priest of Midian, and father-in-law to Moses, was a Kenite, Judg. i. 16, 1 Chron. xi. 55, 1 Sam. xv. 6; and in Saul's time the Kenites were mingled with the Amalekites. Although the Kenites were some of those people, whose lands God had promised to the descendants of Abraham, Gen. xv. 19, nevertheless, in consideration of Jethro, all of them who submitted to the Hebrews, were suffered to live in their own country: the rest fled, in all probability, to the Edomites and Amalekites. The lands of the Kenites were in the portion of Judah. The Kenites dwelt in the mountains and rocks that were almost inaccessible, Num. xxiv. 21. After the time of Saul, there is no more mention of the Kenites; though they still subsisted among the Edomites, Amalekites, and other Arabians.

KENIZZITES, KEN'IZ-ZITES, an ancient people of Canaan, whose land God promised to the descendants of Abraham, Gen. xv. 19. It is thought that this people dwelt in the mountains south of Judea.

KERENHAPPUCH, KER-EN-HAP'PUK, *the horn*, or *child of beauty*. One of Job's daughters; see Job xlii. 14.

KERIOTH, KER'I-OTH, a city of Palestine, one of the boundaries of the tribe of Judah, Josh. xv. 25.

KEROS, KE'ROS, *crooked*. One who returned from the Babylonish captivity, Ezra ii. 44.

KETURAH, KE-TU'RAH, *smelling sweet*. Abraham's second wife. This patriarch, at the age of 140 years, married Keturah, by whom he had six sons. These, lest they should interfere with Isaac in his inheritance of Canaan as they grew up, he endowed with portions, and sent away towards the east, where they became heads of different nations.

Keturah is supposed, by some Jewish interpreters, to be the same with Hagar, whom Abraham, after the death of Sarah, sent for again: but besides that Hagar must by this time have been above 80 years of age, and consequently too old to bear so many children, the text itself seems to be irreconcileable with this supposition, as it informs us, Gen. xxv. 1, that Abraham *added*, or *proceeded*, to take another wife, which is a different thing from recalling the old one. The more probable opinion, therefore is, that this Keturah was a domestic of his own, and perhaps a Canaanite, whom he had converted to the true religion, as we cannot suppose he would have married a worshipper of idols. But the difficulty is, how Abraham could dispose of so many sons in so short a season as that which intervened between his wife's and his own death. To solve this, some have supposed that this Keturah was only a wife of the second order, taken long before the death of Sarah: but this supposition is contrary to the sense of the original; and, therefore, if we are inclined to adhere to that, we must say, that Abraham's living almost 40 years after Sarah's death, gave him time enough to dispose of the sons begotten of Keturah.

KEY, signifies an instrument to open a lock, Judg. iii. 25. In the New Testament, it is only used figuratively, Matt. xvi. 19. Our blessed Lord says to Peter, "I will give to thee the keys of the kingdom of heaven." As stewards of a great family, especially of the royal household, bore a key, probably a golden one, as the lords of the bed-chamber do, in token of their office, the phrase of giving a person the key, naturally came to signify the giving him great power and authority; and we may add, was with peculiar propriety applicable to the stewards of the mysteries of God, 1 Cor. iv. 1. Peter's opening the kingdom of heaven, as being the first that preached it both to the Jews, Acts ii. and to the Gentiles, Acts x. may be considered as an illustration of the promise; but I apprehend it more especially signified the power of binding and loosing afterward mentioned.

*The key of knowledge*, Luke xi. 52, is the means of acquiring it. It is said, that autho-

rity to explain the law and the prophets was given among the Jews by the delivery of a *key:* and of one Rabbi Samuel we read, that after his death, they put his key and his tablets into his coffin, because he did not deserve to have a son, to whom he might by name leave the ensigns of his office.

In Isaiah, ch. xxii. 22, God says, "The key of the house of David will I lay upon his shoulder." To comprehend how the key could be borne upon the shoulder, it will be necessary to say something of its form; but without entering into a long disquisition, and much obscure learning concerning the locks and keys of the ancients, it will be sufficient to observe, that one sort of keys, and that probably the most ancient, was of considerable magnitude, and as to the shape, very much bent and crooked. Aratus, to give his readers an idea of the form of the constellation, of Cassiopeia, compares it to a key. It must be acknowledged that the passage is very obscure; but the learned Huetius, who has bestowed a great deal of pains in explaining it, has succeeded very well. Homer, (Odyss. xxi. 6,) describes the key of Ulysses' store-room, as of a large curvature, which Eustathius explains by saying, it was shaped like a reap-hook. Huetius says, the constellation Cassiopeia answers to this description; the stars to the north making the curve part, that is, the principal part of the key; the southern stars, the handle. The curve part was introduced into the key-hole; and being properly directed by the handle, took hold of the bolts within, and moved them from their places. We may easily collect from this account, that such a key would lie very well upon the shoulder; that it must be of some considerable size and weight, and could hardly be commodiously carried otherwise. The key of Ulysses was of brass, and the handle of ivory: but this was a royal key; the more common ones were probably of wood. In Egypt, they have no other than wooden locks and keys to this day; even the gates of Cairo have no better.

KEZIA, Ke-zi'a, *pleasant as cassia.* The name of the second daughter, whom Job had after his troubles, Job xlii. 14.

KEZIZ, Ke'ziz, a valley in the tribe of Benjamin, so called Josh. xviii. 21.

KIBROTH-HATTAAVAH, Kib'roth-Hat-ta'avah, *the graves of lust.* One of the encampments of the Israelites in the wilderness, Numb. xi. 34, 35, so called because when they desired some other food besides manna, of which they had been tired, God sent them quails in abundance, but while the meat was yet in their mouths, a great number of them died, Psa. lxxviii. 30.

KIBZAIM, Kib'za-im, *congregation.* A city of Palestine, in the tribe of Ephraim, given to the Levites, Josh. xxi. 22.

KID. See article Lamb.

KIDRON, Kid'ron, *making black,* or *sad.* This brook runs in the valley of Jehoshaphat, on the east side of Jerusalem, between the city and the Mount of Olives. It seldom has much water in it, and is not unfrequently dry. But upon any sudden rains it swells exceedingly, and runs with great impetuosity. It was of singular service to the ancient city, as it received the common sewers, and upon every such violent flood, emptied them into the Dead-Sea. The kings Asa, Hezekiah, and Josiah, burnt there the idols and abominations which were made use of chiefly by the apostate Jews in their worship, 1 Kings xv. 13, 2 Kings xxiii. 4, 2 Chron. xxix. 16.

KINAH, Ki'nah, a town in the tribe of Judah, Josh. xv. 22.

KING. The Israelites had no king before Saul. Before his time they were governed at first by elders, as in Egypt, then by princes of God's appointment, as Moses and Joshua; then by judges, such as Othniel, Ehud, Shamgar, Gideon, Jephthah, Samson, Eli, Samuel, and last of all by kings, as Saul, David, Solomon, Rehoboam, &c.

*A Chronological list of the Kings of the Hebrews.*

Saul, the first king of the Israelites, reigned 40 years, from A. M. 2909 to 2949.

Ishbosheth the son of Saul, succeeded him, and reigned six or seven years over part of Israel, from 2949 to 2956.

David was anointed king by Samuel, A.M. 2934, but he did not enjoy the regal power till the death of Saul, 2949, and was not acknowledged king of all Israel till after the death of Ishbosheth in 2956. He died in 2990, at the age of 70.

Solomon his son succeeded him; he received the royal unction A. M. 2989. He reigned alone after the death of David in 2990. He died in 3029, after a reign of 40 years.

After his death the kingdom was divided; and the ten tribes, having chosen Jeroboam for their king, Rehoboam the son of Solomon, reigned only over the tribes of Judah and Benjamin.

*The Kings of Judah.*

Rehoboam, the son and successor of Solomon, reigned 17 years, from A. M. 3029 to 3046.

Abijam, three years, from 3046 to 3049.

Asa, 41 years, from 3049 to 3090.

Jehoshaphat, 25 years, from 3090 to 3115.

Jehoram, four years, from 3115 to 3119.

Ahaziah, one year, from 3119 to 3120.

Athaliah his mother, reigned six years, from 3120 to 3126.

Joash was placed on the throne by Jehoiada the high priest, in 3126, and reigned 40 years, to 3165.

Amaziah, 29 years, from 3165 to 3194.

Uzziah, otherwise called Azariah, reigned 27 years, to 3221. Then attempting to offer incense in the temple, he was struck with a leprosy, and obliged to quit the government. He lived after this 26 years, and died in 3246.

Jotham, his son, took upon him the government, A. M. 3221. He reigned alone 3246, and died 3262.

Ahaz succeeded Jotham, A. M. 3262, and reigned 16 years, to 3278.

Hezekiah, 28 years, from 3278 to 3306.

Manasseh, 55 years, from 3306 to 3361.

Amon, two years, from 3361 to 3363.

Josiah, 31 years, from 3363 to 3394.

Jehoahaz three months.

Eliakim, or Jehoiakim, 11 years, from 3394 to 3405.

Jehoiachin, or Jechoniah, reigned three months and ten days in the year 3405.

Mattaniah, or Zedekiah, reigned 11 years, from 3405 to 3416. In the last year of his reign, Jerusalem was taken, the temple burnt, and Judah carried into captivity beyond the Euphrates. Thus we have 24 crowned heads whose reigns, taken together, make 507 years, which make upon an average, 21 years, 6 weeks, and three days for each. So fleeting is the glory of crowned heads!

*The Kings of Israel.*

Jeroboam reigned 22 years, from 3029 to 3051.

Nabad, one year; he died A. M. 3051.

Baasha, 22 years, from 3052 to 3074.

Elah, two years; he died in 3075.

Zimri, seven days.

Omri, 11 years, from 3075 to 3086. He had a competitor, Tibni, who succeeded, and died at what year we know not.

Ahab, 21 years, from 3086 to 3107.

Ahaziah, two years, from 3106 to 3108.

Jehoram, the son of Ahab, succeeded him in 3108; he reigned 12 years, and died 3120.

Jehu usurped the kingdom 3120, and reigned 28 years, and died 3148.

Jehoahaz reigned 17 years from 3148 to 3165.

Joash reigned 14 years, from 3165 to 3179.

Jeroboam II. reigned 41 years, from 3179 to 3220.

Zachariah, 12 years, from 3220 to 3232.

Shallum reigned a month; he was killed in 3233.

Menahem, 10 years, from 3233 to 3243.

Pekahiah, two years, from 3243 to 3245.

Pekah, 20 years, from 3245 to 3265.

Hoshea, 18 years, from 3265 to 3283. Here the kingdom of Israel had an end, after a duration of 253 years; and having been governed by nineteen sovereigns, the average of whose reigns was eighteen years, seven months, and two weeks, being something less than that of the sovereigns of Judah. The Jews, after their return from captivity, which happened A. M. 3468, were under the dominion of the Persians 204 years, till the reign of Alexander the Great, who came to Jerusalem, A. M. 3672. After his death, which took place 3681, Judea was at first under subjection to the kings of Egypt, then to the kings of Syria; till at last Antiochus Epiphanes having forced the Jews to take arms in defence of their religion, A. M. 3836, the Maccabees recovered their ancient liberty, and they lived in a state of independency, from the government of John Hircanus, A. M. 3874, till Judea was reduced into a province by the Romans.

*A list of the Maccabees, or Asmonean princes, who governed the Jewish commonwealth, as princes and high priests, till the reign of Herod the Great.*

Mattathias, the father of Judas Maccabeus, died in 3838, in the beginning of the persecution set on foot by Antiochus Epiphanes. Judas Maccabeus governed five years, to the time of his death, A. M. 3843.

Jonathan Maccabeus governed 17 years, from 3843 to 3860.

Simon Maccabeus governed nine years, from 3860 to 3869.

John Hircanus governed 29 years, from 3869 to 3898. He was perfectly at liberty after the death of Antiochus Sidetes, king of Syria, in 3874.

Aristobulus took upon him the title of king, and reigned one year; he died in 3899.

Alexander Janneus reigned 27 years; from 3899 to 3926.

Salome, or Alexandra, the wife of Alexander Janneus, governed nine years, while her eldest son exercised the office of high priest. She died in 3935.

Hircanus, king and high priest of the Jews, began to reign after his mother's death, in 3935; but he reigned only three months, peaceably.

Aristobulus, the brother of Hircanus, made himself master of the kingdom and high priesthood, which he enjoyed three years and three months, to the year 3940: then Pompey took Jerusalem, and restored the high priesthood to Hircanus, together with the quality of king; but without allowing him to wear the diadem. Aristobulus was taken in Jerusalem, and carried to Rome by Pompey.

Hircanus did not quietly enjoy the honours and dignities which Pompey had restored to him. Antigonus, his nephew, the son of Aristobulus, sent for the Parthians to Jerusalem, and made himself master of the crown and high priesthood, A. M. 3964. Hircanus was taken, his ears were cut off, in order to render him incapable for the future of exercising the functions of the priesthood; and he was carried to Babylon, from whence he did not return till 3968. He was put to death by Herod in 3974, 48 years after the death of his father Alexander Janneus, and 39 after the death of his mother Salome, or Alexandra.

Antigonus, his nephew, who had got possession of the crown and high priesthood, enjoyed them no longer than about two years and seven months. He was taken in Jerusalem by Sosius, in 3967, and afterward beheaded the same year at Antioch, by the order of Mark Antony.

Herod the Great, the son of Antipater, and by extraction an Idumean, was declared king of the Jews, by the Roman senate, A. M.

3964. He died, after a reign of six or seven and thirty years, at the age of 70, A. M. 4001, and the first of Jesus Christ, three years before the vulgar era.

His dominions were divided between his three sons, Archelaus, Herod Antipas, and Philip.

Herod Antipas had Galilee and Perea. He was banished to Lyons, A. D. 39, from whence he was sent in exile into Spain, where he died, after having reigned from the year of the world 4001, to A. D. 39: his tetrarchy was given to Agrippa.

Philip, for his share, had the Batanea, the Trachonitis and Auranitis. He died A. D. 37, and his tetrarchy was reduced to a province.

Archelaus possessed the kingdom of Judea, under the title of ethnarch, from A. M. 4001, to A. D. 6. Judea was then reduced into a province, and made subject to governors till A. D. 37.

Agrippa the First received part of Judea from Caius, with the title of king, A. D. 37, and four years after the Emperor Claudius gave him the remaining part of it. Agrippa died, A. D. 44, when Judea again returned to the Romans, and was put under the administration of governors, till its utter ruin, A. D. 70.

Agrippa the Second, son of the preceding Agrippa, obtained from the Emperor Claudius some authority over the temple and sacred treasury, and the power of appointing or depriving the high-priest, which he enjoyed till the destruction of Jerusalem.

KINGS, *Book of:* two canonical books of the Old Testament, so called, because they contain the history of the kings of Israel and Judah, from the beginning of the reign of Solomon, down to the Babylonish captivity, for the space of near 600 years; taking into the account the two preceding books of Samuel. In the Greek Bibles, as well as in the Latin, the two books of Samuel are called the first and second book of Kings; so that in these copies of the Bible there are four books of Kings. Anciently these four were but two in the Hebrew Bibles, the first whereof was called Samuel, and the second Kings, or Kingdoms: but at present, in the Hebrew copies, the first of the books is styled the first and second book of Samuel; and the other the first and second of Kings, as in our English version of the Bible.

It is probable that the two books of Kings were composed by Ezra, who extracted them out of the public records which were kept of what passed in the nation. The first book of Kings contains the latter part of the life of David, and his death; the flourishing state of the Israelites under Solomon; his building and dedicating the temple of Jerusalem; his shameful defection from the true religion; the sudden declension of the Hebrew nation after his death, when it was divided into two kingdoms. The rest of this book is taken up in relating the acts of four kings of Judah, and eight of Israel.

The second book of Kings, which is a continuation of the history of the kings, is a relation of the memorable acts of 16 kings of Judah, and 12 of Israel, and the end of both kingdoms, by Shalmaneser's carrying the ten tribes captive into Assyria, and by Nebuchadnezzar's carrying away the other two into Babylon.

KINGDOM. The phrases *kingdom of heaven*, and *kingdom of God*, frequently occur in the New Testament, and signify in general the same thing, viz. the kingdom which the God of heaven was setting up, and extending, and establishing under the Messiah, according to the predictions of Daniel, ch. ii. 44, and vii. 13, 14. This was to be done in and by the Gospel, which is therefore repeatedly termed *the kingdom of God*, as is the religion possessed and practised by all who receive the Gospel aright, Luke iv. 43, ix. 2, xiii. 16, Rom. xiv. 17. Christianity, understood, experienced, and practised, is properly a kingdom of God, or of heaven. The great Founder of it is God incarnate; and its founder continues to reign, the sceptre not descending to other hands, he is the everlasting and unchangeable sovereign. Secondly, the laws and maxims by which this empire is regulated, are not of human contrivance, but of Divine revelation; not enforced by human authority however great, for the influence is Divine, and the motives heavenly. The subjects of this kingdom are regenerated into meek lambs, reduced into little children, elevated to the rank of angels; doing the will of God as angels do in heaven. This spiritual and Divine kingdom is "not of this world." John xviii. 36. It is totally dissimilar from all earthly monarchies, in its subjects, unchangeable form of government, wars, treasure, glory, enemies, labours, objects, and end. What is advantageous to other kingdoms is highly prejudicial to this, viz. riches and worldly glory: and what is injurious to other states is of the highest advantage to this, viz. sufferings and poverty. But this is not the place for enlarging on this subject.

KIR, *a wall, black, coldness.* A place of Media in Asia, 2 Kings xvi. 9.

KIRHARASETH, KIR-HAR'A-SETH, *workmanship.* A royal city of the Moabites, 2 Kings iii. 25.

KIRHARESH, KIR-HA'RESH, Isa. xvi. 11, or Kirheres, Jer. xlviii. 31, 36, the same with Rabbath-Moab, otherwise called Ar, or Aer.

KIRIATH, or KIRJATH, KIR'JATH, a word which signifies a *city*, or walled town, whence it is that we so frequently meet with it in the names of places in Palestine. There was a town of this name near Gibeon, in the tribe of Benjamin, Josh. xviii. 28. From this קִרְיָה may likewise be deduced the Welsh *Caer*, a city, a walled or fortified town, any

strong hold, the wall of a city, or any other place of defence; which word *Caer* makes part of the name of several towns in England and Wales, as *Carlisle, Cardiff, Caermarthen, Caernarvon, Cardigan.*

KIRJATHAIM, KIR'JATH-A'IM, *the two cities.* A town beyond Jordan, Josh. xiii. 19. This is also the name of a city of the tribe of Naphtali, 1 Chron. vi. 76.

KIRJATH ARBA, KIR'JATH AR'BA, a place built by Arba; the ancient name of Hebron, Judg. i. 10.

KIRJATH ARIM, KIR'JATH A'RIM, *a city of cities.* A city of Palestine, in the tribe of Benjamin, Ezra ii. 25.

KIRJATH ARIUS, KIR'JATH A'RI-US. The name of a place in the land of Canaan, 1 Esdr. v. 19.

KIRJATH BAAL, the same as KIRJATH JEARIM, *the city of an idol.* A city of Judah, upon the confines of Benjamin, where the ark was lodged for many years in the house of Abinadab, till David removed it to Jerusalem, Josh. xv. 19, 1 Chron. xiii. 6.

KIRJATH HUZOTH, KIR'JATH HUZOTH, *a city of streets,* or *populous.* A place in the land of Moab, Num. xxii. 39.

KIRJATH JEARIM, KIR'JATH JE'A-RIM, *a city of woods.* A city of Palestine, in the tribe of Judah, founded by Shobal, one of Judah's posterity, Josh. ix. 17.

KIRJATH SANNAH, KIR'JATH SAN'NAH, a city of Palestine, in the tribe of Judah, in the mountains: also called Debir, Josh. xv. 49.

KIRJATH SEPHER, KIR'JATH SE-PHER, *a city of letters,* or *the books,* or *the city of learning,* or *learned city.* Sometimes called Debir, a city in the tribe of Judah, one of those which fell by lot to this tribe, and was afterward given to Caleb. It was taken by Othniel, to whom Caleb for his reward gave his daughter Achsah in marriage, Josh. xv. 16, 17, Judg. i. 10—13.

KIRIOTH, KIR'I-OTH, a city of Moabites, Amos ii. 2.

KISH, the son of Abiel, and father of Saul, 1 Sam. ix. 1, &c.

KISHI, KISH'I, the son of Abdi, and father of Ethan, 1 Chron. vi. 44.

KISHION, KISH'I-ON, a place in Palestine, in the tribe of Issachar, ceded to the Levites of Gershom's family, Josh. xix. 20.

KISHON, or KISON, KI'SON, a brook of this name, which has its source in the valley of Jezreel. It runs along the valley to the south of Mount Tabor, and discharges itself into the port of Acco, otherwise called Ptolemais, in the Mediterranean, Psa. lxxxiii. 9, Judg. iv. 7.

KISS, or *kissing,* by way of salutation, or as a token of respect, has been practised in all nations. The Roman emperors saluted their principal officers by a kiss. It was also in use among the Jews; hence Judas in this way saluted his master. But there was also the kiss of homage, as one of the ceremonies performed at the inauguration of the kings of Israel. The Jews called it the kiss of majesty. Psa. ii. 12, seems to be an allusion to this. St. Paul speaks frequently of the kiss of peace, which was in use among believers, and was given by them to one another, as a token of charity and union, publicly in their religious assemblies, Heb. xiii. 24.

KITE, in ornithology, a species of falcon, with a yellow cera, a brown body, and a whitish head. The generical characters of this bird are, that the beak is cincinated, and the feet have always three toes before and one behind; none of the interior ones being capable of turning backwards. The kite is a common bird with us, about the size of a tame pigeon. This bird is, by the law of Moses, declared unclean, Lev. xi. 14, Deut. xiv. 13.

KITHLISH, KITH'LISH, a town belonging to the tribe of Judah, Josh. xv. 40.

KITRON, KIT'RON, a city of Canaan, assigned to the tribe of Zebulun, but which they could not conquer, Judg. i. 30.

KITTIM, KIT'TIM, the son of Javan, and great grandson of Noah, Gen. x. 4. See article CHITTIM.

KNOWLEDGE is defined by Mr. Locke to be the perception of the connexion and agreement, or disagreement and repugnancy of our ideas. It also denotes *learning,* or the improvement of our faculties by reading; *experience,* or the acquiring new ideas of truths by seeing a variety of objects, and making observations on them in our own minds.

KNOWLEDGE OF GOD is often taken for the fear of God and the whole of religion. There is indeed, a *speculative* knowledge, which consists only in the belief of his existence, and the acknowledgment of his perfections, but has no influence on the heart and life. A *spiritual, saving* knowledge of him produces veneration for the Divine Being, Psa. lxxxix. 7; love to him as an object of beauty and goodness, Zech. ix. 17, 1 John iv. 7, 8; humble confidence in his mercy and promises, Psa. ix. 10; and sincere, uniform, and persevering obedience to his word, 1 John ii. 3. It may farther be considered as a knowledge of God the Father, in his love, faithfulness, power, &c. Of the Son, as it relates to the divinity of his nature, 1 John v. 20; the suitableness of his offices, Heb. ix.; the perfection of his works, Psa. lxviii. 18; the brightness of his example, Acts x. 38; and the prevalency of his intercession, Heb. vii. 25: Of the Holy Ghost as equal with the Father and the Son; of his agency as an enlightener and comforter; as also in his work of witnessing, sanctifying, and directing his people, John xv. xvi. 2 Cor. iii. 17, 18, John iii. 5, 6, Rom. viii. 16. This knowledge may be considered as experimental, 2 Tim. i. 12; fiducial, Job xiii. 15, 16; affectionate, 1 John iii. 19; influential, Matt. v. 16; humiliating, Isai. vi. Job xlii. 5, 6; satisfying, Psa. xxxvi. 7, Prov. iii. 17; and su-

perior to all other knowledge, Phil. iii. 8. The advantages of religious knowledge are every way great. It forms the basis of true honour and felicity. Not all the lustre of a noble birth, not all the affluence of wealth, not all the pomp of titles, not all the splendour of power, can give dignity to a soul that is destitute of the true and saving knowledge of God. By this we are allied to angels, and are capable of rising for ever in the scale of being. Such is its inherent worth, that it hath always been represented under the most pleasing images. In particular, it hath been compared to *light*, the most valuable and reviving part of the visible creation; and to that glorious luminary which is the most beautiful and transporting object our eyes behold. If we entertain any doubts concerning the intrinsic value of religious knowledge, let us look around us, and we shall be fully convinced how desirable it is to be acquainted with God, with spiritual and eternal things. Observe the difference between a cultivated and a barren country. While the former is a lovely, cheerful, and delightful sight, the other administers a spectacle of horror. There is an equal difference between the nations among whom the principles of piety prevail, and the nations that are overrun with idolatry, superstition, and error. Knowledge, also, is of great importance to our personal and private felicity; it furnishes a pleasure that cannot be met with in the possession of inferior enjoyments; a fine entertainment, which adds a relish to prosperity, and alleviates the hour of distress. It throws a lustre on greatness, and reflects honour on poverty. Knowledge will likewise instruct us how to apply our several talents for the benefit of mankind. It will make us capable of advising and regulating others. Hence we may become the lights of the world, and may diffuse those beneficent beams around us, which shall shine on benighted travellers, and discover the path of rectitude and bliss. This knowledge also tends to destroy bigotry and enthusiasm. To this we are indebted for the important change which hath been made since the beginning of the Reformation. To this we are indebted for the general cultivation and refinement of the understandings of men. It is owing to this that even arbitrary governments seem to have lost much of their original ferocity, and that there is a source of improvement in Europe, which will, we hope, in future times, shed the most cheering and renovating influences on society, and unite its members in harmony, peace, and love. But the advantages of knowledge are still greater, for it points out to us an eternal felicity. The several branches of human science are intended only to bless and adorn our present existence; but religious knowledge bids us provide for an immortal being, sets the path of salvation before us, and is our inseparable companion in the road to glory. As it instructs in the way to endless bliss, so it will survive that mighty day when all worldly literature and accomplishments shall for ever cease. At that solemn period, in which the records and registers of men shall be destroyed, the systems of human policy be dissolved, and the grandest works of genius die, the wisdom which is spiritual and heavenly shall not only subsist, but be increased to an extent that human nature cannot in this life admit. Our views of things at present are obscure, imperfect, partial, and liable to error; but when we arrive at the realms of everlasting light, the clouds that cast a shade on our understanding will be removed; we shall behold with amazing clearness the attributes, ways, and works of God: shall perceive more distinctly the design of his dispensations; shall trace with rapture the wonders of nature and grace, and become acquainted with a thousand glorious objects, of which the imagination can as yet have no conception.

KOA, Ko'A, *hope, a line.* The name of a province of the Babylonish monarchy; or, as St. Jerom understands the word, a title or degree of honour among the Babylonians, Ezek. xxiii. 23.

KOHATH, Ko-HATH, the second son of the patriarch Levi, and father of Amram, Izhar, Hebron, and Uzziel, Gen. xlvi. 11, Exod. vi. 18. He died, A. M. 2422, aged 133. Kohath's family was appointed to carry the ark and sacred vessels of the tabernacle, while the Israelites marched through the wilderness, Num. iv. &c.

KOLAIAH, Ko-LA-I'AH, *the voice of the Lord.* One who returned from the Babylonish captivity, Neh. xi. 7.

KORAH, Ko'RAH, the son of Esau and Aholibamah, Gen. xxxvi. 14, 15, 16. He succeeded Kinaz in part of the kingdom of Edom, and was succeeded by Gatam.

2. KORAH, the son of Izhar, and great grandson of Levi, and father of Asher, Elkanah, and Aliasaph, and head of the Korites, a celebrated family among the Levites. Korah being dissatisfied with the rank he held among the sons of Levi, and envying the authority which Moses and Aaron enjoyed, formed a party against them; wherein he engaged Dathan, Abiram, and On, with two hundred and fifty of the principal Levites, Num. xvi. 1, &c. Korah, at the head of the rebels, went to Moses and Aaron, and complained that they arrogated to themselves alone all the authority over the people of the Lord. Moses, falling with his face on the earth, answered them, "To-morrow in the morning the Lord will discover who are his. Let every one of you take therefore his censer, and to-morrow ye shall put incense into them; and offer it before the Lord; and he shall be acknowledged priest, whom the Lord shall choose and approve." See the story at large, Num. xvi.

One thing is observable, that the sons of Korah were preserved from the misfortunes of the father, and continued, as before, serving

in the tabernacle of the Lord. And their descendants were appointed by David to guard the doors of the temple and sing praises to God. There are several psalms ascribed to them, which go by the name of Korah: as the xlii. xliv. xlv. xlvi. xlvii. xlviii. xlix. lxxxiv. lxxxv. lxxxvii. and lxxxviii.

KORE, Ko'RE, a grandson of Korah, 1 Chron. ix. 19.

KOZ, one who returned from captivity, Ezra ii. 61.

KUSHAIAH, KUSH-AI'AH, or *Kishi*, son of Abdi, a Levite, 1 Chron. xv. 17. He was a singer before the ark, 1 Chron. vi. 44.

# L.

LAADAH, LA'A-DAH, *to praise*, or *assemble*. A descendant of Judah, son of Shelah, and father of Marishah, 1 Chron. iv. 21.

LAADAN, LA'A-DAN, the son of Gershom, 1 Chron. xxiii. 7, 8.

LABAN, LA'BAN, *white*, *shining*. The son of Bethuel, grandson of Nahor, brother to Rebecca, and father of Rachel and Leah, Gen. xxviii. 2, &c.

2. LABAN, the name of a place beyond Jordan in the plains of Moab, Deut. i. 1, of which nothing can be spoken with certainty.

LABANA, LA'BA-NA, one who returned from the Babylonish captivity, 1 Esd. v. 29.

LACEDÆMON, LA-CED-Æ'MON, *the lake of dæmons*, or *well of madmen*. Otherwise called SPARTA, a celebrated city in the Peloponnesus, formerly a most powerful and flourishing commonwealth, the inhabitants whereof were no less distinguished for their eminent virtues, and purity of manners, than for their warlike exploits; whereby they not only acquired the sovereignty of Greece, which they maintained for many years, but prescribed laws to great part of Asia. See 1 Mac. xii. 2 Mac. v.

LACHISH, LA'CHISH, a city of Palestine, south of Judah, in the tribe of Dan, Josh. x. 23, xv. 39. Eusebius and Jerom tell us, that in their time there was a village called Lachish, seven miles from Eleutheropolis, southward. Sennacherib besieged Lachish, but did not make himself master of it. From thence it was, that he sent Rabshakeh against Jerusalem, 2 Kings xviii. 17, xix. 8, 2 Chron. xxxii. 9.

LACUNUS, LA-CU'NUS, one who returned from the Babylonish captivity, 1 Esdr. ix. 31.

LADAN, LA'DAN, one who returned from captivity, 1 Esdr. v. 37.

LAEL, LA'EL, *to God*, or *to the mighty*. One of the family of the Levites, Num. iii. 24.

LAHAD, LA'HAD, a descendant of Judah, 1 Chron. iv. 2.

LAHAIROI, LA-HAI'ROI, a well near to which the patriarch Isaac dwelt, Gen. xvi. 14.

LAHMAN, or LAHMAS, LAH'MAS, *the bread of them*. A town in the tribe of Judah, Josh. xv. 40.

LAHMI, LAH'MI, the brother of Goliah the giant, 1 Chron. xx. 5.

LAISH, LA'ISH, a city of Palestine near the river Jordan: afterward Leshem, in the tribe of Reuben, Judg. xviii. 29.

2. LAISH, the father of Phaltiel, 1 Sam. xxv. 44.

LAKE. An account of the several lakes mentioned in Scripture may be seen under their respective names. The word *lake* is sometimes used for hell. See Rev. xix. 20, xx. 10.

LAKUM, LA'KUM, a city of Palestine in the tribe of Naphtali, Josh. xix. 33.

LAMBS, the young of sheep, under a year old. The Hebrew word שׂה, Exod. xii. 3, which is generally translated *lamb*, signifies also a *kid*, as appears from verse 5th, of the same chapter, where we are told that the Hebrews at the passover were at liberty to choose indifferently either a lamb or a kid. But we find קשׂוטה, rendered a *lamb* or *sheep* by the Seventy, and also by the Vulgate, in the following passages; Gen. xxxiii. 19, Josh. xxiv. 32, Job xlii. 11; whereas it is plain, from a comparison of Gen. xxxiii. 19, where the marginal reading is *lambs*, with Acts vii. 16, that the word denotes some *money*, or *coin*, which might be so called, either from its being *true*, *genuine*, or *sterling* money, as we speak; or from its being stamped with the *figure* of a *lamb* or *sheep*.

Αμνος, *lamb*, *mild*, *truth*, *simplicity*, such being the nature of this animal; and hence it was a *truth* or *faith*-offering in all contracts of peace and amity.

See this more at large under *articles Paschal Lamb*, and *Passover*, and *Sacrifice*.

LAMECH, LA'MECH, *poor*, *humble*, or *smitten*. A descendant of Cain, the son of Methusael, and father of Jabal, Jubal, Tubal-Cain, and Naamah, Gen. iv. 18, 19, 20, &c. He stands branded as the father of polygamy, the first who dared to violate the sacred command, Gen. ii. 24, giving way to his unbridled passion, and thus overleaping the Divine mound raised by the wisdom of our great Creator, and enforced by the laws of nature herself, which peoples the earth with an equal number of males and females, and thereby teaches foolish man, that polygamy is incompatible with her wise regulations. He married Adah and Zillah. The former was the mother of Jabal and Jubal; and the latter of Tubal-Cain, and Naamah his sister. One day Lamech said to his wives, "Hear me, ye wives of Lamech, I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold." This

declaration of Lamech has been the subject of much inquiry; and indeed is not easy to be understood. That Lamech had used violence against some person is evident: as also that he thought himself much more criminal in doing so, even than Cain; as appears from the words, *if Cain shall be*, &c. Now the true reason why God guarded Cain from destruction, under so severe a penalty upon any one who should slay him, was demonstrably this: that he might preserve him, as a living monument of the curse of God upon murder. Granting this to be the reason, and that Lamech knew it, and of this he could not be ignorant, his exclamation to his wives is plainly a confession that he had been guilty of a much greater crime than Cain; and therefore concluded, that God might justly render him a much more dreadful monument of his wrath than he had rendered Cain; and in this terror, he breaks forth into this bitter exclamation: *if Cain shall be avenged sevenfold, truly Lamech seventy and seven.*

2. LAMECH, the son of Methuselah, and father of Noah. He lived a hundred fourscore and two years, before the birth of Noah, Gen. v. 25, 31; after which he lived five hundred and ninety-five years longer; thus the whole term of his life was seven hundred and seventy-seven years, being born A. M. 874, and dying in 1651.

LAMENTATIONS, a mournful poem so called, composed by Jeremiah, on the death of the young and pious king Josiah; it was long in use among the singers in Israel, 2 Chron. xxxv. 25. "And Jeremiah lamented for Josiah; and all the singing-men and the singing-women spake of Josiah in their lamentions to this day, and made them an ordinance in Israel: and behold they are written in the Lamentations." This famous poem seems to be lost, but we have another written by the same prophet yet extant, composed on the destruction of Jerusalem by Nebuchadnezzar. The proofs of this are to be seen in every chapter of the Lamentations; and the preface, only found in the Greek and Vulgate, added by way of argument, expressly shows it. The weeping bard speaks clearly of Jerusalem and the temple as laid waste and profaned. The author of Ecclesiasticus says, that after the taking of Jerusalem, the enemies made the ways which lead to it quite desolate; alluding to this passage in the Lamentations: "The ways of Zion do mourn, because none come to the solemn feasts."

In the two first chapters of the Lamentations, Jeremiah is principally taken up in describing the calamities of the siege of Jerusalem. In the third, he deplores the persecutions which he himself had suffered. The fourth turns upon the ruin and desolation of the city and temple, and upon the misfortunes of Zedekiah. The fifth chapter is a kind of prayer for the Jews in their dispersion and captivity. At the conclusion of the whole he notices the cruelty of the Edomites, who had insulted Jerusalem in her misery, and contributed to her demolition, and he threatens them with the vengeance of heaven. This last chapter seems to have been written at some distance of time from the others, as it supposes the temple to be so destroyed as to serve for a shelter to the foxes, and the people to be already in captivity.

The four first chapters of the Lamentations are in acrostic verse, and abecedary, every verse or couplet commencing with one of the letters of the Hebrew alphabet, ranged in alphabetical order. The first and second chapters contain 22 verses, being regulated by the number of letters in the alphabet. The third chapter has three verses together which begin with the same letter, and includes in all 66 verses. The fourth chapter is like the two first, and has only 22 verses: the fifth is not an acrostic. There is something remarkable in the second, third, and fourth chapters, which is that the letter ב *pe*, is before ע *gnain*; whereas in the first chapter and in all the acrostic and abecedary psalms, *gnain* is before *pe*. The reason of this disorderly placing of them cannot now be known; the transcribers have attempted to repair the supposed defect, but the sequel of the discourse requires that things should remain as they are.

The Hebrews were accustomed to compose lamentations, or mournful songs, on the death of great men, princes, and heroes, who had distinguished themselves in arms, and also upon any public or national calamity. They had collections of these sorts of lamentations, as appears from 2 Chron. xxxv. 25, "Behold, they are written in the Lamentations." We are in possession of those composed by David on the death of Absalom and Jonathan. The prophets Isaiah, Jeremiah, and Ezekiel, after having foretold the desolation of Egypt, Tyre, Sidon, and Babylon, made lamentations on the fall of these cities and nations; see Isa. xiv. 4, 5, xv. xvi. Jer. vii. 29, ix. 10, xlviii. 32, Ezek. xix. 1, xxviii. 11, xxxii. 2. It seems by Jeremiah, that they hired women on purpose to mourn; "Call for the mourning women that they may come: and send for cunning women that they may come, and let them make haste, and take up a wailing for us, &c." Jer. ix. 17.

The style of Jeremiah's Lamentations is lively, pathetic, and affecting; and the subject is the most moving. "There is nothing," says an ingenious author, "in all the tragedians, not even in Euripides himself, so masterly in his mourning strokes, that is equally moving and tender with the Lamentations of this prophet." "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night," Jer. ix. 1. "O all ye that pass by, behold and see if there be any sorrow like mine," Lam. i. 12. The complaint of this prophet is the sublime of wo, as D. Bernardino de Rebolledo says.

LAMP, λαμπας. There is frequent mention of lamps in Scripture; and the word means, 1. A *torch*, Rev. viii. 10. So the Ro-

mans sometimes called a *comet*, *fax*, a *torch*, or, *fax cœlestis*, a *heavenly torch*.

2. A *lamp*, see Matt. xxv. 4. In many parts of the east, and in particular in the Indies, instead of torches and flambeauxs, they carry a pot of oil in one hand, and a lamp full of oily rags in the other.

The word *lamp*, taken in a figurative sense, signifies the profession of pure religion, flowing from an inward principle of Divine grace.

The word *lamp*, also, is taken for a son or successor, who preserves the name of the family from extinction, 1 Kings xv. 4; Psal. cxxxii. 17. The term is also applied to God, who enlightens, directs, and comforts his people, 2 Sam. xxii. 29.

LANGUAGE, in general, denotes those articulate sounds by which mankind express their ideas, and the various conceptions of their minds, and without which, thought and reason would be of little use. Several questions have been proposed relative to this subject: first, Whether God was the author of the primitive language; or whether it was the invention of man? Whether the primitive language be yet in being; and if so, what and where that language is? Moses represents Adam and Eve as speaking and imposing names on things as soon as they were created; hence it is evident, that God was the author of that language then spoken, since we find Adam conversing with his wife at a period when he could not have had time sufficient to have framed a language proper for all the purposes of colloquial intercourse. But the great question is, what this language was which alone could boast Divine origin, as being spoken by God himself? The prevalent opinion is, that the Hebrew is the primitive language, and perhaps the strongest ground of this claim is, its great antiquity, and, on this foundation, the Chinese might bear away the palm, and more especially if simplicity be regarded as a characteristic of a primitive language, since it is more monosyllabical and uncompounded than even the Hebrew. Persons, however, are not wanting, who plead for the Syriac, Chaldee, Ethiopic; and there is scarce an Oriental language which has not set up a claim for this honour. The Egyptians and Phrygians long contended with each other for the priority of their respective languages; and the Arabs dispute the point with the Hebrews; but the Jews, jealous on this point even to excess, as if the salvation of their race depended on it, positively insist, that the Hebrew tongue, such as it is found in the Holy Scriptures, is the primitive language, and that spoken by the first man.

But after all, several very able critics, among whom are Grotius and Cheverius, are of opinion that the Hebrew tongue, such as we have it at present in the Bible, and as it was in the time of Moses, is not the primitive language, pure and uncorrupted; because they observe many words in the Bible, the originals of which are not to be found in the Hebrew, which they insist have undergone divers changes and alterations from Adam to Moses, if they were at all known to Adam. Le Clerc maintains, and with reason, that the Hebrew is far inferior to the Greek, both in copiousness, elegance, and perspicuity; that the Hebrew is dry, and destitute of ornament, insomuch that, wanting expression to vary the phrase, the same periods are perpetually returning: if poverty be a mark of antiquity and priority, the claim of the Hebrew is indisputable; and yet the Greek primitives are only about 300 in number. Others maintain, that the language spoken by our first parents is lost, (and little doubt can be entertained on this point by persons who have duly considered the subject,) and that the Hebrew, Chaldee, and Arabic are only dialects of the original tongue.

In all probability Noah spoke the same language with our first parents, and Noah's language was preserved among his descendants, till the confusion of tongues, which happened at Babel, Gen. xi. 1, 2, &c. Here a confusion took place on which a speculative person might write volumes without advancing any thing certain, or even carrying the least ray of light into these regions of darkness and confusion. But the subject more properly belongs to philology, and to that head I refer all farther observations.

LANTERN. The word thus rendered, John xviii. 3, is φανοι, but whether it precisely means *lanterns*, is not very clear. If it do, I conclude, without much hesitation, that it signifies such *linen lanterns* as Dr. Pococke gives an account of; and, if so, the evangelist perhaps means, that they came with such *lanterns* as people were wont to make use of when abroad in the night; but lest the feebleness of the light should give Jesus an opportunity of escaping, many of them had *torches*, or such *large* and *bright burning lamps* as were used on nuptial solemnities, the more effectually to secure him.

LAODICEA, La-od-i-ce'a. There were several cities of this name, but the Scripture speaks only of that in Phrygia, upon the river Lycus, near Colosse. Its ancient name was Diospolis: it was afterward called Rhoas. Lastly, Antiochus, the son of Stratonice, rebuilt it, and called it Laodicea, from the name of his wife Laodice.

St. Paul never was in this city, and the faithful of Laodicea had never seen his face in his flesh, Col. ii. 1. Notwithstanding, upon information from Epaphras their apostle, that false teachers had propagated some pernicious doctrines in this city and Colosse, he wrote to the Colossians, to arm them against these seducers; and desired, when they had read his letter, that they would send it to the Laodiceans, ch. iv. 10. He adds, "And ye likewise read the epistle from Laodicea;" but here his words in the original are ambiguous, and may either signify the letter which St. Paul wrote to those of Laodicea, or that which

the Laodiceans wrote to him. On this point interpreters have been divided; some taking it in the former, others in the latter sense. We have at the present day a letter, bearing the name of St. Paul, to the Laodiceans. Theodoret and St. Jerom had seen one with this title: and the fathers of the 7th council say, that their predecessors had likewise a knowledge of one. But both rejected it as false and spurious; and all men of learning are persuaded that it is nothing more than a counterfeit, although inserted in some of the ancient Bibles printed in Germany at Antwerp. It is also found in some old manuscripts. There is reason, also, to question whether that which the ancients speak of be the same with this, since we have it not in Greek, that published by Hutter in this language having been translated from a Latin copy. Besides, Philaster says, that the heretics have foisted something into the epistle to the Laodiceans; and Timotheus, priest of Constantinople, tells us, that it was forged by the Manichees.

LAPIDOTH, Lap'i-doth, the husband of Deborah, the prophetess, Judg. iv. 4. Or perhaps the name of the place where she resided as well as of her husband.

LAPWING, in ornithology, the black-breasted tringa, with a hanging crest. It is a beautiful bird, about the size of the common pigeon, and is frequent in our fen countries, and the wet places of most parts of Europe. The generical characters of this bird are as follow: the beak is of a cylindric figure, obtuse at the extremity, and in length about equal to the toes; the feet have each four toes. This bird was by the law of Moses, declared to be unclean, Lev. xi. 19.

LASEA, La-se'a, a city near to the fair havens, in the isle of Crete.

LASHAH, La'shah, *to call, to anoint.* Moses, Gen. x. 19, describing the limits of the land of Canaan, says, that it reaches southward as far as Lashah. The Chaldee and St. Jerom think Lasha to be the same as the fountain Callirrhoe, which is northward of the Dead-Sea, and discharges itself into it. But it is much more natural to understand it of the city of Lashah, Lusa, or Elusa, which was nearly at an equal distance from the Dead-Sea and the Red-Sea. Ptolemy mentions the city of Lusa, so do Josephus, and Stephans the geographer.

LASHARON, La-sha'ron, a city of Canaan, on the west side of Jordan, Josh. xii. 18.

LASTHENES, Las'the-nes, *the strength of a stone.* A prince of Crete, who fixed Demetrius Nicator, the son of Demetrius Soter, upon the throne of Syria, by the help of those troops with which he supplied him. Demetrius, as an acknowledgment for this service, gave Lasthenes the government of Syria, and the principal authority in his kingdom, calling him his father and cousin, 1 Mac. xi. 31.

LAVER. The Laver of the tabernacle, we are told by Moses, Exod. xxxviii. 8, was made of the brass looking-glasses belonging to the pious women who watched and stood centinels at the door of the tabernacle. The lavers of Solomon's temple were vessels borne by four cherubim, standing upon pedestals mounted upon brazen wheels, and having handles belonging to them, by the means of which they might be conveyed from one place to another, as occasions might require. These lavers were double, that is, composed of a basin which received the water that fell from another square vessel above it; from which they drew water with cocks. The whole was of brass; the square vessel was ornamented with the heads of an ox, a lion, and a cherub, 1 Kings vii. 27—39.

LAUREL, or Bay-tree, a genus of the enneandria monogynia class of plants, or those which have nine stamina, and only one style in the flower; there is no calyx; and the corolla, which very much resembles one, consists of six erect, hollow ovato-acuminated petals, alternately exterior; the fruit is a drupe, of an oval acuminated figure, containing only one cell, and contained in the corolla; the seed is a single ovato-acuminated nut, its kernel of the same figure. "I have seen the wicked in great power, and spreading himself like a green bay-tree." Psa. xxxvii. 35.

LAW, a rule of action; a precept, or command, coming from a superior authority, which an inferior is bound to obey. The manner in which God governs rational creatures is by a law, as the rule of their obedience to him, and which is what we call God's moral government of the world. He gave a law to angels, which some of them kept, and have been confirmed in a state of obedience to it; but which others broke, and thereby plunged themselves into destruction and misery. He gave also a law to Adam, and which was in the form of a covenant, and in which Adam stood as a covenant head to all his posterity, Rom. v. Gen. ii. But our first parents soon violated that law, and fell from a state of innocence to a state of sin and misery, Hos. vi. 7, Gen. iii.

*Positive laws* are precepts which are not founded upon any reasons known to those to whom they are given. Thus in the state of innocence God gave the law of the sabbath; of abstinence from the fruit of the tree of knowledge, &c.

*Law of Nature* is the will of God relating to human actions, grounded in the moral differences of things, and, because discoverable by natural light, obligatory upon all mankind, Rom. i. 20, ii. 14, 15. This law is coeval with the human race, binding all over the globe, and at all periods of time; yet, through the corruption of reason, it is insufficient to lead us to happiness, and utterly unable to inform us how sin is to be forgiven, without the assistance of revelation.

*Ceremonial law*, is that which prescribed the rites of worship used under the old Testament. These rites were typical of Christ,

and of the truth and grace of his Gospel, and were obligatory only till he had finished his work, and began to erect his New Testament church, Heb. vii. 9, 11, x. 1, Eph. ii. 16. Col. ii. 14, Gal. v. 2, 3. *The law had only a shadow of good things to come.* Here we find all the Scriptures in unison on this subject. As a valuable blessing and privilege, God conferred on his church and favoured people, the sons of Jacob, a law exhibiting a shadow of good things to come. He covenanted with Abraham, saying, "Unto thee and thy seed will I give this land;" *and he confirmed the same to Jacob for a law,* &c. Psa. cv. 10. In order to confirm what he had promised, he drew a chart, (if such an expression may be allowed on this subject,) of the lot of the inheritance of Jacob, by setting before them the land of Canaan, and the law connected with the possession of that land. A shadow has no reality; no part of the substance of the body which produces it is contained therein; yet it exactly represents the body; just so the law. The connexion between the law given by Moses, and the grace and truth which came by Jesus Christ, is exactly of that kind. The law of Moses showed the guilty worshippers how grace should flow to wretched man; but the law itself was no channel in which that grace could flow. Moses held up a mirror to Israel, representing the glorious person and work of Jesus Christ; now, although no shadow can appear in a glass but where a body is, yet the body has no dependence on the shadow. It may be said, that the *ten precepts,* written on the tables of stone, are no shadow of the grace of our Lord Jesus Christ: but these ten precepts are no where called the *law of Moses.* Moses had no concern in the ministration of that law; these words made even Moses exceedingly fear and quake: "These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice, *and he added no more;* and he wrote them on two tables of stone," &c. Deut. v. 22. These words, though the foundation on which the old covenant stands, are by no means peculiar to the law. They were imprinted on man's conscience at first, and remain to this day in man, *the eternal rule of righteousness;* and, therefore, when Jesus Christ appeared as the fulfiller, the magnifier of the law, and when the law of Moses was vanishing away, he lays down these ten commands, in their broad extent, as a summary of man's duty to his Maker and his fellow-creatures. When these ten precepts were proclaimed, as the fiery law from Mount Sinai, the first effect of them was to show Israel the necessity of a Mediator. "If we hear the voice of the Lord our God any more," said they, "then we shall die: go thou near, and hear all that the Lord our God shall say, and speak thou unto us," &c. Deut. v. 25, 27. And accordingly the old covenant was confirmed in the hands of this mediator, who, though a poor sinful man himself, was divinely supported to approach the thick darkness, and to receive the statutes and judgments for Israel. Accordingly we find Moses faithful in his office, delivering what he had received from the Lord in the mount. He always gave his authority for what he advanced. *Thus saith the Lord:* but the law, that is, the whole dispensation, was properly called *the law of Moses;* because the church in the wilderness received it by his ministration.

The more minutely we examine this law, the more we shall be compelled to subscribe to St. Paul's account of it, as a shadow of good things. The leading ordinance in that law was sacrifice; and in this instance, as well as in many others, the law of Moses only regulated, agreeable to the service of the worldly sanctuary, what was enjoined and in use among the Old Testament saints before the law. And this furnisheth an additional evidence that the law of Moses was not a covenant of works, in the sense in which that phrase is usually taken among us, that is, a covenant of justice; for if sacrifice was its greatest ordinance, it was doubtless a covenant of grace, though clogged with a variety of ceremonial institutions sometimes called the *law of works* in the New Testament. For an ordinance which manifested grace, and promised forgiveness to the penitent believer, in the days of Abel, could never work wrath in the days of Moses.

As it would exceed our limits to go through all the various ordinances of the law, in order to point out in what respects they were a shadow of the Gospel, we shall take a general view of sacrifice only in that respect in which God had promised mercy and pardon to guilty man by the sufferings and death of the woman's Seed; who was to have his heel bruised for their sins, and to rise again the third day for their justification. To commemorate this great event, the ordinance of sacrifice was instituted; and the great varieties of these sacrifices were introduced into the law of Moses, as shadows of the unsearchable riches of Christ, and the wonderful value of that blood which should afterward be shed on the cross for the redemption of a ruined world. It was common to all sorts of sacrifices, that the blood of the animal was spilt; and the whole body, or some part of it, generally that which was most inflammable, viz. the fat and inwards, was burnt with fire on the altar. The blood is directed, carefully and very early, to be abstained from; it is said to be *the life* of the animal; it is represented as that which *pollutes* even by the touch; and yet it is set before us as the great *purifier;* by it the altar, ark, holy of holies, tabernacle, and priests were sanctified, and rendered clean and holy. The body of the victim was consumed by fire from the altar, which ascended up towards heaven; and in it God is said to smell a savour of rest, so that the word translated burnt-of-

fering, is literally *ascension*. It would be but a waste of words to compare this *shadow* with the *body;* those who wish to see the subject treated more largely, will find an admirable commentary on it in the epistle to the Hebrews throughout. In sacrifice, which was daily to be repeated as the highest act of devotion, man had the strongest remembrance of his *guilt*, of that life for which the *life* of the victim was taken; of that *fire* of divine *wrath*, which must have consumed him, if what was represented by the burnt offering had not interposed; and of the excellency of the sacrifice typified, by whose oblation the Deity was reconciled. And, therefore, it was, that, besides the daily, monthly, and yearly sacrifices in the law of Moses, it is enjoined, that whenever a guilty sinner needed purification, atonement could be thus typically made for his sin. Besides the *victim*, another material matter, respecting which the law directed, was the *priest* who was appointed to approach the altar. Why did the law of Moses so minutely describe the manner of his consecration, robes, and office? Certainly to *shadow* forth the great office of Jesus, the Son of God, consecrated a priest for ever. Nothing can be more absurd than to suppose that Aaron was to be *holiness to Jehovah;* that he was clean and innocent; that he had in him *lights* and *perfections;* that the iniquity of the sanctuary was a load he was to bear; consequently, nothing is plainer than that, in all these and many other respects, Aaron and his priesthood were only *shadows* of good things to come. Nor were those laws only which respected their worship *shadows:* it would tend to give a vast importance and meaning to the law of Moses, if the mind were less perplexed by divisions of the law which are not warranted in the Scripture. Of what importance to us are the laws respecting the clean and unclean beasts, defilement by dead bodies, and otherwise; mixing linen and woollen in their dress, ploughing with an ox and an ass, and many others of the same nature, if they are to be considered only as mere regulations of decency and order; they are at best but matters of *curiosity;* but let us attend to the meaning of the law on such subjects, and we shall find that these were all written for our learning; and are profitable for reproof, correction, and instruction in righteousness.

LAZARUS, Laz'a-rus, *the help of God.* Brother to Martha and Mary. He dwelt at Bethlehem with his sisters, near Jerusalem; and the Lord Jesus did him the honour sometimes of lodging at his house when he visited the city. See the account of his resurrection at large in John xi. 5, &c.

2. Lazarus, the name of a mendicant noticed in Luke xvi. 19, &c. The ancient and modern interpreters are much divided respecting this passage. Some are of opinion that it is a historical account, and others that it is merely a parable. And, some again observe a medium, and consider it neither merely a parable nor a history; but contend that the substance being historical, our Saviour embellished it with some circumstances which are parabolical; and this is perhaps nearest to the real truth.

LEAH, Le'ah, *painful* or *wearied.* The wife of Jacob, and eldest daughter of Laban; see Gen. xxix. 23—26. It appears that Leah exceeded her sister in lovely tempers, mildness of disposition, and solid piety, as much as the other surpassed her in personal charms; and for these reasons God gave her the blessing of fertility, for she became the mother of six sons and one daughter. The year of Leah's death is not known, only this much is certain, that she died in Canaan, and was buried in the cave where Sarah and Abraham had been buried before.

LEARNING, skill in any science, or that improvement of the mind which we gain by study, instruction, observation, &c. An attentive examination of ecclesiastical history will lead us to see how greatly learning is indebted to Christianity, and that Christianity in its turn, has been much served by learning. "All the useful learning," says Dr. Jortin, "which is now to be found in the world, is in a great measure owing to the Gospel. The Christians, who had a great veneration for the Old Testament, have contributed more than the Jews themselves to secure and explain those books. The Christians in ancient times collected and preserved the Greek versions of the Scriptures, particularly the Septuagint, and translated the originals into Latin. To Christians were due the old Hexapla; and in later times Christians have published the Polyglots and the Samaritan Pentateuch. It was the study of the Holy Scriptures which excited Christians from early times to study chronology, sacred and secular; and here much knowledge of history, and some skill in astronomy, were needful. The New Testament being written in Greek, caused Christians to apply themselves also to the study of that language. As the Christians were opposed by the pagans and the Jews, they were excited to the study of pagan and Jewish literature, in order to expose the absurdities of the Jewish traditions, the weakness of paganism, and the imperfections and insufficiency of philosophy. The first fathers, till the third century, were generally Greek writers. In the third century the Latin language was much upon the decline, but the Christians preserved it from sinking into absolute barbarism. Monkery, indeed, produced many sad effects; but Providence here also brought good out of evil; for the monks were employed in the transcribing of books, and many valuable authors would have perished if it had not been for the monasteries. In the ninth century the Saracens were very studious, and contributed much to the restoration of letters. But, whatever was good in the Mahometan religion, it is in no small measure indebted to Christianity for it, since Mahometanism is made up for the most

part of Judaism and Christianity. If Christianity had been suppressed at its first appearance, it is extremely probable that the Latin and Greek tongues would have been lost in the revolutions of empires, and the irruptions of barbarians in the east and in the west; for the old inhabitants would have had no *conscientious* and *religious* motives to keep up their language; and then, together with the Latin and Greek tongues, the knowledge of antiquities, and the books of the ancient writers, would have been destroyed. To whom, then, are we indebted for the knowledge of antiquity, for every thing that is called philosophy, or the *literæ humaniores?*—to Christians. To whom for grammars and dictionaries of the learned languages?—to Christians. To whom for chronology, and the continuation of history through many centuries?—to Christians. To whom for rational systems of morality and improvements in natural philosophy, and for the application of these discoveries to religious purposes?—to Christians. To whom for metaphysical researches, carried as far as the subject will permit?—to Christians. To whom for the moral rules to be observed by nations in war and peace?—to Christians. To whom for jurisprudence, and for political knowledge, and for settling the rights of subjects, both civil and religious, upon a proper foundation?—to Christians. To whom for the Reformation?—to Christians.

As religion has been the chief preserver of erudition, so erudition has not been ungrateful to her patroness, but hath contributed largely to the support of religion. The useful expositions of the Scriptures, the sober and sensible defences of Revelation, the faithful representations of pure and undefiled Christianity, these have been the works of learned, judicious, and industrious men. Nothing, however, is more common than to hear the ignorant decry all human learning as entirely useless in religion; and what is still more remarkable, even some, who call themselves preachers, entertain the same sentiments. But to such we can only say, what a judicious preacher observed upon a public occasion, that if all men had been as unlearned as themselves, *they* never would have had a text on which to have displayed their ignorance.

LEAVEN, Ζυμη, fermenting matter, so called from heating in fermentation the mass of dough with which it is mixed. Thus the Latin *fermentum*, leaven, whence the English *ferment*, and *fermentation*, is derived, is from *ferveo*, to *be hot*, Matt. xiii. 33, xvi. 12, Luke xiii. 21, 1 Cor. v. 6, Gal. v. 9. Figuratively, in a good sense, it denotes the doctrine of the Gospel, which, though it seemed at first small and inconsiderable, yet, like leaven, speedily spread its influence among the mass of mankind, and wherever it took effect, wonderfully assimilated their tempers and conduct.

Taken in a bad sense, it denotes either erroneous and corrupt doctrine, which, like leaven, spreads through, taints, and corrupts the minds and manners of men, as Matt. xvi. 6, 11. And Plutarch very remarkably informs us, that the priest of Jupiter, among the Romans, was not allowed even to touch leaven, because leaven both arises from corruption, and doth itself corrupt the mass with which it is mixed. It also is put for evil practices, examples, and tempers, which have a like pernicious influence on their conduct, as 1 Cor. v. 6, 7, 8, in which last verse, Ζυμη παλαια, seems to mean the old leaven of *uncleanness* and *lasciviousness*, for which the Corinthians, before their conversion, were even proverbially infamous. The Hebrews were forbidden by the law to eat leavened bread, or any thing with leaven in it, during the seven days of the passover, Exod. xii. 15, 16, Lev. ii. 11. They were very careful in purifying their houses from all leaven, as soon as the vigil of this feast began; and God forbad either leaven or honey to be offered to him in his temple; that is to say, that in the offerings of cakes, or any baked meats, which were presented to the Lord upon the altar, there should be no leaven, nor any mixture of honey. And in this matter, the modern Jews are superstitiously exact. The master of the family makes a diligent search into every hole and crevice throughout the house, lest any crumb of leavened bread should remain in it; and that not by the light of the sun and moon, but of a candle. And that this exactness may not appear superfluous and ridiculous, care is taken to conceal some scraps of leavened bread in some corner or other, the discovery of which occasions mighty joy. The search, nevertheless strict as it is, does not give him entire satisfaction. After all, he beseeches God that all the leavened bread that is in the house, as well as what he has found, may become like the dust of the earth, and be reduced to nothing. They are also exact and scrupulous in making their bread for the feast, lest there should be any thing like leaven mixed with it. The corn of which it is made must not be carried to the mill on the horse's bare back, lest the heat of the sun should cause it to ferment. The sack in which it is put must be carefully examined, lest there should be any remainder of old meal in it: the dough must be made in a place not exposed to the sun, and must be put into the oven immediately after it is made, lest it should ferment of itself.

LEBANAH, Leb'a-nah, one whose children were of the order of Nethinims, Ezra ii. 45.

LEBANON, Leb'a-non, or *Libanus*, a famous mountain which separates Syria from Palestine. It forms a kind of horse-shoe in its length, beginning at three or four leagues distance from the Mediterranean, above Smyrna, and going from north to south towards Sidon; from thence bending from west to east, from Sidon to Damascus; and at last returning from the south northward, from the straits of Damascus as far as Laodicea Scabiosa. The

western part of this chain of mountains is what we properly call Libanus, or Lebanon. The other part, which is opposite to it eastward, and extends from south to north, is called by the Greeks Anti-libanus. Between these two mountains is a long valley called Cœlo-Syria, or Hollow Syria; Josh. xi. 17, the valley of Lebanon.

This chain of mountains is about 100 leagues in circumference, having Mesopotamia to the east, Armenia to the north, the Holy Land to the south, and the Mediterranean to the west. It is composed of four inclosures of mountains, which rise one upon the other; the first of these is very fertile in grain and fruits: but the second is barren; the third, though higher than this, enjoys perpetual spring; there the trees bloom with unfading verdure, and the orchards teem with endless fruit; the fourth is so high that it is covered with eternal snows, and consequently uninhabitable on account of the cold.

Mr. De la Roque, who visited this mountain in his travels, thinks it higher than either the Alps, or Pyrenees. The temple of Jerusalem is sometimes called by the name of Lebanon, see Zech. xi. 1, Ezek. xvii. 3. The palace built by Solomon at Jerusalem, was called the house of the forest of Lebanon, 1 Kings vii. 2, on account of the quantity of cedar used in the building.

LEBAOTH, Leb'a-oth, a town in the tribe of Judah, Josh. xv. 32.

LEBBEUS, Leb-be'us, called also Judas, and Thaddeus. He was brother to James the Less, son of Mary, sister to the blessed Virgin, and of Cleopas, brother to Joseph. He was married and had children; for Hegesippus, as Eusebius relates, speaks of two martyrs, his grandsons. Nicephorus calls his wife Mary. At the last supper, he asked Jesus Christ why he was to manifest himself unto them and not unto the world, John xiv. 22.

LEBONAH, Leb-o'nah; this place is mentioned Jud. xxi. 19, where it is remarked, that Shiloh lies northward of Bethel, and southward of Lebonah. Maundrell, in his journey from Aleppo to Jerusalem, takes it to be a place called Chan-Leban, four leagues from Sichem southward, and two leagues from Bethel.

LECHAH, Le'cah, the son of Er, and grandson of Judah, 1 Chron. iv. 21.

LEEK, in botany, agrees with the onion both in botanical characters and medical virtues. The Hebrews in the wilderness longed for the leeks and onions they had been accustomed to eat in Egypt, Num. xi. 5.

LEGEND, originally a book in the Romish church, containing the lessons that were to be read in Divine service. From hence the word came to be applied to the histories of the lives of saints, because chapters were read out of them at matins.

But as the *Golden Legend*, compiled by James de Varase, about the year 1290, contained in it several ridiculous and romantic stories, the word is now used by Protestants to signify any incredible or unauthentic narrative. Hence, as Dr. Jortin observes, we have false legends concerning the miracles of Christ, of his apostles, and of ancient Christians; and the writers of these fables, had, in all probability, as good natural abilities as the disciples of Christ, and some of them wanted neither learning nor craft; and yet they betray themselves by faults against chronology, against history, against manners and customs, against morality, against probability. A liar of this kind can never pass undiscovered; but an honest relater of truth and matter of fact is safe; he wants no artifice, and fears no examination.

LEGION, in the Roman military, was a body of foot consisting of ten cohorts, or six thousand men. Our Saviour healed a man possessed with a legion of devils, Mark v. 9.

Legion, Thundering, a name given to those Christians who served in the Roman army of Marcus Antoninus in the second century. The occasion of it was this: when that emperor was at war with the Marcomanni, his army was enclosed by the enemy, and reduced to the most deplorable condition by the thirst under which they languished in a parched desert. Just at this time they were remarkably relieved by a sudden and unexpected rain. This event was attributed to the Christians, who were supposed to have obtained this relief by their prayers; and the name of the *thundering legion* was given to them, on account of the thunder and lightning that destroyed the enemy, while the shower revived the fainting Romans. Whether this was really miraculous or not, has been disputed among learned men. They who wish to see what has been said on both sides the question may consult *Wilsius's Dissertat. de Legione Fulminatrice*, which is subjoined to his *Ægyptiaca*.

LEHABIM, Le'ha-bim, the third son of Misraim, Gen. x. 13. Some think from the similitude of names only, that Lehabim peopled Libya in Africa.

LEHI, Le'hi, a place of the Philistines, where Samson slew a thousand of them with the jaw-bone of an ass; in the tribe of Dan, Judg. xv. 14.

LEMUEL, Lem'u-el, supposed to be king Solomon himself, Prov. xxxi. 1.

LENT, a solemn time of fasting or abstinence in the Christian church, observed as a season of humiliation, before Easter. The Romish church, and some of the Protestant communion, maintain, that it was always a fast of forty days, and, as such, of apostolical institution. Others think that it was of ecclesiastical institution, and that it was variously observed in different churches, and grew, by degrees, from a fast of forty hours to a fast of forty days. This is the sentiment of Morton, bishop Taylor, Du Moulin, Daille, and others. Anciently, the manner of observing Lent among those who were piously disposed, was to abstain from food till evening; their only

refreshment was a supper, and it was indifferent whether it was flesh or any other sort of food, provided it was used with sobriety and moderation. Lent was also thought to be the proper time for exercising more abundantly every species of charity: thus what they spared by abridging their own bodies of a meal, was usually given to the poor: they employed their vacant hours in visiting the sick, and those that were in prison; in entertaining strangers, and reconciling differences. The imperial laws forbad all prosecution of men in criminal actions, that might bring them to corporeal punishment and torture during the whole season. This was a time of more than ordinary strictness and devotion, and therefore, in many of the great churches they had religious assemblies for prayer and preaching every day. All public games and stage plays were prohibited at this season, and also the celebration of all festivals, birth-days, and marriages. The Christians of the Greek church observe four Lents; the first commences on the fifteenth of November; the second is the same with ours; the third begins the week after Whitsuntide, and continues till the festival of St. Peter and St. Paul; and the fourth commences on the first of August, and lasts no longer than till the fifteenth. These lents are observed with great strictness and austerity, but on Saturdays and Sundays they indulge themselves in drinking wine and using oil, which are prohibited on other days.

LEOPARD, in zoology, is a beast of prey, being the long-tailed felis, with the spots of the upper part of the body round, and the lower virgated. This is a very beautiful animal, smaller than the tyger, surprisingly strong and active, and no less fierce and voracious. The generical characters of the leopard are, that the fore teeth are small, obtuse, and equal: the tongue is armed with a kind of spiculæ, which have their points bent backwards; the feet are formed for climbing, and the claws may be drawn back at the creature's pleasure. It is said that the leopard has such a sweet smell as to allure other beasts to come near it, by which means they are devoured. See Hos. xiii. 7, Hab. i. 8. To the leopard, Antichrist with his followers and adherents are compared, Rev. xiii. 2, as is also a man of a fierce and untractable disposition, Isa. xi. 6, Jer. xiii. 23.

LEPROSY, a foul cutaneous disease, appearing in dry, white, thin, scurfy *scales*, or *scabs*, either on the whole body, or only on some part of it, and usually attended with a violent itching, and other pains. The leprosy is said to be of two kinds, that of the Arabians, or that common among the Jews, called elephantiasis, from the roughness of the skin, resembling that of an elephant: and that of the Greeks called impetigo: for an account of this last species of leprosy, as the consideration of it does not properly fall under our notice, the reader is referred to the writers of medicine. Lucretius supposes this disease to be generated in Egypt, and no where else: but if the leprosy of the Jews be the same as that of the negroes, which is highly probable, then it may be affirmed, that it is endemical to the southern and inland parts of Africa. That it was contagious, all histories, sacred and profane, agree. Pliny acquaints us, that it did not invade Italy till the time of Pompey the Great; and that it was brought from Egypt, and is peculiar to that kingdom. Some have thought that the leprosy of the Arabians, or more properly of the Africans, was the parent of the venereal disease; however that may be, it is certain that since the *Morbus Gallicum* has been curable, the elephantiasis seems to have disappeared; and the leprosy of the Greeks has been much less frequent than before.

The different marks which Moses gives for the better distinguishing of a leprosy, are signs of the increase of this disease. An outward swelling, a pimple, a white spot, bright and somewhat reddish, created just suspicions of a person's being attacked with the disease. When a bright spot, somewhat reddish or white appeared, and the hair of that place was of a pale red, and the place itself something deeper than the rest of the skin; this was a certain mark of a leprosy.

The Jews looked upon the leprosy as a disease sent from God, and Moses prescribes no natural remedy for its cure. He required the diseased should show himself to the priest, Lev. xiii. 36, 47, and excommunication was the consequence. Nor was the diadem and sceptre any defence against this law, until a cure restored the person to the benefits of society: as was the case with Azariah, king of Judah. Jesus Christ cured many lepers, Luke xvii. 12. The disorder of sin is strongly shadowed out by this affliction, and we may learn that all legal observances are inefficient to effect a cure, nothing less than the blood of Christ and the power of Divine grace can render us sound and holy.

*The leprosy in houses*, mentioned Lev. xiv. 34, and following verses, must have been known to the Israelites who had lived in Egypt, and must have been very common in the land of Canaan, whither they were going, since Moses says to them, when ye come into the land of Canaan, which I gave you for a possession, if there should be a house infected with the leprosy, he to whom the house belongs, shall give notice of it to the priest, who shall go thither; if he sees, as it were, little holes in the wall, and places disfigured with pale or reddish spots, which in sight are lower than the wall, he shall go out of the house, and direct it to be shut up for seven days. At the end of this time, if he find that the leprosy is increased, he shall command the stones infected with the leprosy to be taken away, and thrown without the city into some unclean place. New stones shall be substituted in

their room, and the wall shall be again plastered. If the leprosy do not return, the house shall be considered clean; but if it return, it is then an inveterate leprosy, and the house shall be demolished. Calmet thinks this kind of leprosy was occasioned by certain worms, which, like mites in cheese, infected the materials of the house, most probably a species of dry rot.

Moses also takes notice of the *leprosy in clothes*, as a thing common in his time; but whether it infected every kind of drapery, and in what manner, are circumstances which cannot be known by us.

LESHEM, LE'SHEM, formerly Laish before it was taken by the Danites, Josh. xix. 47.

LETTERS, marks for the purpose of expressing sounds used in writing. It is evident from the most authentic records, that hieroglyphics, or emblems taken from fowls, fishes, plants, &c. were first made use of for the purpose of conveying of ideas to persons at a distance, or handing them down to posterity. The Egyptians are celebrated for this species of literature. Nor have we the smallest proof that written language was known before the deluge, otherwise than in this emblematical and uncertain way. The Chinese are represented as having an immense number of characters in what is very improperly called their alphabet. But is it not rather to be supposed that they have a number of simple strokes, and a second class of compounds, which, by their junction, form what some have improperly named an alphabet, consisting of not less than 80,000 letters. Proceeding with hieroglyphics, it seems natural to suppose, that every word, whether simple or compound, should be expressed by a distinct character, and if so, any language that has acquired much polish and improvement would require such a number. The great question is, by what means was the change made from this immense wilderness of characters, to the clear and distinct sounds of twenty-two letters, by the combination of which all possible sounds may be clearly expressed. Was the first alphabet, for instance, the Samaritan, which, as far as we know, is the oldest, the invention of man, or a Divine gift from *the Father of lights?* A transition so vast seems above the stretch of human wisdom, and I am inclined to think it was of Divine origin, perhaps in the promulgation of the law, and the tables written by the finger of Jehovah. And why not? if every good and perfect gift cometh down from God, why not this, since the beneficent effects thereof are so great to the human race. No letters were known in Europe, till Cadmus, about the time of David, brought sixteen of the Phœnician characters hither. From these the Greek, Roman, Coptic, Gothic, and Sclavonic characters were formed, one after another. From the Hebrew, or Assyrian characters, the Phœnician, Syrian, Ethiopic, and Arabic were formed.

LETTER also means an epistle sent to any person. It also means the exterior of any thing; thus circumcision of the flesh is called the letter, Rom. ii. 29, vii. 6.

LETTUS, LET'TUS, one who returned from Babylon with Ezra, 1 Esd. viii. 29.

LETUSHIM, LE-TU'SHIM, the second son of Dedan, the son of Abraham and Keturah, Gen. xxv. 3.

LEVI, LE'VI, *joined, coupled.* The third son of Jacob and Leah. He was born in Mesopotamia, Gen. xxix. 34, A. M. 2248. After Shechem, the son of Hamor, had violated Dinah, Jacob's daughter, and sister by the same mother to Levi and Simeon, these two brethren fraudulently engaged Shechem to receive circumcision; and upon the third day, when the pain was at the height, they entered the town of Shechem, and slew all the males, retook their sister Dinah, Gen. xxxiv. 25, 26, and pillaged the place, A. M. 2271. This action was very displeasing to their father Jacob, who said to them, "Ye have troubled me, and rendered me odious to the Canaanites; we are few in number, they will fall upon me, and destroy me and my family." Simeon and Levi replied, "Should they have thus abused our sister?" After this, Levi went down into Egypt with his father, having already had three sons, Gershom, Kohath, and Merari. When Jacob saw that he was near his end, Gen. xlix. 5—11, he sent for his sons with a design of blessing them; and said to Simeon and Levi, "Ye are brethren, and too much united in doing mischief; ye are the instruments of an unjust war. God forbid that I should be a partaker in their evil designs, and that my honour should be united in their combinations: for in their fury they killed a man, and in their resentment they pierced a wall. Cursed be their anger, for it was fierce, and their wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel." Accordingly Levi was scattered over all Israel, having no share in the division of the land of Canaan; but only some cities which were assigned him in the portion of the other tribes. Nevertheless, he was not the worse provided for, since God, having chosen the tribe of Levi for his service in the temple, and exercise of the priesthood, he bestowed many great privileges on it, which elevated it far above most of the other tribes, both in dignity and in the advantages of human life. For all the tithes, first-fruits, and offerings which were presented at the temple, and several parts of all the victims which were offered to the Lord, belonged to them.

2. LEVI, was also the name of St. Matthew.

LEVIATHAN, from לוי *joined*, and תן a *dragon*. The word signifies a monstrous animal of some kind, but what animal is not fully agreed among learned men. In Isa. xxvii. 1, the expression seems particularly to refer to the crocodile, as does also the description of the *Leviathan* in Job xli. But in Psa. civ. 26,

a whale or large fish of the *cetacious* kind is evidently intended.

It may not be improper to make some observations on both these sorts of creatures, as both seem to be comprehended under the same name in the Hebrew tongue.

The crocodile is of the lizard kind, with a two-edged tail, and triangular feet: on each of the fore feet are five toes, and on the hinder ones, four. Crocodiles grow to about 25 or 30 feet, or more, in length, and are in thickness about the size of a human body. In 33 degrees of north latitude, they abound in America, and in the north parts of Africa, and no where more than in the river Nile, in the land of Egypt. They deposit their eggs, which are not bigger than those of a turkey, in the sand on the shores, that they may be hatched by the solar heat; and unless the ichneumon sought out and destroyed their eggs, they would soon overrun the country with their prodigious increase. They are covered with scales like a coat of mail, almost impenetrable, and which cannot be separated; but their belly is soft and easily pierced. Their breath is excessively warm, and is emitted like smoke. Whales are much larger than crocodiles. Pliny speaks of one in the Red Sea, 600 feet long, and 360 broad: and Pantofridan says, there are some of them in the North Seas 100 fathoms long; and mentions a monster, called the Kraken, still far larger. But in general, whales are from 50 to 100 feet in length. They are furnished with lungs and a wind-pipe by which they breathe; they produce their young alive, and suckle, and carry them along with them.

LEVIS, Le'vis, one who returned from the Babylonish captivity, 1 Esd. ix. 14.

LEVITES. All the descendants of Levi may be comprehended under this name; however, it is chiefly applied in Scripture to such of the tribe as were employed in the lowest services of the tabernacle and temple; and by this they were distinguished from the *priests*, who being descended from Aaron, were likewise of the tribe of Levi by Koath, but were employed in higher offices.

The Levites, therefore, were all descendants of Levi by Gershom, Koath, and Merari, excepting only the family of Aaron; for even the children of Moses had no part in the priesthood, and were no more than common Levites. God chose them in the room of the first-born of all Israel, for the service of the tabernacle and temple, Num. iii. 6, &c. They were obedient to the priests in the ministrations of the tabernacle and temple, and brought them wood, water, and other things necessary for the sacrifices. They sung and played upon instruments in the temple, and other places. They applied themselves to the study of the law, and were the ordinary judges of the country, but always subordinate to the priests.

God provided for the subsistence of the Levites, by giving them all the tithes of corn, fruit, and cattle in Israel, Num. xviii. 21—24: but they were to give the priests the tenth of their tithes; and as the Levites possessed no estates in the land, the tithes which the priests received from them, were looked upon as the first fruits which they were to offer to the Lord.

God assigned them 48 cities for their habitation, with fields, pastures, and gardens, Num. xxxv. 2, 3. Of these 48 cities, 13 were given to the priests, and six were chosen for cities of refuge, Josh. xx. 7, xxi. 19, 20, &c. While the Levites were actually employed in the service of the temple, they were maintained out of the provisions in store there, and out of the daily offerings which were made there; and if any Levite quitted the place of his abode to go and serve in the temple, even out of the time of his half-yearly and weekly waiting, he was received there, kept, and provided for, in like manner as his other brethren, who were regularly in waiting, Deut. xviii. 6, 7, 8. The consecration of Levites was performed with little ceremony, 2 Chron. xxix. 34. They wore no peculiar habits to distinguish them from the other Israelites, and God ordained nothing particular for their mourning. The manner of their consecration was as follows: Num. viii. 5, 6, 7. The Lord said to Moses, take the Levites from among the children of Israel, and cleanse them, and sprinkle them with the water of purification, and let them shave all their flesh, and wash their clothes. They shall bring two oxen, or rather two bullocks, before the door of the tabernacle. Then all the children of Israel, being assembled, shall put their hands upon the Levites' heads, as an indication that they offer them to the Lord. After this, the Levites shall put their hands upon the heads of the two bullocks, one of which shall be offered for a burnt-offering, and the other for a sin-offering. You shall present the Levites to the high priest Aaron and his sons, who shall offer them unto the Lord, by lifting them up in the air towards the four corners of the world, or by obliging them to use particular motions, which have some relation to that practised by the priests, while they waved certain offerings towards the four quarters of the earth.

Josephus tells us, that in the reign of Agrippa, king of the Jews, about A. D. 62, and six years before the destruction of the temple by the Romans, the Levites desired permission from this prince to wear the linen-tunic as the priests did; which request was granted. This innovation was displeasing to the priests; and the Jewish historian remarks, that the old customs of the country never were forsaken with impunity. He adds, that Agrippa likewise permitted the families of the Levites, whose common office it was to guard the doors, and perform other troublesome offices, to learn to sing and play on instruments, that they might be qualified for the service of the temple as musicians.

The Levites were divided into different classes, namely, the Gershomites, Koathites,

Merarites, and Aaronites, or priests. Here follows the enumeration made by Moses, after their departure out of Egypt, of all the males from one month old and upwards, according to the particular order which he received from God to this purpose, Num. iii. 15, &c.

The Gershomites were in number 7500. Their office in the marches through the wilderness, was to carry the vails and curtains of the tabernacle: Eliasaph, the son of Lael, was the chief of them. The Koathites were employed in carrying the ark and sacred vessels of the tabernacle, their number was 8600. Elizaphan, the son of Uzziel, was the head of them. The Merarites were in number 6200: Their office consisted in carrying the several pieces of the tabernacle which they could not place upon the chariots: Zariel, the son of Abihail, was their commander. The Aaronites were the priests who served in the sanctuary: Cleazar, the son of Aaron was their general.

As often as the Hebrews encamped in the wilderness, the Levites were distributed round about the tabernacle. Moses and Aaron were placed in the east, Gershom at the west, Koath at the south, and Merari at the north. Moses ordained, that the Levites should not enter on the service of the tabernacle, before they were 25 years of age, Num. viii. 24: or, as he says elsewhere, see ch. iv. 3, from 30 to 50 years old. But David, finding that they were no longer employed in these menial offices, of bearing the vessels of the tabernacle, obliged them to enter upon the service of the temple as soon as they were 20 years of age, 1 Chron. xxiii. 26, &c. The priests and Levites waited weekly, and by turns in the temple. They began their weeks upon the sabbath-day, and upon the same day in the following week they went out of waiting. When any Israelite made an entertainment in the temple, God required, that the Levites should be invited to the party, Deut. xii. 18, 19.

LEVITICUS, a canonical book of Scripture, being the third book of the Pentateuch of Moses; thus called, because it contains principally the laws and regulations relating to the Levites, priests, and sacrifices; for which reason the Hebrews call it the law of the priests, because it includes many ordinances concerning their services. The Jews likewise term it *Va jicra*, because in Hebrew it begins with this word, which signifies, *and he called*. In the seven first chapters of Leviticus, God prescribes those ceremonies to Moses, which were to be observed in the offering of burnt-sacrifices, of meat-offerings, of bread and cakes, peace-offerings, or thanksgivings, and sin-offerings; and regulates what parts of these sacrifices were to be consumed on the altar by fire, and what were to be given to the priest who offered them.

After this, Moses relates in what manner the priests were consecrated, and what sacrifices were offered upon this occasion; and the fatal misfortune which happened to Nadab and Abihu, who were consumed with fire, for attempting to offer incense to the Lord with strange fire. Upon this occasion, Moses prescribes some laws; appointing what the mourning of the priests should be, and forbids them to drink wine, while they were in waiting at the tabernacle.

In the xith, xiith, xiiith, xivth, and xvth chapters, Moses gives rules for distinguishing clean and unclean beasts, and the leprosy in persons, houses, and garments, for purification, &c. After this, God appoints the ceremonies which were to be observed upon the day of solemn expiation: he regulates the degrees of consanguinity in which persons were permitted or forbidden to marry. He prohibits the alliance with the Canaanites, idolatry, theft, perjury, calumny, hatred, the superstitions of the Gentiles, magic, divinations, soothsaying, prostitutions, and adultery. He forbids any one to use the fruit of a tree, during the first five years after it was planted. He requires something to be left in the fields when the corn is reaped, for the benefit of the indigent. He mentions the defects which render sacrifices unfit to be offered to the Lord. In the xxiiid chapter, he mentions the principal festivals in the year, which were the passover, pentecost, the feast of tabernacles, the great day of expiation, the feast of trumpets, or commencement of the civil year. We find, ch. xxiv. 10, 11, the story of a person who was stoned to death for having blasphemed the name of the Lord. In ch. xxv. 3, 4, &c. he prescribes what was to be observed in the sabbatical year, and in that of jubilee. Lastly, he concludes with regulations concerning vows, and tithes which were to be offered to the Lord at the tabernacle, xxvii.

Jews and Christians are unanimous in acknowledging that Leviticus is a canonical book, and of Divine authority. It is generally held to be the work of Moses, as well as the rest of the Pentateuch. It contains the history of what passed during the eight days of Aaron's and his son's consecration, which was performed A. M. 2514. The laws which are prescribed in it upon other subjects besides sacrifices, have no other chronological mark, whereby we may be directed to judge in what time they were given.

LEUMMIM, Le-um'mim, a great grandson of the patriarch Abraham, Gen. xxv. 3.

LIBERALITY, bounty; a generous disposition of mind, exerting itself in giving largely. It is thus distinguished from generosity and bounty:—*Liberality* implies acts of mere giving or spending; *generosity*, acts of greatness. *Liberality* is a natural disposition: *generosity* proceeds from elevation of sentiment; *bounty*, from religious motives. *Liberality* denotes freedom of spirit; *generosity*, greatness of soul; *bounty* openness of heart.

2. Liberality *of sentiment*, a generous disposition which a man feels towards another who is of a different opinion from himself; or, as one defines it, that generous expansion of

mind which enables it to look beyond all petty distinctions of party and system, and, in the estimate of men and things, to rise superior to narrow prejudices. As liberality of sentiment is often a cover for error and scepticism on the one hand, and as it is too little attended to by the ignorant and bigotted on the other, we shall here lay before our readers a view of it, drawn by a masterly hand. "A man of liberal sentiments must be distinguished from him who has no religious sentiments at all. He is one who hath seriously and effectually investigated, both in his Bible and on his knees, in public assemblies and in private conversations, the important articles of religion. He hath laid down principles, he hath inferred consequences; in a word, he hath adopted sentiments of his own.

He must be distinguished also from that tame, undiscerning domestic among good people, who, though he has sentiments of his own, yet has not judgment to estimate the worth and value of one sentiment beyond another. Now a generous believer of the Christian religion, is one who will never suffer himself to try to propagate his sentiments by the commission of sin. No collusion, no bitterness, no wrath, no undue influence of any kind, will he apply to make his sentiments receivable; and no living thing will be less happy for his being a Christian. He will exercise his liberality by allowing those who differ from him as much virtue and integrity as he possibly can.

Among a multitude of arguments which may be adduced to enforce such a disposition, the following particularly deserve our attention.

First, we should exercise liberality in union with sentiment, because of the different capacities, advantages, and tasks of mankind. Religion employs the capacities of mankind, just as the air employs their lungs and their organs of speech. The fancy of one is lively, of another dull. The judgment of one is elastic, of another feeble; a damaged spring. The memory of one is retentive, that of another is treacherous as the wind. The passions of this man are lofty, vigorous, rapid; those of that man crawl, hum, and buz, and, when on wing, only sail round the circumference of a tulip. Is it conceivable that capability, so different in every thing else, should be all alike in religion? The advantages of mankind differ. How should he who hath no parents, no books, no tutor, no companions, equal him whom Providence hath gratified with them all; who, when he looks over the treasures of his own knowledge, can say, this I had of a Greek, that I learned of a Roman; this information I acquired of my tutor, that was a present of my father; a friend gave me this branch of knowledge, an acquaintance bequeathed me that? The tasks of mankind differ; so I call the employments and exercises of life. In my opinion, circumstances make great men; and if we have no Cæsars in the state, and Pauls in the church, it is because neither church nor state are in the circumstances in which they were in the days of those great men. Push a dull man into a river, and endanger his life, and suddenly he will discover invention, and make efforts beyond himself. The world is a fine school of instruction. Poverty, sickness, pain, loss of children, treachery of friends, malice of enemies, and a thousand other things, drive the man of sentiment to his Bible, and so to speak, bring him home to a repast with his benefactor, God. Is it conceivable that he, whose young and tender heart is yet unpractised in trials of this kind, can have ascertained and tasted so many religious truths as the sufferer hath?

We should believe the Christian religion with liberality, in the second place, because every part of the Christian religion inculcates generosity. Christianity gives us a character of God, but, my God! what a character does it give! GOD IS LOVE. Christianity teaches the doctrine of providence; but what a providence! Upon whom doth not its light arise! Is there an animacule so little, or a wretch so forlorn, as to be forsaken and forgotten of his God? Christianity teaches the doctrine of redemption; but the redemption of whom?—Of all tongues, kindreds, nations, and people: of the infant of a span, and the sinner of 100 years old: a redemption generous in its principle, generous in its price, generous in its effects; fixed sentiments of Divine munificence, and revealed with a liberality for which we have no name. In a word, the illiberal Christian always acts contrary to the spirit of his religion; and the liberal man only understands its nature.

Thirdly, we should be liberal, because no other spirit is exemplified in the infallible guides whom we profess to follow. I set one Paul against a whole army of uninspired men: *Some preached Christ of good-will, and some of envy and strife. What then? Christ is preached: and I therein do rejoice, yea, and I will rejoice. One eateth all things, another eateth herbs; but why dost thou judge thy brother? We shall all stand before the judgment-seat of Christ.* We often inquire, what was the doctrine of Christ, and what was the practice of Christ: suppose we were to institute a third question, of what *temper was Christ?*

Once more: we should be liberal as well as orthodox, because truth, especially the truths of Christianity, *do not need any support* from our illiberality. Let the little bee guard its little honey with its little sting; perhaps its life may depend a little while on that little nourishment. Let the fierce bull shake his head, and nod his horn, and threaten his enemy, who seeks to eat his flesh, and wear his coat, and live by his death: poor fellow? his life is in danger; I forgive his bellowing and his rage.—But the Christian religion,—Is that in danger? And what human efforts can res-

der that true which is false, that odious which is lovely? Christianity is in no danger, and therefore it gives its professors life and breath, and all things, except a power of injuring others.

In fine, liberality, in the profession of religion, is a wise and innocent policy. The bigot lives at home; a reptile he crawled into existence, and there in his hole he lurks a reptile still. A generous Christian goes out of his own party, associates with others, and gains improvement by all. It is a Persian proverb, *A liberal hand is better than a strong arm.* The dignity of Christianity is better supported by acts of liberality, than by accuracy of reasoning; but when both go together, when a man of sentiment can clearly state and ably defend his religious principles, and when his heart is as generous as his principles are inflexible, he possesses strength and beauty in an eminent degree."

LIBERTINES. These were those Jews whose fathers had once been slaves, but had afterward been made free. This was the case of many Jews, who had been taken captive by the Romans, under Pompey, and carried into Italy, Acts vi. 9.

LIBERTY, denotes a state of freedom, in contradistinction to slavery or constraint. 1. *Natural liberty*, or liberty of choice, is that in which our volitions are not determined by any foreign cause, or consideration whatever offered to it, but are perfectly free and unconstrained. 2. *External liberty*, or liberty of action, is opposed to a constraint laid on our executive powers; and consists in a power of rendering our volitions effectual. 3. *Philosophical liberty* consists in a prevailing disposition to act according to the dictates of reason, i. e. in such a manner as shall, all things considered, most effectually promote our happiness. 4. *Moral liberty* is said to be that in which there is no interposition of the will of a superior Being to prohibit or determine our actions in any particular under consideration. 5. *Liberty of conscience* is freedom from restraint in our choice of, and judgment about matters of religion. 6. *Spiritual liberty* consists in freedom from the curse of the moral, and from the servitude of the ritual law; from the love, power, and guilt of sin; from the dominion of Satan; from the corruptions of the world; from the fear of death, and the wrath to come. See Rom. vi. 14, viii. 1, Gal. iii. 13, John viii. 36.

LIBNAH, Lib'nah, a city in the southern part of the tribe of Judah, Josh. xv. 42, whereof a cession was made to the priests for their habitation, and which was declared a city of refuge, 1 Chron. vi. 57.

LIBNI, Lib'ni, a son of Gershom, and grandson to the patriarch Levi, Exod. vi. 17.

LIBNITES, Lib'nites, the descendants of Libni, Num. iii. 21.

LIBYA, Lib'y-a. A province in Africa, supposed to have been peopled by Lehabim, the son of Mizraim.

LIBYANS, Lib'y-ans, the people of Libya.

LICE, in zoology, a genus of insects, the body of which is lobated at the sides, the legs are six, serving only for walking, the eyes are two, and are simple. Most animals are infected with lice, or insects which feed upon them: thus sheep have a species, oxen another, &c. and mankind are not free from them.

Swarms of lice were the third plague where with God punished the Egyptians, Exod. viii. 16. The Hebrew word is *Chinnim*, which the Septuagint render σκνιφες, *Skniphes, flies*, or *gnat-flies*: and it is probable this is the true meaning of the word; for the *Seventy* must certainly have known the signification of the Hebrew word, dwelling in Egypt. Add to this that their interpretation is confirmed by Philo, an Alexandrian Jew, and by Origen, a Christian father, who lived at Alexandria. Both Philo and Origen represent them as being very small, but very troublesome insects. And the latter describes them as winged insects, but so small as to escape any but the acutest sight, and says, that when settled on the body, they wound it with a small sharp and painful piercer.

LIFE, besides its common and usual meaning, is in Scripture taken, 1. For power to move, and to do the actions of life. 2. For a spiritual, supernatural, and heavenly life, whereby we live to God, and enjoy peace, which also is the way to eternal life, Rom. viii. 6, Col. iii. 3. 3. For that eternal happiness, glory, and blessedness which the saints enjoy in heaven, Rom. v. 17. 4. That quickening and strengthening power of the Spirit of Christ, which supports believers under afflictions and sufferings, so that they are not overwhelmed by them, 2 Cor. iv. 10. 5. The resurrection and intercession of Christ, Rom. v. 10. 6. The appetite or stomach, Job xxxiii. 20. 7. The nourishment or support of life, Deut. xx. 19. 8. Blessings pertaining to this life, 1 Tim. iv. 8. 9. The world, Luke viii. 14. 10. Conversation, Acts xxvi. 4. It is spoken of Christ, who is the fountain of natural, spiritual, and eternal life: who has promised eternal life to his people, purchased and prepared it for them: and who prepares them for it, and will actually bestow it upon them, John i. 4, &c. It is also applied to the doctrine of the Gospel, which points out the way of eternal life, John vi. 63. And, lastly, it is applied to the blood, which, with the spirits contained in it, is the seat and support of life, Gen. ix. 4.

LIGHT, φως, is used in a physical sense, Matt. xvii. 2, 2 Cor. iv. 6, Acts ix. 3, xii. 7.

2. It means a fire giving light, Mark xiv. 54, Luke xxii. 56, the original expression being φως, *light*.

3. A torch, candle, or lamp, Acts xvi. 29.

4. The material light of heaven, as the sun, moon, and stars, as James i. 17, Psa. cxxxvi. 7.

5. Figuratively taken, it signifies a manifest or open state of things. Matt. x. 27. Luke xii. 3.

6. God is said, 1 Tim. vi. 16, to dwell in light inaccessible. It seems to contain a reference to the glory and splendour which shone in the holy of holies, where Jehovah appeared in the luminous cloud above the mercy-seat, and which none but the high priest, and he only once a year, was permitted to approach unto, Lev. xvi. 2, Ezek. i. 22, 26, 28.

7. Spiritual light and instruction, both by doctrine and example, Matt. v. 16, John v. 35, or persons considered as giving such light, Matt. v. 14, Rom. ii. 19.

8. It is applied figuratively and spiritually to Christ, the true Light, the *Sun of Righteousness*, who is that in the spiritual, which the material light is in the natural world; who is the Great Author, not only of illumination and knowledge, but of spiritual life, health and joy to the souls of men. See John i. 4—9, iii. 19—21, viii. 12, ix. 5, xii. 35, 36, 46.

9. It denotes a state of spiritual light and knowledge, of holiness, joy, and happiness, whether in the present or future life, Acts xxvi. 18, 23, Col. i. 12.

LIGN-ALOES, a tree growing in several parts of Asia, the wood is sweet-scented, Num. xxiv. 6.

LIGURE, the first precious stone in the third row of the Jewish high priest's breastplate; and on it was engraven the name of Gad: it was of a bright sparkling colour, resembling a carbuncle, Exod. xxviii. 19.

LIKHI, Lik'hi, one of the posterity of the patriarch Manasseh, 1 Chron. vii. 19.

LILY, in botany, a genus of the hexandria monogynia class of plants, with a campanulated flower, rising narrow out of the cup, and expanding towards the limb; it consists of six erect petals, obtuse at the points, which are bent backwards; the stamina are six subulated erect filaments; the fruit is an oblong capsule with three cells, in which are contained a great many small seeds.

The species of this plant are two, the white lily and the red. They were very common in Judea, and grew in the open fields, Matt. vi. 28.

LINUS, Li'nus, mentioned by St. Paul, 2 Tim. iv. 21. Some will have him to be the son of Claudia, spoken of in the same verse. And several of the fathers affirm, that this Linus immediately succeeded St. Peter in the church at Rome, which he governed 12 years and some months.

LION, in zoology, is the strongest and fiercest of all quadrupeds. It is a species of felis, with an elongated strong tail, and a mane on the neck: the generical characters of the lion have been given under the article Leopard, which belongs to the same genus of animals. The lion is larger in size than the largest mastiff; its head is large, and the breast broad in proportion to other parts; the legs are also very thick and strong, and its claws of great length and thickness; the fur of the whole body is of a yellow tawny colour. The lioness is in all respects like the lion, except that she wants the mane; and this makes so great a difference in her appearance, that she seems a creature of a different genus. The lion is a native of many parts of Asia and Africa.

*The Lion of the tribe of Judah*, mentioned Rev. v. 5, is Jesus Christ, who sprung from the tribe of Judah, and overcame death, the world, and the devil. The lion from the swelling of Jordan, Jer. l. 44, is Nebuchadnezzar marching against Judea, with the strength and fierceness of a lion. The river Jordan, when it overflows its banks, drives away the lions and other beasts that lurk among the thickets which cover the banks of this river during the summer heats. Samson tore a young lion to pieces with his hands on the road to Timnah with his father and mother. And David slew both a lion and a bear. Isaiah, ch. xi. 6, 7, describing the happy time of the Messiah, says, that then the calf and the young lion, and the fatling, shall lie down together; and that a little child shall lead them; that the lion shall eat straw like the ox; all which expressions are figurative and hyperbolical, signifying only the peace and happiness which the church of Christ shall enjoy in the latter days. The lion hath roared, and who shall not fear, says the prophet Amos, ch. iii. 8, meaning the voice and judgments of God.

LITANY, a general supplication now used in public worship in the church of England. The word comes from the Greek λιτανεια, *supplication*, of λιτανευω, *I beseech*. At first the use of litanies was not fixed to any stated times, but were only employed as exigencies required, with ardent prayers and fastings, to avert threatened judgments of fire, earthquakes, inundations, or hostile invasions. About the year 400, litanies began to be used in processions, the people walking bare-foot, and repeating them with great devotion; and it is pretended that by this means several countries were delivered from great calamities. The days on which they were used were called rogation days; these were appointed by the canons of different councils, till it was decreed by the council of Toledo, that they should be used every month throughout the year; and thus, by degrees, they came to be used weekly on Wednesdays and Fridays, the ancient stationary days for fasting. To these days the rubric of the church of England has added Sundays, as being the chief days for assembling at Divine service. Before the last review of the common prayer, the litany was a distinct service by itself, and used sometimes after the morning prayer was concluded; at present, it is united in one office with the morning service, being ordered to be read after the third collect for grace, instead of the intercessional prayers in the daily service.

LITURGY, denotes all the ceremonies in general belonging to Divine service. The word comes from the Greek λειτουργια, *public service*, or *public ministry*, formed of λειτος,

*public*, and *εργον*, *work*. In a more restrained signification, *liturgy* is used among the Romanists to signify the *mass*, and among us, the *common prayer*. All who have written on liturgies agree, that, in primitive days, Divine service was exceedingly simple, clogged with a very few ceremonies, and consisted of but a very small number of prayers; but by degrees, they increased the number of ceremonies, and added new prayers, to render the office more awful and venerable to the people. At length things were carried to such a pitch, that a regulation became necessary; and it was found needful to put the service and the manner of performing it into writing, and this was what they called a liturgy. Liturgies have been different at different times and in different countries. We have the liturgy of St. Chrysostom, of St. Peter, the Armenian liturgy, Gallican liturgy, &c. &c. "The properties required in a public liturgy," says Paley, "are these: it must be compendious; express just conceptions of the Divine attributes, recite such wants as a congregation are likely to feel, and no other; and contain as few controverted propositions as possible." The liturgy of the church of England was composed A. D. 1547, and established in the second year of King Edward VI. In the fifth year of this prince, it was reviewed, because some things were contained in that liturgy which showed a compliance with the superstitions of those times, and some exceptions were taken against it by learned men at home, and by Calvin abroad. Some alterations were made in it, which consisted in adding the general confession and absolution, and the communion service, to begin with the commandments. The use of oil in confirmation, and extreme unction, was left out, and also prayers for souls departed, and what related to a belief of the real presence of Christ in the eucharist. The liturgy, so reformed, was established by the acts of 5th and 6th of Edward VI. chap. I. However, it was abolished by Queen Mary, who enacted that the service should stand as it was most commonly used in the last year of King Henry VIII. That of Edward VI. was re-established, with some few alterations, by Elizabeth. Some farther alterations were introduced, in consequence of the review of the common prayer-book, by order of King James, in the first year of his reign, particularly in the office of private baptism, in several rubrics, and other passages, with the addition of five or six new prayers and thanksgivings, and all that part of the catechism which contains the doctrines of the sacraments. This book of common prayer, so altered, remained in force from the first year of King James to the fourteenth of Charles II. The last review of the liturgy was in the year 1661. Many supplications have been since made for a review, but without success.

LIZARD, *lacerta*, in the Linnean system of zoology, a genus of amphibious animals, the body of which is oblong and rounded; the legs are four, and the hinder part terminated by a tapering tail. The species of lizards are numerous, being distinguished chiefly by the number of their toes. To this genus are referred the water-newt, the crocodile, the guana, &c. Moses reckons the lizard in the number of unclean animals, Lev. xi. 30. The learned Bochart has plainly proved that this was no other than the *Chamelion*, an animal of the *lizard* kind, furnished with lungs remarkably large, and so observable for its manner of breathing, or perpetual *gasping*, as it were for breath, that the ancients feigned it to live only from the air.

*Id quoque quod ventis animal nutritur et aura.*—The creature nourished by the wind and air.

LOAMMI, Lo-am'mi, the metaphorical son of the prophet Hosea, ch. i. 9.

LOCUST, Lo'cust, in the history of insects, the name of several species of gryllus, the generical characters of which are, that the antennæ are setaceous; the exterior wings membranaceous, narrow, and much of the appearance of the wings of some of the fly-kind; the thorax is compressed and angulated, and the legs are formed for leaping. The great green locust, with a straight ensiform tail, is near two inches in length, and about the thickness of a man's finger.

The Hebrews have many names for the locust, and have discovered many species of them, which are not known among us. God smote Egypt with a plague of locusts, Exod. x. 4, 12, Psa. lxxviii. 46, cix. 23.

Writers in natural history bear abundant testimony to the scriptural account of these creatures. Dr. Shaw describes at large the numerous swarms and prodigious broods of those locusts which he saw in Barbary. Dr. Russel says, of the noxious kinds of insects may well be reckoned the locusts, which sometimes arrive in such incredible multitudes, that it would appear fabulous to give a relation of them; destroying the whole of the verdure wherever they pass. Captain Woodroffe, who was for some time at Astrachan, a city near the Volga, 60 miles to the N.W. of the Caspian Sea, in lat. 47, assured me that from the latter end of July, to the beginning of October, the country about that city is frequently infested with locusts, which fly in such prodigious numbers as to darken the air, and appear at a distance as a heavy cloud.

As for the Mosaic permission to the Jews of eating the locusts, Lev. xi. 22, however strange it may appear to the mere English reader, yet nothing is more certain, than that several nations, both of Asia and Africa, anciently used these insects for food, and that they are still eaten in the east to this day. *Niebuhr*, Description de l'Arabie, gives some account of the several species of locusts eaten by the Arabs, and of their different ways of dressing them for food. The Europeans, adds

he, do not comprehend how the Arabs can eat locusts with pleasure; and those Arabs, who have had no intercourse with the Christians, will not believe, in their turn, that these latter reckon oysters, crabs, shrimps, crayfish, &c. for dainties. These two facts, however, are equally certain.

LODGE, Isa. i. 8. In many parts of Hindostan, the peasants, at the commencement of the rainy season, plant abundance of melons, cucumbers, and gourds, which are then the principal food of the inhabitants. They are not sown in garden-beds as in Europe, but in open and extensive fields, liable to the depredations of men and beasts. In the centre of the field is an artificial mount, with a hut on the summit, sufficiently large to shelter a single person from the inclemency of the weather. There, amidst heavy rains and tempestuous winds, a poor solitary being is stationed, day and night, to protect the crop from thieves of various descriptions, but especially from monkeys, which assemble in large bodies. From thence the sentinel gives an alarm to the nearest village, and the peasants come out and drive them off. Few situations can be more unpleasant than a hovel of this kind, exposed for three or four months to thunder, lightning, and rain. The prophet, no doubt alludes to it in this passage, deploring the desolation of Judea: and how awful the painting!

LOD, otherwise LYDDA, or DIOSPOLIS. See 1 Chron. viii. 12, where it it said, that Elpaal had three sons, Eber, Misham, and Shamed, and that they built Ono, and Lod, with the towns thereof.

LODEBAR, LOD'E-BAR; we are not well acquainted with the situation of this city. Mephibosheth, the son of Jonathan, dwelt at Lodebar, after the death of his father, when David sent for him to court, 2 Sam. ix. 4, 5. Lodebar was probably beyond Jordan.

LOG, Lev. xiv. 12, a Hebrew measure for things liquid, containing the 72d part of the bath or ephah; and the 12th part of the hin.

LOIS, LO'IS, Timothy's grandmother, of whose faith St. Paul speaks with great commendation, 2 Tim. i. 5.

LOLLARDS, a religious sect, differing in many points from the church of Rome, which arose in Germany about the beginning of the fourteenth century; so called, as many writers have imagined, from Walter Lollard, who began to teach and preach in 1315, and was burnt at Cologne; though others think that Lollard was no surname, but merely a term of reproach applied to all heretics, who concealed the poison of error under the appearance of piety.

The monk of Canterbury derives the origin of the word among us from *lolium*, a tare, as if the Lollards were the tares sown in the vineyard of Christ. Abelly says, that the word signifies, *praising God*, from the German *loben*, to praise, and *herr*, lord; because the Lollards employed themselves in travelling about from place to place, singing psalms and hymns. Others, much to the same purpose, derive *Lollhard*, *lullhard*, or *lollert*, *lullert*, as it was written by the ancient Germans, from the old German word, *lullen*, *lollen*, or *lallen*, and the termination *hard*, with which many of the High Dutch words end. *Lollen* signifies to sing with a low voice, and therefore lollard is a singer, or one who frequently sings; and in the vulgar tongue of the Germans, it denotes a person who is continually praising God with a song, or singing hymns to his honour.

The Alexians or Cellites were called *Lollards*, because they were public singers, who made it their business to inter the bodies of those who died of the plague, and sang a dirge over them, in a mournful and indistinct tone, as they carried them to the grave. The name, it is said, was afterward assumed by persons who dishonoured it; and many injurious aspersions were therefore propagated against all who bore the name by the priests and monks; so that by degrees, any person who was supposed to cover heresies or crimes under the appearances of piety, was called a Lollard. Thus the name was not used to denote any particular sect, but was formerly common to all persons and sects, who were supposed to be guilty of heresy or impiety towards God or the church. However, many societies, consisting both of men and women, under the name of *Lollards*, were formed in the most parts of Germany and Flanders, and were supported partly by their manual labours, and partly by the charitable donations of pious persons. The magistrates and the inhabitants of the towns where these brethren and sisters resided, gave them particular marks of favour and protection, on account of their great usefulness to the sick and needy. They were thus supported against their malignant rivals, and obtained many papal constitutions, by which their institute was confirmed, their persons exempted from the cognizance of the inquisitors, and subjected entirely to the jurisdiction of the bishops; but as these measures were insufficient to secure them from molestation, Charles, duke of Burgundy, A. D. 1472, obtained a solemn bull from Pope Sextus IV., ordering that the Cellites, or Lollards, should be ranked among the religious orders, and delivered from the jurisdiction of the bishops. And Pope Julius II. granted them still greater privileges, A. D. 1506. Mosheim informs us, that many societies of this kind are still subsisting at Cologne, and in the cities of Flanders, though they have evidently departed from their ancient rules.

Lollard and his followers rejected the sacrifice of the mass, extreme unction, and penances for sin; arguing that the sufferings of Christ were sufficient. He is likewise said to have set aside baptism, as a thing of no effect; and repentance as a thing not absolutely necessary, &c. In England, the followers of Wickliffe were called *Lollards*, by way of re-

proach, from the supposition that there was some affinity between some of their tenets; though others are of opinion that the English Lollards came from Germany.

LOOKING-GLASS. Moses observes that the devout women who waited all night at the door of the tabernacle, cheerfully offered their looking-glasses, to be employed in making a brazen laver for the purification of the priests, Exod. xxxviii. 8. These looking-glasses were doubtless of brass, since the basin here mentioned and the basis thereof were made from them. And yet some critics are of opinion, that they were of glass, with only a frame of brass. Others will have it that they were placed about this brazen vessel, that the priests might there behold themselves: but it is needless to have recourse to these explanations, since we know that looking-glasses were anciently made of brass, tin, silver, and a mixture of brass and silver, which last were the best and most valuable.

Seneca inveighs against the luxury of the women in his time, which was arrived to such a height, that they had looking-glasses as long as human bodies; and that cost more than was formerly requisite to endow the daughter of a Roman general; and to show the antiquity of looking-glasses among the Greeks, we find Sophocles, according to a citation of Athenæus, representing Venus as viewing herself in a looking-glass, after having perfumed her body.

LORD, a word by which the interpreters of Scripture frequently explain the Hebrew names of God, *Adoni*, *Adonai*, or *Jehovah*. The name Lord belongs to God in a way of eminence; and in this sense ought never to be given to any creature, Gen. ii. 4. It is applied in many places of the Old and New Testament to Jesus Christ, as God, as Son of God, co-equal with the Father, Psa. cx. 1, Col. iii. 24. To the Holy Spirit, 2 Thess. iii. 5.

There are two names in Greek, Κυριος, which imports property or possession, and implies, *a Lord*, or *Master:* and Δεσποτης, a sovereign lord, a sovereign, applied to Christ and the Holy Spirit. See 2 Pet. ii. 1, Jude 4, Rev. vi. 10.

The word Lord, is a word of authority, and is applied to kings, Gen. xl. 1, 2 Sam. xix. 19, &c. To princes and noblemen, Gen. xlii. 10. It is also made use of as a term of reverence and respect, and is applied to a husband, Gen. xviii. 12. To a master, John xv. 15. To prophets, 1 Kings xviii. 7. To persons of worth and consequence, Gen. xxiv. 18.

LORUHAMAH, Lo-ru-ha'mah, the metaphorical daughter of the prophet Hosea, ch. i. 8.

LOT, the son of Haran, and nephew to Abraham. He accompanied his uncle from Ur to Haran, and from thence to Canaan; a proof of their mutual attachment, and similarity of principles respecting the true religion. With Abraham he descended into Egypt, and afterward returned with him into Canaan: but the multiplicity of their flocks, and still more the quarrels of their servants, rendered a separation absolutely necessary. The humility of Abraham is truly admirable on this occasion: "And Abraham said unto Lot, Let there be no strife, I pray thee, between thee and me, and between my herdsmen and thy herdsmen, for we are brethren: Is not the whole land before thee? Separate thyself, I pray thee, from me: If thou wilt take the left hand, then I will go the right; or if thou depart to the right hand, then I will go to the left," Gen. xiii. 8, 9. Whether Lot acted properly in accepting the kind offer of his uncle, and making the *first* choice, or whether he was too much influenced by the richness of the country, without duly considering the character of the people he would have to dwell among, is not very clear; but certain it is, he made an unfortunate election, as the sequel of the history fully proves. The time of their separation was A. M. 2084. The country was under the administration of five kings, a certain proof of its fertility and population. A. M. 2091, these five princes formed a league to throw off the yoke of Chedorlaomer, so named by Moses, who is supposed by some to be the Ninyas of the Persians, and at that time at the head of the Assyrian monarchy; Amraphel, it is thought was his deputy at Babylon in Shinar; and Arioch and Tidal over some other adjacent countries: for it is remarkable, that Ninyas was the first who appointed under him such deputies; nor is there any absurdity in Moses calling them kings, since it is observable, from what Isaiah afterward hinted, ch. x. 8, that the Assyrian boasted his deputy-princes to be equal to royal governors. "Are not my princes altogether kings?" The year following, namely, A. M. 2092, came on the general battle, in which the confederates were routed and the greatest part of their army cut to pieces; leaving the country a prey to the conquerors. Lot, with his property, was taken by the victors among the spoils, but was rescued by Abraham and his servants.

The fertility of the country produced luxury in the inhabitants, and their wickedness became so monstrous, that God determined to make their cities monuments of Divine vengeance, and an awful warning to a degenerating world. Two angels were sent to observe the manners of the people, and to execute the righteous decree. Here the virtue of Lot, as on many other occasions, manifested itself in his hospitable entertainment of these strangers, and in the sacrifice he offered to preserve the rights of hospitality. The conduct of the inhabitants on this occasion, prove to what height their abominations were advanced, and show the necessity of some signal vengeance being executed upon them by the great Governor of the universe. A. M. 2107, God destroyed those cities with fire and brimstone; but delivered just Lot from the conflagration, according to the account of the Divine historian. The whole time that Lot resided there

was twenty four years, fifteen before he was taken prisoner, and nine afterward. During all this time he had been a preacher of righteousness among this degenerate people. In him they had before their eyes an illustrious example of the exercise of genuine piety, supported by unsullied justice, and benevolent actions; sufficient to give dignity to the most luminous instructions, which he failed not to give on proper occasions. And doubtless, it was for these purposes that Divine Providence placed him for a time in that city. The losses which Lot sustained on this melancholy occasion were very great, his wife, property, and all the prospects of the future settlement of his family blasted. Pity must therefore draw a friendly veil over the closing scene of this man of sorrows; and let him that thinketh he standeth, take heed lest he fall into deeds more reprehensible than those of Lot, without having equal trials and sufferings to plead in his favour.

Respecting his wife, whether grieving for the loss of her property, or inwardly censuring the severity of the Divine dispensation, or whether moved by unbelief or curiosity, cannot now be known, but looking back, she became a pillar of salt, Gen. xix. 26. It would be endless to present the reader with all the opinions on this subject. Some contend that nothing more is meant than that she was suffocated: others, that a column or monument of metallic salt was erected upon her grave: others affirm that she became encrusted with the sulphur, insomuch that she appeared like an Egyptian mummy, which is embalmed with salt. But the most common opinion, (though not the most certain on that account, for the most may err, as certainly as the few,) is, that this woman was petrified and changed into a statue of salt or salt-rock, but it must have been metallic-salt, as all others would have melted by the rain; unless we suppose another miracle to reverse the laws of nature, for which there seems no reason. This monument is said to have remained two, and even three thousand years after the event. Modern travellers, however, have not been able hitherto to discover this phænomenon, and perhaps had the ancient ones been as well qualified and as diligent in their researches, they would have been as unsuccessful. Our Lord, Luke xvii. 32, warns his disciples to remember Lot's wife, in their flight from a ruined city and kingdom, and not to imitate her tardiness.

LOT, *Sors*, any thing cast or drawn in order to determine any matter in question, Prov. xviii. 18. The Hebrew word is *Goral*, and the Persian, *Pur*; whence the feast Purim, or the feast of Lots, was so denominated. We see the use of lots among the Hebrews in many places of Scripture: God commands, for example, Lev. xvi. 8—10, that lots should be cast upon the two goats which were offered for the sins of the people, upon the solemn day of expiation, to know which of the two should be sacrificed, and which liberated. He required also that the land of promise should be divided by lot, Num. xxvi. 55, 56, xxxiii. 54, xxxiv. 13, &c. Josh. xiv. xv. xvi. as soon as it was conquered; and which Joshua accordingly executed. The priests and Levites had their cities appointed by lot. Lastly, in the time of David, the four and twenty classes of the priests and Levites were distributed by lot, 1 Chron. vi. 54, 61, and xxiv. 5, xxv. 8, to determine in what order they should wait in the temple. In the division of the spoil, after victory, lots were likewise cast, to give every man his portion, Obad. i. 11, Nahum iii. 10, &c. In the New Testament, John xix. 23, 24, the soldiers cast lots for the garments of Jesus Christ, as had been foretold by the prophet, Psa. xxii. 18. Lastly, after the death of Judas, lots were cast to decide who should occupy the place of the traitor, Acts i. 26. From the above instances, it is clear that when men have recourse to this method, the matter ought to be of the greatest importance, and no other apparent way left to determine it; and the manner of making the appeal should be solemn and grave, if we would escape the guilt of taking the name of God in vain.

LOTAN, Lo'tan, a duke of the Horites, a descendant of Esau, and son of Seir, Gen. xxxvi. 20.

LOTHASUBUS, Lo-tha-su'bus, one whose family returned from the Babylonish captivity, 1 Esd. ix. 44.

LOZON, Lo'zon, the name of a person who was a servant of Solomon, 1 Esd. v. 33.

LOVE consists in approbation of, and inclination towards an object that appears to us as good. It has been distinguished into, 1. *Love of esteem*, which arises from the mere consideration of some excellence in the object, and belongs either to persons or things.—2. *Love of benevolence*, which is an inclination to seek the happiness or welfare of any person.—3. *Love of complacence*, which arises from the consideration of any object agreeable to us, and calculated to afford us pleasure.

LOVE TO GOD is a Divine principle implanted in the mind by the Holy Spirit, whereby we reverence, esteem, desire, and delight in Him as the chief good. It includes a knowledge of his natural excellencies, Psa. viii. 1, and a consideration of his goodness to us, 1 John iv. 19. Nor can these two ideas be well separated: for however some may argue that genuine love to God should arise only from a sense of his amiableness, yet it will be difficult to conceive how it can exist, abstracted from the idea of his relative goodness. The passage last referred to is to the point, and the representation given us of the praises of the saints in heaven accord with the same sentiment: "Thou art worthy, for thou hast redeemed us by thy blood," Rev. v. 9. "Love to God," says Bishop Porteus, "is a subject which it concerns us carefully to inquire into the nature of. And it concerns us the more, because it has unhappily been brought into

disrepute by the extravagant conceits of a few devout enthusiasts concerning it. Of these, some have treated the love of God in so refined a manner, and carried it into such heights of seraphic ecstasy and rapture, that common minds must for ever despair either of following or understanding them; whilst others have described it in such warm and indelicate terms as are much better suited to the grossness of earthly passion, than the purity of spiritual affection. But the accidental excesses of this holy sentiment can be no just argument against its general excellence and utility. We know that even friendship itself has sometimes been abused to the most unworthy purposes, and led men to the commission of the most atrocious crimes. Shall we, therefore, utterly discard that generous passion, and consider it as nothing more than the unnatural surviver of a romantic imagination? Every heart revolts against so wild a thought; and why, then, must we suffer the love of God to be banished out of the world because it has sometimes been improperly represented, or indiscreetly exercised? It is not either from the visionary mystic, the sensual fanatic, or the frantic zealot, but from the plain Word of God, that we are to take our ideas of this Divine sentiment. There we find it described in all its native purity and simplicity. The marks by which it is there distinguished, contain nothing enthusiastic or extravagant." It may be considered, 1. As sincere and fervent, Matt. xxii. 36, 38. 2. Constant and persevering, Rom. viii. 35—39. 3. Increasing, 1 Thess. iii. 12, 2 Thess. i. 3, Eph. iii. 19. 4. Superlative, Lam. iii. 24. This love manifests itself, 1. By a desire to be conformed to God. 2. In making his glory the supreme end of all our actions, 1 Cor. x. 31. 3. In delighting in communion with him, 1 John i. 3. 4. In grief, when deprived of a sense of his favour, Job xxiii. 2. 5. In relinquishing all that stands in opposition to his will, Phil. iii. 8. 6. In a sincere love to his house, worship, and ordinances, Psa. lxxxiv. 1. 7. In love for his truth and people, Psa. cxix. John xiii. 35. 8. By confidence in his promises, Psa. lxxi. 1. And lastly, by obedience to all his commandments, John xiv. 15, 1 John ii. 3.

LUBIM, Lu'bim, the name of Libya in Africa, supposed to have been peopled by Lehabim, Nahum iii. 9.

LUBIMS, Lu'bims, the people of Libya, 2 Chron. xii. 3.

LUCAS, Lu'cas, a fellow-labourer with St. Paul, Phil. 24.

LUCIFER, Lu'ci-fer. This word is taken either for the morning-star, or for Jesus Christ, who is the light of the world; or lastly, for the devil, who in the writings of the fathers is often called Lucifer. See Job xxxviii. 7, Rev. xxii. 16, 2 Pet. i. 19.

LUCIUS, Lu'cius, of Cyrene, Acts xiii. 1, one of the prophets of the Christian church at Antioch. And Lucius, mentioned Rom. xvi. 21, and who is styled St. Paul's kinsman, is supposed by some to be the same with him. But of this there is no certainty.

LUD, *nativity*, or *generation*. The fourth son of Shem, Gen. x. 22, who, as many both ancient and modern writers have believed, peopled the province of Lydia in Asia Minor.

LUDIM, Lu'dim, the son of Mizraim, Gen. x. 13. Josephus affirms that the descendants of Ludim were destroyed in the Ethiopian wars. The Jerusalem paraphrast translates Ludim, *the inhabitants of Mariotis*, being part of Egypt. But Bochart maintains that we should read the land of Meroe, or Meroitis.

LUHITH, Lu'hith, a place in the Moabite country, Isa. xv. 5, Jer. xlviii. 5. Eusebius and St. Jerom say, that Luith is situated between the cities of Ar and Zoar, and consequently to the east of the Dead Sea.

LUKE. St. Luke the evangelist is by some ancient authors called Lucas, Lucias, Lucanus. He was a Syrian, a native of Antioch, and by profession a physician. It is not certain whether he was a Jew or pagan by birth. Those who maintain that he was one of the seventy disciples, believe that he was a Jew both by religion and extraction, for none but such were chosen by our Saviour. Epiphanius thinks that he was one of those who left Jesus Christ upon hearing him discourse on the necessity of eating his flesh and drinking his blood, but that he returned to the faith on hearing St. Paul preach at Antioch. Gregory the Great, and some others, believe that St. Luke was companion to Cleophas, and went with him to Emmaus, when Jesus joined them. From an addition which we find at the end of St. Jerom's *treatise on eminent men*, we learn that St. Luke continued in a state of celibacy, having had neither wife nor children.

He was St. Paul's companion in most of his journeys, when he went about preaching the Gospel, 2 Tim. iv. 10, Philem. 23, 24, Col. iv. 14; but at what time and place they first became acquainted, we know not. They who maintain that he was converted by St. Paul at Antioch, believe that from that period he never forsook him. Others think they met at Troas; and St. Luke himself, favours this opinion, when he expresses himself thus, Acts xvi. 8, 9, 10, "Immediately we endeavoured to go into Macedonia," viz. from Troas. He begins in this place to speak in the first person, as being then one of the party. It is by many believed that St. Luke was a painter, and that there are pictures of the Virgin of his drawing, or at least copies taken from his originals. But if so is it not surprising that the ancients should know nothing of his skill in that art, but that it should be discovered at a later period? Nicephorus is the first who mentions this circumstance, and very probably the first who ever knew any thing of the matter.

Epiphanius believes that he preached the Gospel in Dalmatia, Gaul, Italy, and Macedonia. But Metaphrastes thinks he exercised

his ministry in Egypt, Libya, and Thebais. It is supposed by some that he survived St. Paul many years, and that he died in Achaia, in the advanced age of 88. Nicephorus says, that he died in Thebes in Bœotia, where, at this day, there is a tomb to be seen, which is thought to be his. Hippolitus informs us, that he was crucified at Elea in the Peloponnesus. Dorotheus, in his Synopsis, says, he died and was buried at Ephesus. Bede, Usnard, Ado, and the Roman calendar agree that he died in Bithynia. Such is the cloud of uncertainties under which we are placed; nor is the scene brighter respecting the manner of his death; and consequently we must be content with our ignorance on this subject.

"St. Luke," says a modern writer, "is pure, copious, and flowing in his language, and has a wonderful and most entertaining variety of select circumstances in his narration of the Divine actions of our Saviour. He acquaints us with numerous passages of the evangelical history, not related by any other evangelist. Both in his Gospel and apostolical acts, he is accurate and neat, clear and flowing, with a natural and easy grace: his style is admirably accommodated to the design of history. The narrative of the Acts of the Apostles is perspicuous and noble: the discourses inserted, emphatical, eloquent, and sublime."

LUNATIC, a person afflicted by lunacy. In Scripture, sick persons are called lunatic, who were affected principally at the changes of the moon: for example, epileptical persons, or they who had the falling sickness; mad people, or they who were tormented with heavy fits of melancholy; and lastly, persons possessed by the devil. St. Jerom is of opinion, that those called *lunatics* in the Gospels were possessed persons, whom the people, through mistake, thought to be lunatics, because they found them most tormented during the changes of the moon; the devil affecting to make them suffer most in these circumstances, that simple people might impute the cause of their malady to the moon, and thence take occasion to blaspheme the Creator.

LUKEWARMNESS. This term respects the affections, and implies indifference about any thing, or want of ardour. With regard to religion, hardly any thing can be more culpable than this spirit. If there be a God possessed of unspeakable rectitude in his own nature, and unbounded goodness towards his own creatures, what can be more inconsistent and unbecoming than to be unaffected and indifferent in our devotions to him? Atheism, in some respects cannot be worse than lukewarmness. The atheist disbelieves the existence of God, and therefore cannot worship him at all; the lukewarm owns the existence, sovereignty, and goodness of the Supreme Being, but denies him that fervour of affection, that devotedness of heart, and activity of service, which his infinite perfections and unspeakable love demand, and the authority of his word requires. Such a character, therefore, is represented as absolutely loathsome to God, and obnoxious to his wrath, Rev. iii. 15. *The general signs of lukewarmness are such as these:* neglect of private prayer, and the study of God's word and meditating thereon; a preference of worldly to religious company; a lax attendance on public ordinances; a backwardness to promote the cause of God in the world. The inconsistency of it appears if we consider, that it is highly unreasonable, dishonourable to God, incompatible with the genius of the Gospel, and an obstruction to all proficiency in Christian knowledge and holiness; a death-blow to usefulness; a direct opposition to the commands of Scripture; and tends to great and eternal misery.

LUZ, the ancient name of Bethel, Gen. xxviii. 19.

2. Luz, a city of Arabia Petræa, built by a man of Bethel, Judg. i. 25, 26, who, while they of the tribe of Ephraim laid siege to Bethel, showed them a secret entrance, by means of which they captured the city; on which account he and his family were spared. After this, the man retired into the land of the Hittites, and there built Luz.

LYBIA. See Libya.

LYCAONIA, Ly-ca-o'ni-a, a province of Asia Minor, having Galatia to the north, Pisidia to the south, Cappadocia to the east, and Phrygia to the west. St. Paul preached in Lycaonia, in the cities of Lystra and Derbe, Acts xiv. 6—10. We read of the speech of Lycaonia, but it was not mentioned what speech or dialect it was. It is generally thought to have been a corrupt Greek; as it is certain that the Greek was generally spoken in Asia Minor.

LYCIA, Lyc'i-a, a province of Asia Minor, having the province of Asia, properly so called, to the north, the Mediterranean Sea to the south, Pamphilia to the east, and Caria to the west. St. Paul embarked at the port of Myra, in Lycia, when he sailed for Rome, to appear before Nero, Acts xxvii. 5.

LYDDA, Lyd'da, in Hebrew, Lud, or Lod, by the Greeks and Latins called Lydda, or Diospolis. It lay in the way from Jerusalem to Cesarea, four or five leagues to the east of Joppa. Lydda belonged to the tribe of Ephraim. It seems to have been inhabited by the Benjamites, at the return of the Jews from the Babylonish captivity, Neh. xi. 35. St. Peter coming to Lydda, cured a man sick of the palsy named Eneas, Acts ix. 33. 34.

LYDIA, Lyd'i-a, a woman of Thyatira, a seller of purple, who dwelt in the city of Philippi, in Macedonia. She was converted to the faith by St. Paul, and both she and her family were baptized. She offered her house to the apostle, and pressed him so earnestly, that he yielded to her intreaties. She was not a Jewess by birth, but a proselyte, Acts xvi. 14, 15, 40.

2. Lydia, a province of Asia Minor, peopled by the sons of Lud. Mention is made

of this country, under the name of Lydia, 1 Mac. viii. 8.

3. LYDIA, in Egypt: which is a province of that country, peopled by Ludim, the son of Mizraim. Of this province the sacred writers speak frequently; see Jer. xlvi. 9, Ezek. xxvii. 10. The situation or extent of this Lydia is not distinctly known.

LYING, is condemned in many places both of the Old and New Testament, Exod. xxiii. 1, 7, Lev. xix. 11, Prov. xii. 22, xiii. 5, xix. 22, Hos. iv. 1, 2, Acts v. 4, Eph. iv. 25. Our Saviour commands us to use the plainest form of speech, Matt. v. 37. There is mention made of several persons who prevaricated in the Old Testament, but the mention of the circumstance is no approval of the fact. As when Abraham denied his wife, affirming she was his sister, and Isaac in the same manner. Jacob's telling a lie to impose upon his aged father and defraud his brother, was afterward retaliated upon him in the case of Leah, by his father-in-law, and in that of Joseph, by his own sons. As speech is the interchange of thoughts, and the great mean of social intercourse, like notes and bills of exchange in commerce, they should be true and genuine, or they loosen the sacred bands of society, produce suspicion, and cannot fail to ruin the characters of the liars themselves ultimately. All pious frauds, misrepresentations of persons or things, certainly come under this censure.

LYSANIAS, LY-SA'NI-AS, or LYSIAS, tetrarch of Abilene, Luke iii. 1, which country he possessed when John the Baptist began his mission, for St. Luke places him among the princes who then governed in Judea, or the country adjacent. But he either must have made no great figure in the world, or his government must have been of a very small extent, since profane historians make no mention of him. Abilene was a small province, situated between Libanus and Antilibanus, the capital of which was Abila.

LYSTRA, a city of Lycaonia, the native place of Timothy. The apostle Paul and Barnabas having preached here and healed a cripple, Acts xiv, 6, 7, 8, were taken for gods. But so fickle is human praise, and popular encomiums, for in the space of a few hours, those who had been deemed gods were now regarded as less than mortals, and stoned by the very persons who so lately deified them.

# M.

MAACAH, MA'A-CAH, or BETH-MAACHA, a little province of Syria to the east and the north of the sources of the river Jordan, upon the road to Damascus. Abel, or Abela was in this country, whence it was called Abelbeith-Maacah. We learn from Josh. xiii. 13, that the Israelites did not destroy the Maachathites, but permitted them to dwell in the land among them. The kingdom of Maachah gave assistance to the Ammonites against David, 2 Sam. x. 8, 9. Sheba, the son of Bichri, took refuge in Abel of Bethmaachah, 2 Sam. xx. 15, 16, &c. The distribution of the half tribe of Manasseh, beyond Jordan, extended as far as this country, Deut. iii. 14, and Josh. xii. 5.

2. MAACHAH, son of Nahor, and of his concubine Reumah, Gen. xxii. 24. This Maachah may be father of the Macetes in Arabia Felix. There is a city there called Maca, towards the straits of Ormus.

3. MAACHAH, daughter of Talmai, king of Geshur, wife of David, and mother of Absalom and Tamar, 2 Sam. iii. 3.

4. MAACHAH, daughter of Abishalom, wife of Rehoboam, king of Judah, and mother of Abijam his successor, 1 Kings xv. 2: but in 2 Chron. xiii. 2, she is called Michaiah, daughter of Uriel, of Gibeah. In the book of Kings the mother may easily have been mistaken for the daughter, by ascribing to each of them Abishalom as a father.

5. MAACHAH, daughter of Abishalom, wife of Abijam, king of Judah, and mother of Asa, his successor, 1 Kings xv. 10. The Scripture tells us, that Asa took from his mother Maachah the office of a priestess of the infamous deities that were worshipped in the groves.

6. MAACHAH, concubine of Caleb, and mother of Sheber and Tirhanah, 1 Chron. ii. 48.

7. MAACHAH, father of Achish, king of Gath, in the time of Solomon, 1 Kings ii. 39.

8. MAACHAH, the father of Shephatiah, head of the tribe of Simeon in the time of David, 1 Chron. xxvii. 16.

MAACHATHI, MA-ACH'A-THI, a place in Syria, in the half tribe of Manasseh, Deut. iii. 14.

MAACHATHITES, MA-ACH'A-THITES, the people of Maachathi, Josh. xiii. 13.

MAADAI, MA-AD'AI, son of Bani, was one of those who, at the return from the captivity, dismissed their wives, whom they had taken contrary to the law, Ezra x. 34.

MAADIAH, MA-A-DI'AH, one of the priests at the new dedication of the walls of Jerusalem, Neh. xii. 5.

MAAI, MA-A'I, the name of a Jewish priest, Neh. xii. 36.

MAALEH ACRABBIM, MA-AL'EH ACRAB'BIM, one of the borders of the tribe of Judah, in Palestine, Josh. xv. 3.

MAANI, MA-AN'I, one who returned from the Babylonish captivity, 1 Esd. ix. 34.

MAARATH, MA'A-RATH, or MA'A-RET, a city belonging to the tribe of Judah, Josh. xv. 59.

MAASEIAH, MA'A-SEI-AH, son of Ahaz, king of Israel, who was assassinated by Zichri, 2 Chron. xxviii. 7.

2. MAASEIAH, son of Adaiah, who was one of those to whom the high priest Jehoiada dis-

covered his design of dethroning Athaliah, and setting young Joash upon the throne of Judah, 1 Chron. xv. 18.

MAASIAH, Ma-a-si'ah, a chief of the last of the twenty-four families of the priests, 1 Chron. ix. 12.

MAATH, Ma'ath, one of the ancestors of Joseph, the husband of the Virgin Mary, Luke iii. 26.

MAAZ, Ma'az, the grandson of Jerameel, of the tribe of Judah, 1 Chron. ii. 27.

MAAZIAH, Ma-a-zi'ah, the chief of the last of the twenty-four families of the priests, 1 Chron. xxiv. 18.

MABDAI, Mab'da-i, one who returned from the Babylonish captivity, 1 Esd. ix. 34.

MACALON, Mac'a-lon, a place in Palestine, 1 Esd. v. 21.

MACCABÆUS, Mac'ca-bæ-us, the surname of Judas, the son of Mattathias, from whom it passed to his brothers Simon and Jonathan, 1 Mac. ii. 4.

MACCABEES, Mac'ca-bees, the name of four apocryphal books, which the Romans receive, of which the two first are with them canonical, and the two last apocryphal; thus denominated from their containing the lives and transactions of Judas Maccabæus, and his brethren.

MACEDONIA, Ma-ce-do'ni-a, a large province of Greece, now under the dominion of the Turks, bounded on the north by the mountains of Hæmus, on the south by Epirus, and Achaia, on the east by the Ægean Sea, and on the west by the Ionian and Adriatic Seas. Its ancient name was Emmathia, but, from the kings of Macedon, it was afterward called Macedonia, and became famous in all histories, as being the third kingdom which, under Alexander the Great, obtained the empire of the world, and had no less than 150 nations under its command.

Calmet thinks that Macedonia was peopled by Kittim, the son of Javan; and that, as often as Kittim, or Chittim, is mentioned in the Hebrew text, Macedonia is to be understood.

The kingdom of the Macedonians had continued about 400 years, when Philip added Thessaly, with part of Epirus and Albania to his territories. His son Alexander is said to have subdued 150 nations. It is certain he made himself master of Greece, and of the Persian empire, and of part of India. His empire was no sooner formed than it fell to pieces: and Macedonia, after having continued a kingdom about 646 years, fell into the hands of the Romans, A. M. 3856. When the Roman empire was divided, Macedonia fell to the share of the emperor of the east. After it had continued subject to the Romans almost 1600 years, it fell under the power of the Ottoman Turks, who are the present masters thereof.

St. Paul was invited by an angel of the Lord, who appeared to him at Troas, to come and preach the Gospel at Macedonia, Acts xvi. 9. After this vision, the apostle no longer doubted his Divine call to preach the Gospel in Macedonia, and the success that attended his ministry confirmed him in his persuasion. Here he laid the foundation of the churches of Thessalonica and Philippi. And notwithstanding the tyranny of the Turks, Christianity still maintains a footing there.

MACHBENAH, Mach'be-nah, a son of Caleb, 1 Chron. ii. 49.

MACHBENAI, Mach'be-nai, one of the valiant men in David's army, 1 Chron. xii. 13.

MACHI, Ma'chi, one of the tribe of Gad, Num. xiii. 15.

MACHIR, Ma'chir, son of Manasseh, and grandson of the patriarch Joseph, chief and prince of the family of the Machirites, Num. xxvi. 29. His sons were Peresh, and Sheresh, and he had a daughter that was married to Hezron, of the tribe of Judah. She was mother to Segub, and grandmother to Jair, 1 Chron. ii. 21, 22, vii. 16.

2. Machir, son of Ammiel, of the city of Lodebar, in whose family Mephibosheth was brought up, 2 Sam. ix. 5.

MACHNADEBAI, Mach-na-de'bai, one who returned from the Babylonish captivity, Ezra x. 40.

MACHPELAH, Mach-pe'lah. This word in Hebrew signifies *double;* and the author of the Vulgate has taken it in this sense, reading Gen. xxiii. 9, "Speluncam duplicem," *the double cave*, instead of *the cave of Machpelah.* Our translators, and most other interpreters of Scripture, with more probability, are of opinion, that in this place *Machpelah* is the name of the plain, wherein this cave was situated, and that therefore we should translate the expression as is done in our Bibles.

MACHELOTH, Mak-he'loth, the place of the twenty-second encampment of the Israelites in the wilderness, Num. xxxiii. 25.

MADAI, Mad'a-i, the third son of Japheth, Gen. x. 2. It is commonly thought that he was the father of the Medes; but Media seems to be too remote from the other countries peopled by Japheth and his descendants to allow us to give into this opinion: and besides, it cannot be comprehended under the name of the isles of the Gentiles, which, according to Moses, were the countries peopled by the sons of Japheth. These reasons have so far prevailed with some learned men, as to induce them to think rather that Madai was the father of the Macedonians. Macedonia was otherwise called Æmmathia, a name formed from the Hebrew *Ei*, an *island*, and Madai; as if it were, the isle of Madai; or deriving it from Greek, *Aia-Medai, the land of Madai.* Near this country are found a people called Madi; and in Macedonia was a king called Medus. The name of Media, given to the country beyond the Euphrates, seems not to be more ancient than Medea, or the voyage of Jason to Colchis.

MADIABUN, Ma-di'a-bun, one who returned from the Babylonish captivity, 1 Esd. v. 58.

MADIAH, Ma-di'ah, a priest in Zerubbabel's time, Neh. xii. 5.

MADMANNAH, Mad-man'nah, a city belonging to Simeon, Josh. xv. 31. It was first given to Judah. Eusebius places it towards Gaza: see Isa. x. 31, 1 Chron. ii. 49.

MADON, Ma'don, a city of the land of Canaan. Jobab, king of Madon, formed a confederacy with Jabin, king of Hazor, and several others, against Joshua: but he was taken and killed, and his city pillaged and destroyed. The situation of the city of Madon is unknown, nor is it mentioned any where but in Josh. xi. 1, xii. 19. Calmet thinks the true reading to be Maron, instead of Madon; and we know a place called Maronia, in Syria, about 30 miles from Antioch, to the north of Mount Libanus. Madon, or Maron, is read in the Hebrew of Josh. xii. 10.

MAELUS, Ma-e'lus, one who returned from the Babylonish captivity, 1 Esd. ix. 26.

MAGBISH, Mag'bish, 156 of his children returned from the captivity, Ezra ii. 30.

MAGDALA, Mag'da-la, a town of Palestine in the tribe of Manasseh.

MAGDALENE, Mag-da-le'ne, or Mag'da-len. See Mary Magdalene, Matt. xxviii. 1, Mark xvi. 1, Luke xxiv. 10.

MAGDIEL, Mag'di-el, prince of the Idumeans. He succeeded Mibzar, Gen. xxxvi. 43.

MAGED, or MAGETH, Mag'eth, a city beyond Jordan, which was taken by Judas Maccabeus, 1 Macc. v. 36. It was called Maked in the Greek, and is probably the same as Maachah.

MAGI, Ma'gi, *Gentile philosophers*, or *sages of the Magian religion*, Matt. ii. 1, 7, 16. This sect chiefly flourished in Persia; and, considering this circumstance, and what is said Matt. ii. 16, it seems much more probable that the *Magi*, who arrived at Jerusalem some time after the birth of our Saviour, should have come from the distant country of Persia or Parthia, than from the neighbouring region of Arabia. *Suetonius*, not to mention other historians, expressly tells us, "that an ancient and uninterrupted opinion had prevailed in all the east, that it was decreed by the Fates, that at that time, (namely at the beginning of the last Jewish war) a person or persons coming out of *Judea*, should obtain the dominion." No wonder that such an opinion should be propagated throughout the east, when we consider the vast number of Jews which were spread over all the eastern countries. In the reign of *Ahasuerus*, or *Artaxerxes Longimanus*, the Jews were dispersed throughout all the provinces of that vast empire, Esth. iii. 8, and that in numbers sufficient to defend themselves against their enemies in those provinces, Esth. ix. 2, 16; and many of the people of the land also became Jews, Esth. viii. 17. After the Babylonish captivity the Jews increased so mightily, that we find them not only throughout Asia, but in Africa; particularly in Egypt, in great numbers, and in many cities and islands in Europe, and wherever they dwelt they made many proselytes to their religion; and in their attempts to this purpose, they must very much have spread the expectation of the Messiah's coming; an article so important in itself, and so flattering to their national vanity. These opportunities of being informed of the approaching advent of the *Great King*, the *Magians* of *Persia* had in common with many other people. Add to which, that *Zoroaster*, the famous reformer of the *Magian sect*, had, in all probability, been a servant to the prophet Daniel; and as he had adopted so many other things in his scheme from the Jewish religion, so there is the highest reason to think, he would not fail to instruct his followers in such an interesting point as that of the Messiah's coming, the time and circumstances of which had been so particularly foretold by his master, Dan. ix. 24—27. Accordingly, the writers of the Universal History, observe, that *Zoroaster* is said, by credible authors, to have predicted the coming of the Messiah, and this not in dark or obscure terms, such as might have been applied to any other person, but in plain and express words, and such as could not be mistaken, Universal History, vol. v. p. 407.

It seems a groundless conjecture to suppose, that the *Magi* knew the signification of the star by some tradition of *Balaam's* prophecy, Num. xxiv. 17. It is more probable that they learned it by *immediate Divine revelation*, which, it is plain, they were guided by in their return, as we see afterward at verse 12. Or else we may observe, with Bishop *Chandler*, that it was the common belief of all sorts of people in all nations at that time, that the rise of unusual stars, of comets, and of the different shapes of blazing lights in the heavens, did foretel great changes upon the earth, the birth of some extraordinary person, and the erection of new empires: that the *Magi*, being constant in the same belief, and being acquainted with the tradition or report, that about this time a great prince was to be born in *Judea*, to whom all the *east* should one day be subject, they might justly conclude, from the rise of this *bright appearance*, which went under the character of a *star*, that HE was then born, and his birth was in this manner notified to the world: and that though their principle was wrong, yet, admitting them to be possessed therewith, they acted very consistently in their inference from it.

These ancient Magians, as a religious sect in Persia, and other eastern countries, abominating the adoration of images, worshipped God only by fire, in which their practice was directly opposite to that of the Sabians. The *Magi* believed that there were two principles, one the cause of all good, and the other the cause of all evil; in which opinion they were followed by the sect of the Manichees. They called the good principle *Jazdan* and *Ormuzd*, and the evil principle *Ahraman*, or *Aherman*.

The former was by the Greeks called *Oromasdes*, and the latter *Arimanius*. The reason of their worshipping *fire* was, because they looked upon it as the truest symbol of *Oromasdes*, or the good god: as darkness was of *Arimanius*, or the evil god. In all their temples they had fire continually burning upon the altars, and in their own private houses.

The religion of the Magi fell into disgrace on the death of those ringleaders of that sect who had usurped the sovereignty after the death of Cambyses; and the slaughter that was made of the chief men among them sunk it so low, that *sabianism* every where prevailed against it; Darius and most of his followers on that occasion going over to it. But the affection which the people had for the religion of their ancestors, not being easily rooted out, the famous impostor Zoroaster, some ages after, undertook to revive and reform it.

The chief reformation this pretended prophet made in the Magian religion, was in its first principle; for he introduced a god superior both to *Oromasdes* and *Arimanius*. Dr. Prideaux is of opinion, that Zoroaster took the hint of this alteration in their theology from the prophet Isaiah, who brings in God saying to Cyrus king of Persia, *I am the Lord, and there is none else; I form the light, and create darkness; I make peace and create evil*, xlv. 7. In short, Zoroaster held that there was one supreme independent Being, and, under him, two principals, or angels; one the angel of light, or good, the other the angel of evil, or darkness; that there is a perpetual struggle between them, which shall last to the end of the world; that then the angel of darkness and his disciples shall go into a world of their own, where they shall be punished in everlasting darkness; and the angel of light and his disciples shall also go into a world of their own, where they shall be rewarded in everlasting light.

Zoroaster was the first who built *fire-temples;* the Magians before his time performing their devotion on the tops of hills and in the open air, by which means they were exposed to the inconveniency of rain and tempest, which often extinguished their sacred fires. To procure the greater veneration for these sacred fires, he pretended to have received fire from heaven, which he placed on the altar of the first fire temple he erected, which was that at *Xis*, in Media, from whence they say it was propagated to all the rest. The Magian priests kept their sacred fire with the greatest diligence, watching it day and night, and never suffering it to be extinguished. They fed it only with wood stript of the bark, and they never blowed it with their breath or with bellows, for fear of polluting it; to do either of these was death by the law. The Magian religion, as reformed by Zoroaster, seems in many things to be built upon the plan of the Jewish. The Jews had their sacred fire, which came down from heaven upon the altar of burnt offerings, which they never suffered to go out, and with which all their sacrifices and oblations were made. Zoroaster, in like manner, pretended to have brought his holy fire from heaven; and as the Jews had a *Shekinah* of the Divine presence among them, resting over the mercy-seat in the holy of holies, Zoroaster likewise taught his Magians to look upon the sacred fire in their temples as a *Shekinah*, in which God especially dwelt. From these, and some other instances of analogy between the Jewish and Magian religion, Prideaux infers, that Zoroaster had been first educated and brought up in the Jewish religion. The Magian priests were all of one tribe, as among the Jews, none but the son of a priest was capable of bearing the priestly office among them. The royal family among the Persians, as long as this sect subsisted, was always of the sacerdotal tribe. They were divided into three orders; the inferior clergy, the superintendants or bishops, and the archimagus, or arch-priest. Zoroaster had the address to bring over Darius to his new-reformed religion, notwithstanding the strongest opposition of the Sabians; and from that time it became the national religion of all that country, and so continued for many ages after, till it was supplanted by that of Mahomet. Zoroaster composed a book containing the principles of the Magian religion. It is called *Zendavesta*, and by contraction *Zend*.

MAGICIANS. This word in Scripture, generally signifies a diviner, a fortune-teller, Lev. xix. 31, xx. 6. The Hebrew words *Aboth* and *Jedonim*, literally signify, the first, those that are possessed with a spirit of Python, or dæmon, that foretels future events; the second, they that boast of the knowledge of secret things. Such were the people that Saul extirpated out of the land of Israel, 1 Sam. xxviii. 3.

Daniel, ch. ii. 2, speaking of the Magicians and diviners that were in Chaldea, under Nebuchadnezzar, names four of them, viz. Chartum-mim, Asaphim, Mecassephim, and Casdim. The first term, according to Theodotian, signifies *enchanters;* according to the Septuagint, *sophists;* according to St. Jerom, *diviners, fortune-tellers*, or *sooth-sayers;* and according to the English translation, *magicians*. The second word, Asaphim, Calmet observes, has a resemblance to the Greek *Sophoi*, wise men; whether the Greeks took the word from the Babylonians, or these from them. The root of Asaphim is not in the Chaldee tongue, and Grotius thinks it is derived from the Greek. Theodotian and St. Jerom have rendered it by *magicians*, and the Septuagint by *philosophers;* but our translation has it *astrologers*. The third word Mecassephim, which by St. Jerom and the Greeks, is translated *enchanters*, such

people as made use of noxious herbs and drugs, the blood of victims, and the bones of the dead for their superstitious operations, is by the English rendered *sorcerers*. The fourth word *Casdim*, or Chaldeans, has two different significations. The first intimates the Chaldean people, who then had Nebuchadnezzar for their monarch. The second expresses a sort of philosophers, called also *Chaldeans*, who dwelt in a separate part of the city, and were exempt from all public offices and employments. Their study was physic, astrology, divination, and foretelling future events, by the observation of the stars, the interpretation of dreams, the science of auguries, the worship of the gods, &c. &c.

All these inquisitive and superstitious arts were strictly prohibited among the Israelites; and to prevent any inclination they might have of imitating the other eastern people, who all had their diviners, enchanters, and magicians; God sent them prophets, who discovered future events to them, and other secrets in a certain, clear, and easy manner; whereas the predictions of these diviners were always obscure, enigmatical, doubtful, and dangerous, as well in respect of those who consulted them, as those that were consulted. For the Divine law condemned both parties to death.

But it must farther be observed, that as the *Magi* had great skill in the mathematics, astronomy, and natural philosophy; so their credit in the world on these accounts was so great, that a learned man and a *Magician* became equivalent terms: and this proceeded so far, that the vulgar, looking on their knowledge to be more than natural, entertained as high an opinion of them as if they had been actuated and inspired by supernatural powers, in the same manner as, too frequently among us, ignorant people are apt to give great scholars, and such as are learned beyond their comprehensions, (as were *Friar Bacon*, Dr. *Faustus*, and *Cornelius Agrippa*,) the name of *Conjurers*. And from hence those who really practised wicked and diabolical arts, or would be thought to do so, taking the name of Magicians, drew on it that bad signification which the word Magician now bears among us.

MAGOG, Ma'gog, the son of Japheth, Gen. x. 2, generally believed to be the father of the Scythians, or Tartars.

MAGOR MISSABIB, Ma'gor Mis'sa-bib, *terror on every side*. The name given to Pashur, one of the Jewish priests, Jer. xx. 3.

MAGPIASH, Mag'pi-ash, a Levite who sealed the covenant with Nehemiah, ch. x. 20.

MAHALAH, Ma-ha-lah, one of the posterity of the patriarch Manasseh, 1 Chron. vii. 18.

MAHALATH, Ma-hal'ath, the wife of Rehoboam, king of Judah, 2 Chron. xi. 18.

2. Mahalath, a daughter of Ishmael, and the wife of Esau, Gen. xxviii. 9.

This name is also read in the title of Psalms liii. and lxxxviii. To the chief musician upon Mahalath. Some ancient copies read it Amalech. It is thought by some that Mahalath signified some musical instrument, and probably some *fistular wind instrument* of music, with holes, as a *flute*, *pipe*, or *fife*.

MAHALALEEL, Ma-ha'la-leel, the son of Cainan, of the race of Seth. Mahalaleel begat Jared at the age of 65 years. He lived afterward 800 years, in all 865, and died A. M. 1290, Gen. v. 15, &c. The orientals maintain that this patriarch was the first that undertook to dig mines in the earth, for the discovery of metals; and that he was the first who built houses. But this opinion, like many others of the eastern people, seems a mere imagination, for he was not born till A. M. 425, and we must suppose him to have been 100 years of age before he would have become even a rude architect: but who can believe that mankind lived on the earth during 525 years without even so much as a cabin, to shelter them from the inclement seasons.

MAHALI, Ma-ha'li, the eldest son of Merari, and chief of the family of the Mahlites, Exod. vi. 19, Num. iii. 33.

MAHANAIM, Ma-ha-na'im, or Ma-na'im, a city of the Levites of the family of Merari, in the tribe of Gad, upon the brook Jabbok, Josh. xxi. 38, xiii. 26. The name Mahanaim, signifies *two hosts*, or *two fields*. The patriarch gave it this name, because in this place he had a vision of angels coming to meet him, Gen. xxxii. 2. Mahanaim was the seat of the kingdom of Ishbosheth, after the death of Saul, 2 Sam. ii. 9, 12. It was also to this place that David retired, 2 Sam. xvii. 24, during the usurpation of Absalom, and this rebellious son was subdued, and suffered death not far from this city.

MAHANEH, or Ma-ha'neh-dan, Kirjath Jearim: so called from the Danites, who pitched there, Judg. xviii. 12.

MAHARAI, Ma-ha-ra'i, the Netopathite: of the race of the Zarhites. He was chief of the 24,000 men who attended David as his guards in the tenth month, which answers to our January, 2 Sam. xxiii. 28, 1 Chron. xxvii. 13.

MAHATH, Ma'hath, one of the Levites, 1 Chron. vi. 35.

MAHAZ, Ma'haz, a place mentioned in the book of Kings, supposed to be in Canaan.

MAHAZIOTH, Ma-haz'i-oth, one of the sons of Heman, the king's seer, 1 Chron. xxv. 4.

MAHERSHALALHASHBAZ, Ma-her-shal'al-hash-baz, a prophetic name mentioned by the prophet Isaiah as a sign of the speedy destruction of Syria and Ephraim, Isa. viii. 1.

MAHLAH, Mah'lah, one of the daughters of Zelophehad, who, with her sisters,

received her portion in the land of promise, because their father died without male issue, Num. xxvi. 33, xxvii. 1, Josh. xvii. 3, 1 Chron. vii. 18.

MAHLON, Mah'lon, a son of Elimelech and Naomi, Ruth i. 2, 3.

MAHOL, Ma'hol, father of Ethan, Heman, Chalcol, and Darda, 1 Kings iv. 31. Some conjecture that Mahol is a generical name, signifying the choir; in which sense, Heman and Chalcol would be the *sons of the choir*, as being singers or musicians.

MAHOMETANISM, the system of religion formed and propagated by Mahomet, and still adhered to by his followers. It is professed by the Turks and Persians, by several nations among the Africans, and many among the East Indians.

Mahomet was born in the reign of Anushirwan the Just, emperor of Persia, about the end of the sixth century of the Christian era. He came into the world under some disadvantages. His father Abd'allah was a younger son of Abd'almotalleb; and dying very young, and in his father's life time, left his widow and infant son in very mean circumstances, his whole substance consisting but of five camels, and one Ethiopian she-slave. Abd'almotalleb was, therefore, obliged to take care of his grandchild Mahomet; which he not only did during his life, but at his death enjoined his eldest son Abu Taleb, who was brother to Abd'allah by the same mother, to provide for him for the future; which he very affectionately did, and instructed him in the business of a merchant, which he followed; and to that end he took him into Syria, when he was but thirteen. He afterward recommended him to Khadijah, a noble and rich widow, for her factor; in whose service he conducted himself so well, that by making him her husband she soon raised him to an equality with the most opulent in Mecca. After he began, by this advantageous match to live at ease, it was, that he formed the scheme of establishing a new religion, or as he expressed it, of replanting the only true and ancient one professed by Adam, Noah, Abraham, Moses, Jesus, and all the prophets, by destroying the gross idolatry into which the generality of his countrymen had fallen, and weeding out the corruptions and superstitions which the latter Jews and Christians had, as he thought, introduced into religion, and reducing it to its original purity, which consisted chiefly in the worship of one only God.

Before he made any attempt abroad, he rightly judged that it was necessary for him to begin with the conversion of his own household. Having, therefore, retired with his family, as he had done several times before, to a cave in Mount Hara, he there opened the secret of his mission to his wife Khadijah; and acquainted her that the angel Gabriel had just before appeared to him, and told him that he was appointed the apostle of God: he also repeated to her a passage which he pretended had been revealed to him by the ministry of the angel, with those other circumstances of this first appearance which are related by the Mahometan writers. Khadijah received the news with great joy, swearing by Him in whose hands her soul was, that she trusted he would be the prophet of his nation; and immediately communicated what she had heard to her cousin Warakah Ebn Nawfal, who, being a Christian, could write in the Hebrew character, and was tolerably well versed in the Scriptures; and he as readily came into her opinion, assuring her that the same angel who had formerly appeared unto Moses, was now sent to Mahomet. The first overture the prophet made was in the month of Ramadan, in the fortieth year of his age, which is therefore usually called the year of his mission. Encouraged by so good a beginning, he resolved to proceed, and try, for some time, what he could do by private persuasion, not daring to hazard the whole affair by exposing it too suddenly to the public. He soon made proselytes of those under his own roof, viz. his wife Khadijah, his servant Zeid Ebn Haretha, to whom he gave his freedom on that occasion, (which afterward became a rule to his followers,) and his cousin and pupil Ali, the son of Abu Taleb, though then very young; but this last, making no account of the other two, used to style himself the *first of believers*. The next person Mahomet applied to was Abd'allah Ebn Abi Kohafa, surnamed *Abu Becr*, a man of great authority among the Koreish, and one whose interest he knew would be of great service to him; as it soon appeared; for Abu Becr, being gained over, prevailed also on Othman Ebn Affan, Abd'alraham Ebn Awf, Saad Ebn Abbi Wakkas, Al Zobier, Ebn Alawam, and Telha Ebn Obeid'allah, all principal men of Mecca, to follow his example. These men were the six chief companions, who, with a few more, were converted in the space of three years; at the end of which, Mahomet having, as he hoped, a sufficient interest to support him, made his mission no longer a secret, but gave out that God had commanded him to admonish his near relations; and in order to do it with more convenience and prospect of success, he directed Ali to prepare an entertainment, and invite the sons and descendants of Abd'almotalleb, intending then to open his mind to them. This was done, and about forty of them came; but Abu Laheb, one of his uncles, making the company break up before Mahomet had an opportunity of speaking, obliged him to give them a second invitation the next day; and when they were come, he made them the following speech: "I know no man in all Arabia who can offer his kindred a more excellent thing, than I now do you: I offer you happiness both in this life and in that which is to come; God Almighty hath commanded me to call you unto him. Who, therefore, among you will be assistant to me herein, and become my brother and vicegerent?" All of them hesitating, and declining the matter, Ali at

length rose up, and declared that he would be his assistant, and vehemently threatened those who should oppose him. Mahomet upon this embraced Ali with great demonstrations of affection, and desired all who were present to hearken to and obey him as his deputy: at which the company broke out into a great laughter, telling Abu Taleb that he must now pay obedience to his son.

This repulse, however, was so far from discouraging Mahomet, that he began to preach in public to them, who heard him with some patience, till he came to upbraid them with the idolatry, obstinacy, and perverseness of themselves and their fathers; which so highly provoked them, that they declared themselves his enemies; and would soon have procured his ruin, had he not been protected by Abu Taleb. The chief of the Koreish warmly solicited this person to desert his nephew, making frequent remonstrances against the innovations he was attempting; which proving ineffectual, they at length threatened him with an open rupture, if he did not prevail on Mahomet to desist. At this Abu Taleb was so far moved, that he earnestly dissuaded his nephew from pursuing the affair any farther, representing the great danger that he and his friends must otherwise run. But Mahomet was not to be intimidated; telling his uncle plainly, *that if they set the sun against him on his right hand, and the moon on his left, he would not leave his enterprise:* and Abu Taleb, seeing him so firmly resolved to proceed, used no further arguments, but promised to stand by him against all his enemies.

The Koreish, finding they could prevail neither by fair words nor by menaces, tried what they could do by force and ill treatment; using Mahomet's followers so very injuriously, that it was not safe for them to continue at Mecca any longer; whereupon Mahomet gave leave to such of them as had not friends to protect them, to seek refuge elsewhere. And accordingly, in the fifth year of the prophet's mission, sixteen of them, four of whom were women, fled into Ethiopia; and among them Othman Ebn Affan, and his wife Rakiah, Mahomet's daughter. This was the first flight; but afterward several others followed them, retiring, one after another, to the number of eighty-three men, and eighteen women, besides children. These refugees were kindly received by the najashi, or king of Ethiopia, who refused to deliver them up to those whom the Koreish sent to demand them, and, as the Arab writers unanimously attest, even professed the Mahometan religion.

In the sixth year of his mission, Mahomet had the pleasure of seeing his party strengthened by the conversion of his uncle Hamza, a man of great valour and merit; and of Omar Ebn al Kattab, a person highly esteemed, and once a violent opposer of the prophet. As persecution generally advances rather than obstructs the spreading of a religion, Islamism made so great a progress among the Arab tribes, that the Koreish, to suppress it effectually, if possible, in the seventh year of Mahomet's mission, made a solemn league or covenant against the Hashemites and the family of Abd'almotalleb, engaging themselves to contract no marriages with any of them, and to have no communication with them; and to give it the greater sanction, reduced it into writing, and laid it up in the Caaba. Upon this the tribe became divided into two factions; and the family of Hashem all repaired to Abu Taleb, as their head; except only Abd'al Uzza, surnamed *Abu Laheb*, who, out of inveterate hatred to his nephew and his doctrine, went over to the opposite party, whose chief was Abu Sosian Ebn Harb, of the family of the Ommeya.

The families continued thus at variance for three years; but, in the tenth year of his mission, Mahomet told his uncle Abu Taleb, that God had manifestly showed his disapprobation of the league which the Koreish had made against them, by sending a worm to eat out every word of the instrument except the name of God. Of this accident Mahomet had probably some private notice; for Abu Taleb went immediately to the Koreish, and acquainted them with it; offering, if it proved false, to deliver his nephew up to them; but, in case it were true, he insisted that they ought to lay aside their animosity, and annul the league they had made against the Hashemites. To this they acquiesced, and going to inspect the writing, to their great astonishment found it to be as Abu Taleb had said: and the league was thereupon declared void.

In the same year Abu Taleb died at the age of above fourscore: and it is the general opinion that he died an infidel; though others say, that when he was at the point of death he embraced Mahometanism; and produce some passages out of the poetical compositions to confirm their assertion. About a month, or, as some write, three days after the death of this great benefactor and patron, Mahomet had the additional mortification to lose his wife Khadijah, who had so generously made his fortune. For which reason this year is called *the year of mourning*.

On the death of these two persons, the Koreish began to be more troublesome than ever to their prophet, and especially some who had formerly been his intimate friends; insomuch that he found himself obliged to seek for shelter elsewhere, and first pitched upon Tayef, about sixty miles from Mecca, for the place of his retreat. Thither, therefore, he went accompanied by his servant Zeid, and applied himself to two of the chief of the tribe of Thakif, who were the inhabitants of that place; but they received him very coldly. However, he stayed there a month: and some of the more considerate and better sort of men treated him with a little respect; but the slaves and inferior people at length rose

against him; and bringing him to the wall of the city, obliged him to depart, and return to Mecca, where he put himself under the protection of Al Motaan Ebn Adi.

This repulse greatly discouraged his followers. However, Mahomet was not wanting to himself; but boldly continued to preach to the public assemblies at the pilgrimage, and gained several proselytes; and among them six of the inhabitants of Yathreb, of the Jewish tribe of Khazraj; who on their return home, failed not to speak much in commendation of their new religion, and exhorted their fellow-citizens to embrace the same.

In the twelfth year of his mission it was that Mahomet gave out that he had made his night journey from Mecca to Jerusalem, and thence to heaven, so much spoken of by all who write of him. Dr. Prideaux thinks he invented it either to answer the expectations of those who demanded some miracle as a proof of his mission; or else by pretending to have conversed with God, to establish the authority of whatsoever he should think fit to leave behind him by way of oral tradition, and make his sayings to serve the same purpose as the oral law of the Jews. But it does not appear that Mahomet himself ever expected so great a regard should be paid to his sayings as his followers have since done; and, seeing he all along disclaimed any power of performing miracles, it seems rather to have been a fetch of policy to raise his reputation, by pretending to have actually conversed with God in heaven, as Moses had heretofore done on the mount, and to have received several institutions immediately from him, whereas, before, he contented himself with persuading them that he had all by the ministry of Gabriel. However, this story seemed so absurd and incredible, that several of his followers left him upon it; and had probably ruined the whole design, had not Abu Becr vouched for his veracity, and declared, that, if Mahomet affirmed it to be true, he verily believed the whole. Which happy incident not only retrieved the prophet's credit, but increased it to such a degree, that he was secure of being able to make his disciples to swallow whatever he was pleased to impose upon them for the future. And this fiction, notwithstanding its extravagance, was one of the most artful contrivances Mahomet ever put in practice, and what chiefly contributed to the raising of his reputation to that great height to which it afterward arrived.

In this year, called by the Mahometans, *the accepted year*, twelve men of Yathreb or Medina, of whom ten were of the tribe of Khazrai, and the other two of that of the Aws, came to Mecca, and took an oath of fidelity to Mahomet at Al Akaba, a hill on the north of that city. This oath was called the *woman's oath*: not that any woman was present at this time, but because a man was not thereby obliged to take up arms in defence of Mahomet or his religion; it being the same oath that was afterward exacted of the women, the form of which we have in the Koran, and is to this effect, viz. That they should renounce all idolatry; and they should not steal, nor commit fornication, nor kill their children, (as the pagan Arabs used to do when they apprehended they should not be able to maintain them,) nor forge calumnies; and that they should obey the prophet in all things that were reasonable. When they had solemnly engaged to all this, Mahomet sent one of his disciples, named *Masab Ebn Omair*, home with them, to instruct them more fully in the grounds and ceremonies of this new religion.

Masab, being arrived at Medina, by the assistance of those who had been formerly converted, gained several proselytes, particularly Osaid Ebn Hodeira, a chief man of the city, and Saab Ebn Moadh, prince of the tribe of Aws; Mahometanism spreading so fast, that there was scarce a house wherein there were not some who had embraced it.

The next year, being the thirteenth of Mahomet's mission, Masab returned to Mecca, accompanied by seventy-three men and two women of Medina, who had professed Islamism, besides some others who were as yet unbelievers. On their arrival they immediately sent to Mahomet, and offered him their assistance, of which he was now in great need; for his adversaries were by this time grown so powerful in Mecca, that he could not stay there much longer without imminent danger. Wherefore he accepted their proposal, and met them one night, by appointment, at Al Akaba above mentioned, attended by his uncle Al Abbas; who, though he was not then a believer, wished his nephew well, and made a speech to those of Medina; wherein he told them, that, as Mahomet was obliged to quit his native city, and seek an asylum elsewhere, and they had offered him their protection, they would do well not to deceive him; that if they were not firmly resolved to defend, and not betray him, they had better declare their minds, and let him provide for his safety in some other manner. Upon their protesting their sincerity, Mahomet swore to be faithful to them, on condition that they would protect him against all insults as heartily as they would their wives and families. They then asked him what recompense they were to expect if they should happen to be killed in his quarrel? he answered, paradise. Whereupon they pledged their faith to him, and so returned home; after Mahomet had chosen twelve out of their number, who were to have the same authority among them as the twelve apostles of Christ had among his disciples.

Hitherto Mahomet had propagated his religion by fair means; so that the whole success of his enterprise, before his flight to Medina, must be attributed to persuasion only, and not to compulsion. For before this second oath of fealty or inauguration at Al Akaba, he had no permission to use any force at all; and in several places of the Koran, which he pretended were revealed during his stay at Mecca, he

declares his business was only to preach and admonish; that he had no authority to compel any person to embrace his religion; and that, whether people believed or not, was none of his concern, but belonged solely unto God. And he was so far from allowing his followers to use force, that he exhorted them to bear patiently those injuries which were offered them on account of their faith; and, when persecuted himself, chose rather to quit the place of his birth, and retire to Medina, than to make any resistance. But this great passiveness and moderation seemed entirely owing to his want of power, and the great superiority of his opposers for the first twelve years of his mission; for no sooner was he enabled, by the assistance of those of Medina, to make head against his enemies, than he gave out, that God had allowed him and his followers to defend themselves against the infidels; and at length, as his forces increased, he pretended to have the Divine leave even to attack them, and destroy idolatry, and set up the true faith by the sword; finding by experience, that his designs would otherwise proceed very slowly, if they were not utterly overthrown; and knowing on the other hand, that innovators, when they depend solely on their own strength, and can compel, seldom run any risk; from whence, says Machiavel, it follows, that all the armed prophets have succeeded and the unarmed ones have failed. Moses, Cyrus, Theseus, and Romulus, would not have been able to establish the observance of their institutions for any length of time, had they not been armed. The first passage in the Koran which gave Mahomet the permission of defending himself by arms is said to have been that in the twenty-second chapter; after which a great number to the same purpose were revealed. Mahomet, having provided for the security of his companions, as well as his own, by the league offensive and defensive which he had now concluded with those of Medina, directed them to repair thither, which they accordingly did; but himself, with Abu Becr and Ali, staid behind, having not yet received the Divine permission, as he pretended to leave Mecca. The Koreish, fearing the consequences of this new alliance, began to think it absolutely necessary to prevent Mahomet's escape to Medina; and having held a council thereon, after several milder expedients had been rejected, they came to a resolution that he should be killed; and agreed that a man should be chosen out of every tribe for the execution of this design; and that each man should have a blow at him with his sword, that the guilt of his blood might fall equally on all the tribes, to whose united power the Hashemites were much inferior, and therefore durst not attempt to revenge the death of their kinsman.

This conspiracy was scarce formed, when, by some means or other, it came to Mahomet's knowledge; and he gave out that it was revealed to him by the angel Gabriel, who had now ordered him to retire to Medina. Whereupon, to amuse his enemies, he directed Ali to lie down in his place, and wrap himself up in his green cloak, which he did; and Mahomet escaped miraculously, as they pretend, to Abu Becr's house, unperceived by the conspirators, who had already assembled at the prophet's door. They, in the mean time, looking through the crevice and seeing Ali, whom they took to be Mahomet himself, asleep, continued watching there until morning, when Ali arose, and they found themselves deceived.

From Ali Becr's house Mahomet and he went to a cave in Mount Thur, to the south-east of Mecca, accompanied only by Amer Ebn Foheirah, Abu Becr's servant, and Abd'allah Eben Oreitah, an idolater, whom they had hired for a guide. In this cave they lay hid three days, to avoid the search of their enemies, which they very narrowly escaped, and not without the assistance of more miracles than one; for some say that the Koreish were struck with blindness, so that they could not find the cave; others, that, after Mahomet and his companions were got in, two pigeons laid their eggs at the entrance, and a spider covered the mouth of the cave with her web, which made them look no farther. Abu Becr, seeing the prophet in such imminent danger, became very sorrowful; whereupon Mahomet comforted him with these words recorded in the Koran; *Be not grieved, for God is with us.* Their enemies being retired, they left the cave, and set off for Medina by a by-road: and having fortunately, or, as the Mahometans tell us, miraculously, escaped some who were sent to pursue them, arrived safely at that city; whither Ali followed them in three days, after he had settled some affairs at Mecca.

Mahomet, being securely settled at Medina, and able not only to defend himself against the insults of his enemies, but to attack them, began to send out small parties to make reprisals on the Koreish; the first party consisting of no more than nine men, who intercepted and plundered a caravan belonging to that tribe, and in the action took two prisoners. But what established his affairs very much, and was the foundation on which he built all his succeeding greatness, was the gaining of the battle of Bedr, which was fought in the second year of the Hegira, and is so famous in the Mahometan history. Some reckon not less than twenty-seven expeditions, wherein Mahomet was personally present, in nine of which he gave battle, besides several other expeditions in which he was not present. His forces he maintained partly by the contributions of his followers for that purpose, which he called by the name of *zacat*, or *alms*, and the paying of which he very artfully made one main article of his religion; and partly by ordering a fifth part of the plunder to be brought into the public treasury for that purpose, in which matter he likewise pretended to act by the Divine direction.

In a few years, by the success of his arms, notwithstanding he sometimes came off with the worst, he considerably raised his credit and power. In the sixth year of the Hegira he set out with 1400 men to visit the temple of Mecca, not with any intent of committing hostilities, but in a peaceable manner. However when he came to Al Hodeibiya, which is situated partly within the sacred territory, the Koreish sent to let him know that they would not permit him to enter Mecca, unless he forced his way: whereupon he called his troops about him, and they all took a solemn oath of fealty or homage to him, and he resolved to attack the city; but those of Mecca sending Arwa Ebn Masun, prince of the tribe of Thakif, as their ambassador, to desire peace, a truce was concluded between them for ten years, by which any person was permitted to enter into league either with Mahomet or with the Koreish, as he thought fit.

In the seventh year of the Hegira, Mahomet began to think of propagating his religion beyond the bounds of Arabia, and sent messengers to the neighbouring princes, with letters to invite them to Mahometanism. Nor was this project without success. Khosru Parviz, then king of Persia, received his letter with great disdain, and tore it in a passion, sending away the messengers very abruptly; which, when Mahomet heard, he said, *God shall tear his kingdom.* And soon after a messenger came to Mahomet from Badhan, king of Yaman, who was a dependant on the Persians, to acquaint him that he had received orders to send him to Khosru. Mahomet put off his answer till the next morning, and then told the messenger, it had been revealed to him that night, that Khosru was slain by his son Shiruyeth; adding, that he was well assured that his new religion and empire should rise to as great a height as that of Khosru; and therefore bid him advise his master embrace Mahometanism. The messenger being returned, Badhan received a letter in a few days from Shiruyeth, informing him of his father's death, and ordering him to give the prophet no farther disturbance. Whereupon Badhan, and the Persians with him, turned Mahometans.

The Emperor Heraclius, as the Arabian historians assure us, received Mahomet's letter with great respect, laying it on his pillow, and dismissed the bearer honourably. And some pretend that he would have professed this new faith, had he not been afraid of losing his crown.

Mahomet wrote to the same effect to the king of Ethiopia, though he had been converted before, according to the Arab writers; and to Mokawkas, governor of Egypt, who gave the messenger a very favourable reception, and sent several valuable presents to Mahomet, and among the rest two girls, one of which named Mary, became a great favourite with him. He also sent letters of the like purport to several Arab princes; particularly one to Al Hareth Ebn Abi Shamer, king of Ghassan, who returned for answer that he would go to Mahomet himself; the prophet said, *May his kingdom perish;* another to Hawda Ebn Ali, king of Yamama, who was a Christian, and having some time before professed Islamism, had lately returned to his former faith; this prince sent back a very rough answer, upon which Mahomet cursing him, he died soon after; and a third to Al Mondar Ebn Sawa, king of Bahrein, who embraced Mahometism, and all the Arabs of that country followed his example.

The eighth year of the Hegira was a very fortunate year to Mahomet. In the beginning of it Khaled Ebn al Walid and Amru Ebn al As, both excellent soldiers, the first of whom afterward conquered Syria and other countries, and the latter Egypt, became proselytes to Mahometanism. And soon after the prophet sent 3000 men against the Grecian forces, to revenge the death of one of his ambassadors, who, being sent to the governor Bosra on the same errand as those who went to the above princes, was slain by an Arab of the tribe of Ghassan, at Muta, a town in the territory of Bulka, in Syria, about three days journey eastward of Jerusalem, near which town they encountered. The Grecians being vastly superior in number, (for including the auxiliary Arabs, they had an army of 100,000 men,) the Mahometans were repulsed in the first attack, and lost successively three of their generals, viz. Zeid Ebn Haretha, Mahomet's freedman; Jaafar, the son of Abu Taleb; and Abdallah Ebn Rawaha: but Khaled Ebn Walid, succeeding to the command, overthrew the Greeks with great slaughter, and brought away abundance of rich spoil; on occasion of which action Mahomet gave him the title of *Seif min Soyuf Allah,* "one of the swords of God."

In this year also Mahomet took the city of Mecca, the inhabitants having broken the truce concluded two years before; for the tribe of Becr, who were confederates with the Koreish, attacking those of Khozaah, who were allies of Mahomet, killed several of them, being supported in the action by a party of the Koreish themselves. The consequence of this violation was soon apprehended, and Abu Sosian himself made a journey to Medina on purpose to heal the breach, and renew the truce, but in vain; for Mahomet, glad of this opportunity, refused to see him; whereupon he applied to Abu Becr and Ali; but they giving him no answer, he was obliged to return to Mecca as he came.

Mahomet immediately gave orders for preparations to be made, that he might surprise the Meccans while they were unprovided to receive him: in a little time he began his march thither; and by that time he came near the city his forces were increased to 10,000 men. Those of Mecca not being in a condition to defend themselves against so formidable an army, surrendered at discretion,

and Abu Sosian saved his life by turning Mahometan. About 28 of the idolaters were killed by a party under the command of Khaled; but this happened contrary to Mahomet's orders, who, when he entered the town, pardoned all the Koreish on their submission, except only six men and four women, who were more obnoxious than ordinary, (some of them having apostatized) and were solemnly proscribed by the prophet himself; but of these no more than three men and one woman were put to death; the rest obtained pardon on their embracing Mahometanism, and one of the women making her escape.

The remainder of this year Mahomet employed in destroying the idols in and round Mecca, sending several of his generals on expeditions for that purpose, and to invite the Arabs to Islamism; wherein it is no wonder if they now met with success.

The next year, being the ninth of the Hegira, the Mahometans call the *year of embassies;* for the Arabs had been hitherto expecting the issue of the war between Mahomet and the Koreish; but so soon as that tribe, the principal of the whole nation, and the genuine descendants of Ishmael, whose prerogatives none offered to dispute, had submitted, they were satisfied, that it was not in their power to oppose Mahomet; and therefore began to come in to him in great numbers, and to send embassies to make their submissions to him, both to Mecca, while he staid there, and also to Medina, whither he returned this year. Among the rest, five kings of the tribe of Hamyar professed Mahometanism, and sent ambassadors to notify the same.

In the tenth year Ali was sent into Yaman to propagate the Mahometan faith there; and, as it is said, converted the whole tribe of Hamdan in one day. Their example was quickly followed by all the inhabitants of that province, except only those of Najran, who, being Christians, chose rather to pay tribute.

Thus was Mahometanism established, and idolatry rooted out, even in Mahomet's lifetime, (for he died the next year,) throughout all Arabia, except only Yamama, where Moseilama, who set up also for a prophet as Mahomet's competitor, had a great party, and was not reduced till the kalifat of Abu Becr: and the Arabs being then united in one faith, and under one prince, found themselves in a condition for making those conquests which extended the Mahometan faith over so great a part of the world.

I. *Mahometans, tenets of the.* The Mahometans divide their religion into two general parts, faith and practice; of which the first is divided into six distinct branches: belief in God, in his angels, in his Scriptures, in his prophets, in the resurrection and final judgment, and in God's absolute decrees. The points relating to practice are, prayer, with washings, &c. alms, fastings, pilgrimage to Mecca, and circumcision.

*Of the Mahometan faith.*

1. That both Mahomet, and those among his followers, who are reckoned orthodox, had and continue to have just and true notions of God and his attributes, appears so plain from the Koran itself, and all the Mahometan divines, that it would be loss of time to refute those who suppose the God of Mahomet to be different from the true God, and only a fictitious deity or idol of his own making.

2. The existence of angels, and their purity, are absolutely required to be believed in the Koran; and he is reckoned an infidel who denies there are such beings, or hates any of them, or asserts any distinction of sexes among them. They believe them to have pure and subtle bodies, created of fire; that they neither eat nor drink, nor propagate their species; that they have various forms and offices, some adoring God in different postures, others singing praises to him, or interceding for mankind. They hold, that some of them are employed in writing down the actions of men; others in carrying the throne of God, and other services.

3. As to the Scriptures, the Mahometans are taught by the Koran, that God in diverse ages of the world, gave revelations of his will in writing to several prophets, the whole and every one of which it is absolutely necessary for a good Moslem to believe.

The number of these sacred books were, according to them, 104; of which 10 were given to Adam, 50 to Seth, 30 to Edris, or Enoch, 10 to Abraham, and the other four, being the Pentateuch, the Psalms, the Gospel, and the Koran, were successively delivered to Moses, David, Jesus, and Mahomet; which last being the seal of the prophets, those revelations are now closed, and no more are to be expected. All these divine books, except the four last, they agree to be now entirely lost, and their contents unknown; though the Sabians have several books which they attribute to some of the antediluvian prophets. And of those four, the Pentateuch, Psalms, and Gospel, they say, have undergone so many alterations and corruptions, that, though there may possibly be some part of the true word of God therein, yet no credit is to be given to the present copies in the hands of Jews and Christians.

4. The number of the prophets which have been from time to time sent by God into the world, amounts to no less than 224,000, according to one Mahometan tradition; or to 124,000, according to another; among whom 313 were apostles, sent with special commissions to reclaim mankind from infidelity and superstition; and six of them brought new laws or dispensations, which successively abrogated the preceding; those were Adam, Noah, Abraham, Moses, Jesus, and Mahomet. All the prophets in general the Mahometans believe to have been free from great sins and errors of consequence, and professors of one and the same religion, that is, Islam, notwith-

standing the different laws and institutions which they observed. They allow of degrees among them, and hold some of them to be more excellent and honourable than others. The first place they give to the revealers and establishers of new dispensations, and the next to the apostles. In this great number of prophets, they not only reckon diverse patriarchs and persons named in Scripture, but not recorded to have been prophets, (wherein the Jewish and Christian writers have sometimes led the way,) as Adam, Seth, Lot, Ishmael, Nun, Joshua, &c. and introduce some of them under different names, as *Enoch*, *Heber*, and *Jethro*, who are called in the Koran, *Edris*, *Hud*, and *Shoaib*: but several others, whose very names do not appear in Scripture, (though they endeavour to find some persons there to fix them on,) as Saleh, Khedar, Dhu' Lkefl, &c.

5. The belief of a general resurrection and a future judgment. The time of the resurrection the Mahometans allow to be a perfect secret to all but God alone; the angel Gabriel himself acknowledging his ignorance in this point, when Mahomet asked him about it. However, they say, the approach of that day may be known from certain signs which are to precede it.

After examination is past, (the account of which is too long and tedious for this place) and every one's work weighed in a just balance, they say, that mutual retaliation will follow, according to which, every creature will take vengeance one of another, or have satisfaction made them for the injuries which they have suffered. And, since there will be no other way of returning like for like, the manner of giving this satisfaction will be by taking away a proportionable part of the good works of him who offered the injury, and adding it to those of him who suffered it: which being done, if the angels (by whose ministry this is to be performed) say, *Lord, we have given to every one his due, and there remaineth of this person's good works so much as equalleth the weight of an ant*, God will, of his mercy, cause it to be doubled to him, that he may be admitted into paradise: but if, on the contrary, his good works be exhausted, and there remain evil works only, and there be any who have not yet received satisfaction from him, God will order that an equal weight of their sins be added unto his, that he may be punished for them in their stead, and he will be sent to hell laden with both. This will be the method of God's dealing with mankind. As to brutes, after they shall have likewise taken vengeance of one another, he will command them to be changed into dust; wicked men being reserved to more grievous punishment, so that they shall cry out, on hearing this sentence passed on the brutes, *Would to God that we were dust also!* As to the genii, many Mahometans are of opinion, that such of them as are true believers will undergo the same fate as the irrational animals, and have no other reward than the favour of being converted into dust: and for this they quote the authority of their prophet.

The trials being over, and the assembly dissolved, the Mahometans hold, that those who are to be admitted into paradise will take the right-hand way, and those who are destined to hell fire will take the left: but both of them must first pass the bridge called in Arabia, *Al Sirat*, which, they say, is laid over the midst of hell, and described to be finer than a hair, and sharper than the edge of a sword; so that it seems very difficult to conceive how any one shall be able to stand upon it; for which reason most of the sect of the Motazalites reject it as a fable; though the orthodox think it a sufficient proof of the truth of this article, that it was seriously asserted by him who never asserted a falsehood, meaning their prophet; who, to add to the difficulty of this passage, has likewise declared, that this bridge is beset on each side with briars and hooked thorns, which will, however, be no impediment to the good; for they shall pass with wonderful ease and swiftness, like lightning, or the wind, Mahomet and his Moslems leading the way; whereas the wicked, what with the slipperiness and extreme narrowness of the path, the entangling of the thorns, and the extinction of the light which directed the former to paradise, will soon miss their footing, and fall down headlong into hell, which is gaping beneath them.

As to the punishment of the wicked, the Mahometans are taught, that hell is divided into seven stories, or apartments, one below another, designed for the reception of as many distinct classes of the damned.

The first, which they call *Jehennan*, they say, will be the receptacle of those who acknowledged one God, that is, the wicked Mahometans; who, after having been punished according to their demerits, will at length be released; the second, named *Ladha*, they assign to the Jews; the third, named *al Hotama*, to the Christians; the fourth, named *al Sair*, to the *Sabians*; the fifth, named *Sakar*, to the Magians; the sixth, named *al Jahim*, to the idolaters; and the seventh, which is the lowest and worst of all, and is called *al Hawyat*, to the hypocrites, or those who outwardly professed some religion, but in their hearts were of none. Over each of these apartments they believe there will be set a guard of angels, 19 in number; to whom the damned will confess the just judgment of God, and beg them to intercede with him for some alleviation of their pain, or that they may be delivered by being annihilated. Mahomet has, in his Koran and traditions, been very exact in describing the various torments of hell, which, according to him, the wicked will suffer both from intense heat and excessive cold. We shall, however, enter into no detail of them here; but only observe, that the degrees of these pains will also vary in proportion to the crimes of the sufferer, and the apartment

he is condemned to; and that he, who is punished the most lightly of all, will be shod with shoes of fire, the fervour of which will cause his skull to boil like a cauldron. The condition of these unhappy wretches, as the same prophet teaches, cannot be properly called either *life* or *death*, and their misery will be greatly increased by their despair of their being ever delivered from that place, since, according to that frequent expression in the Koran, *they must remain therein for ever.* It must be remarked, however, that the infidels alone will be liable to eternity of damnation; for the Moslems, or those who have embraced the true religion, and have been guilty of heinous sins, will be delivered thence after they shall have expiated their sins by their sufferings. The time which these believers shall be detained there, according to a tradition handed down from their prophet, will not be less than 900 years, nor more than 7000. And, as to the manner of their delivery, they say that they shall be distinguished by the marks of prostration on those parts of their bodies with which they used to touch the ground in prayer, and over which the fire will therefore have no power; and that, being known by this characteristic, they will be released by the mercy of God, and the intercession of Mahomet and the blessed; whereupon those, who have been dead, will be restored to life, as has been said; and those, whose bodies shall have contracted any sootiness or filth from the flames and smoke of hell, will be immersed in one of the rivers of paradise, called the *river of life*, which will wash them whiter than pearls.

The righteous, as the Mahometans are taught to believe, having surmounted the difficulties, and passed the sharp bridge above mentioned, before they enter paradise, will be refreshed by drinking at the *pond* of the prophet, who describes it to be an exact square, of a month's journey in compass; its water, which is supplied by two pipes from *al Cawthar*, one of the rivers of paradise, being whiter than milk or silver, and more odoriferous than musk, with as many cups set around it as there are stars in the firmament, of which water whosoever drinks shall thirst no more for ever. This is the first taste which the blessed will have of their future and now near approaching felicity.

Though paradise be so frequently mentioned in the Koran, yet it is a dispute among the Mahometans, whether it be already created or to be created hereafter; the Motazalites and some other sectaries asserting, that there is not at present any such place in nature, and that the paradise which the righteous will inhabit in the next life will be different from that from which Adam was expelled. However, the orthodox profess the contrary, maintaining that it was created even before the world, and describe it, from their prophet's traditions, in the following manner.

They say it is situated above the seven heavens, (or in the seventh heaven,) and next under the throne of God; and, to express the amenity of the place, tell us, that the earth of it is of the finest wheat flour, or of the purest musk, or, as others will have it, of saffron; that its stones are pearls and jacinths, the walls of its buildings enriched with gold and silver, and that the trunks of all its trees are of gold; among which the most remarkable is the tree called *tuba*, or the tree of happiness. Concerning this tree, they fable, that it stands in the palace of Mahomet, though a branch of it will reach to the house of every true believer; that it will be laden with pomegranates, grapes, dates, and other fruits, of surprising bigness, and of tastes unknown to mortals. So that, if a man desire to eat of any particular kind of fruit, it will immediately be presented him; or, if he choose flesh, birds ready dressed will be set before him, according to his wish. They add, that the boughs of this tree will spontaneously bend down to the hand of the person who would gather of its fruits, and that it will supply the blessed not only with food, but also with silken garments, and beasts to ride on ready saddled and bridled, and adorned with rich trappings, which will burst forth from its fruits; and that this tree is so large, that a person mounted on the fleetest horse, would not be able to gallop from one end of its shade to the other in 100 years.

As plenty of water is one of the greatest additions to the pleasantness of any place, the Koran often speaks of the rivers of paradise as a principal ornament thereof; some of these rivers, they say, flow with water, some with milk, some with wine, and others with honey; all taking their rise from the root of the tree tuba.

But all these glories will be eclipsed by the resplendent and ravishing girls of paradise, called from their large black eyes, *Hur al oyun*, the enjoyment of whose company will be a principal felicity of the faithful. These, they say, are created not of clay, as mortal women are, but of pure musk; being, as the prophet often affirms in the Koran, free from all natural impurities, defects, and inconveniencies incident to the sex: of the strictest modesty, and secluded from public view in pavilions of hollow pearls so large, that, as some traditions have it, one of them will be no less than four parasangs, (or, as others say, 60 miles,) long, and as many broad.

The name which the Mahometans usually give to this happy mansion, is *al Jannet*, or, "The garden;" and sometimes they call it with an addition, *Jannat al Ferdaws*, "The garden of paradise;" *Jannat Aden*, "The garden of Eden," (though they generally interpret the word *Eden* not according to its acceptation in Hebrew, but according to its meaning in their own tongue, wherein it signifies, a "settled or perpetual habitation;") *Jannat al Mawa*, "The garden of abode;" *Jannat al Naim*, "The garden of pleasure;"

and the like: by which several appellations some understand so many different gardens, or at least, places of different degrees of felicity, (for they reckon no less than 100 such in all;) the very meanest whereof will afford its inhabitants so many pleasures and delights that one would conclude they must even sink under them, had not Mahomet declared that, in order to qualify the blessed for a full enjoyment of them, God will give to every one the abilities of 100 men.

6. God's absolute decree, and predestination both of good and evil. The orthodox doctrine is, that whatever hath or shall come to pass in the world, whether it be good or whether it be bad, proceedeth entirely from the Divine will, and is irrevocably fixed and recorded from all eternity in the preserved table; God having secretly pre-determined not only the adverse and prosperous fortune of every person in the world, in the most minute particulars, but also his faith or infidelity, his obedience or disobedience, and, consequently, his everlasting happiness or misery after death; which fate or predestination it is not possible by any foresight or wisdom to avoid.

II. *Religious practice.* 1. The first point is, *prayer*, under which are also comprehended those legal washings or purifications which are necessary preparations thereunto.

For the regular performance of prayer among the Mahometans, it is requisite, while they pray, to turn their faces towards the temple of Mecca; the quarter where the same is situated being, for that reason, pointed out within their mosques by a niche which they call *al Mehrab;* and without, by the situation of the doors opening into the galleries of the steeples; there are also tables calculated for the ready finding out of their Keblah, or part toward which they ought to pray, in places where they have no other direction.

2. *Alms* are of two sorts, *legal* and *voluntary.* The *legal alms* are of indispensable obligation, being commanded by the law, which directs and determines both the portion which is to be given, and of what things it ought to be given; but the *voluntary alms* are left to every one's liberty, to give more or less, as he shall see fit. The former kind of alms some think to be properly called *zacat*, and the latter, *sadakat*, though this name be also frequently given to the legal alms. They are called *sacat*, either because they *increase* a man's store by drawing down a blessing thereon, and produce in his soul the virtue of liberality; or because they purify the remaining part of one's substance from pollution, and the soul from the filth of avarice; und *sadakat*, because they are a proof of a man's sincerity in the worship of God. Some writers have called the legal alms *tithes:* but improperly, since in some cases they fall short, and in others exceed that proportion.

3. *Fasting* is a duty of so great moment, that Mahomet used to say it was *the gate of religion;* and that *the odour of the mouth of him who fasteth, is more grateful to God than that of musk:* and Al Ghazali reckons fasting one *fourth part of the faith.* According to the Mahometan divines, there are three degrees of fasting, 1st, the restraining the belly and other parts of the body from satisfying their lusts.—2d. The restraining the ears, eyes, tongue, hands, feet, and other members from sin.—3d. The fasting of the heart from worldly cares, and restraining the thought from every thing besides God.

4. The pilgrimage to Mecca is so necessary a point of practice, that, according to a tradition of Mahomet, he who dies without performing it, may as well die a Jew or a Christian; and the same is expressly commanded in the Koran.

III. *Mahometanism; causes of the success of.* The rapid success which attended the propagation of this new religion, was owing to causes that are plain and evident, and must remove, or rather prevent, our surprise, when they are attentively considered. The terror of Mahomet's arms, and the repeated victories, which were gained by him and his successors, were, no doubt, the irresistible arguments that persuaded such multitudes to embrace his religion, and submit to his dominion. Besides his law was artfully and marvellously adapted to the corrupt nature of man: and, in a more particular manner, to the manners and opinions of the eastern nations, and the vices to which they were naturally addicted; for the articles of faith which it proposed were few in number, and extremely simple; and the duties it required were neither many nor difficult, nor such as were incompatible with the empire of appetites and passions. It is to be observed farther, that the gross ignorance under which the Arabians, Syrians, Persians, and the greatest part of the eastern nations laboured at this time, rendered great numbers an easy prey to the artifice and eloquence of this bold adventurer. To these causes of the progress of Mahometanism, we may add the bitter dissentions and cruel animosities that reigned among the Christian sects, particularly the Greeks, Nestorians, Eutychians, and Monophysites; dissentions that filled a great part of the east with carnage, assassinations, and such detestable enormities as rendered the very name of Christianity odious to many. We might here add that the Monophysites and Nestorians, full of resentment against the Greeks, from whom they had suffered the most bitter and injurious treatment, assisted the Arabians in the conquest of several provinces, into which, of consequence, the religion of Mahomet was afterward introduced. Other causes of the sudden progress of that religion will naturally occur to such as consider attentively its spirit and genius, and the state of the world at this time.

IV. *Mahometanism, subversion of.* Of things yet to come it is difficult to say any thing with precision. We have, however, some reason

to believe, from the aspect of Scripture prophecy, that, triumphant as this sect has been, it shall at last come to nothing. As it arose for a scourge to Christendom, about the time that Antichrist obtained a temporal dominion, so it is not improbable that they will have their downfall nearly at the same period. The ninth chapter of the Revelation seems to refer wholly to this imposture: "The four angels were loosed," says the prediction, 15th verse, "which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." This period, in the language of Scripture prophecy, makes 391 years, which, being added to the year when the four angels were loosed, will bring us down to 1844, or thereabouts, for the final destruction of the Mahometan empire.

MAIANEAS, MAI-AN'E-AS, a Levite who returned from the Babylonish captivity, 1 Esd. ix. 48.

MAKAS, MA'KAS, or MA'KAZ, a city supposed to belong to the tribe of Dan, 1 Kings iv. 9.

MAKED, MA'KED, a city of Palestine, 1 Mac. v. 26.

MAKHELOTH, MAK-HE'LOTH, one of the encampments of the Israelites, during their journey in the wilderness, Num. xxxiii. 25.

MAKKEDAH, MAK-KE-DAH, a city belonging to the tribe of Judah, Josh. xv. 41. Eusebius says that this city was eight miles from Eleutheropolis towards the east. Joshua marched from Makkedah towards Libnah, Josh. x. 29.

MAKTESH, MAK'TESH, a place near Jerusalem, Zeph. i. 11.

MALACHI, MAL'A-CHI, the last of the twelve prophets, and so much unknown, that it is doubted whether his name be a proper name, or only a generical name, signifying the angel of the Lord, a messenger, a prophet. For it appears by Haggai i. 13, and by the prophet whom we cite by the name of Malachi, iii. 1, that in those times the name of Malach-Jehovah, or the messenger of the Lord, was often given to the prophets. The Septuagint here rendered the Hebrew word *Malachi*, by *his angel*, instead of *my angel*, as the original word expresses; and several of the fathers have quoted Malachi under the name of the angel of the Lord. The author of the second book of Esdras, and Tertullian, join together the names of Malachi, and the angel of the Lord. Origen thought that Malachi was an angel incarnate rather than a prophet, but this opinion cannot be supported. It is much more probable, that Malachi was no other than Ezra, and this is the opinion of the ancient Hebrews, of the Chaldee paraphrast, of St. Jerom, and of Abbot Rupert. The author of the Lives of the Prophets, under the name of Epiphanius Dorotheus, and the Chronicum Alexandrinum say, that Malachi was of the tribe of Zebulon, and a native of Sapha; that the name of Malachi was given him because of his angelical mildness, and because an angel used to appear visible to the people, after the prophet had spoken to them, to confirm what he had said. He died very young, as they say, and was buried near the burying-place of his ancestors.

It appears certain, that Malachi prophesied under Nehemiah, and after Haggai and Zechariah, at a time when great disorders reigned among the priests and people of Judah, which are reproved by Malachi. He inveighs against the priests, ch. i. 6, &c. ii. 1, 2, &c. he reproaches the people with having taken strange wives, ch. ii. 11; he reproves them for their inhumanity towards their brethren, ch. ii. 10, iii. 5; their too frequently divorcing their wives, their neglect of paying their tithes and first-fruits, ch. iii. 13. He seems to allude to the covenant that Nehemiah renewed with the Lord, ch. iii. 10, and ii. 4, 5, &c. assisted by the priests and the chiefs of the nation. Malachi is the last of the prophets of the synagogue, and lived about 400 years before Christ. He prophesied of the coming of John the Baptist, and of the two-fold coming of the Saviour in very express terms, ch. iii. 1—5: he speaks of the sacrifice of the new law, and of the abolition of those of the old, ch. i. 10—13.

The Jews maintain that in the time of Darius, son of Hystaspes, there was held a general assembly of the heads of the nation, to determine the canon of their Scriptures; that Daniel, Haggai, Zechariah, and Malachi presided in this council, and that Ezra was their secretary. But it is very doubtful whether there ever was such an assembly, and certainly Daniel could not have lived to this time.

MALCHAM, MAL'CHAM, a descendant of the patriarch Benjamin, 1 Chron. viii. 9.

MALCHIAH, MAL-CHI'AH, the chief of the fifth family of the 24 sacerdotal families, 1 Chron. xxiv. 9.

2. MALCHIAH, one of the race of the Levites, son of Ethni, and father of Baaseiah, 1 Chron. vi. 40.

3. MALACHIAH, father of Pashur, 1 Chron. ix. 12.

4. MALACHIAH, a Jew that put away his wife at the return from the captivity of Babylon, because she was a stranger, Ez. x. 25.

5. MALCHIAH, son of Harim; he assisted at the building of half a street of Jerusalem, after the return from the Babylonish captivity, Neh. iii. 11.

6. MALCHIAH, son of Rehab, chief or lord of Beth-haccerem; he caused the gate in Jerusalem, called the dung-gate, to be rebuilt, Neh. iii. 14.

7. MALCHIAH, son of a goldsmith; he built several houses, and contributed very much to the building of Jerusalem, Neh. iii. 31.

8. MALCHIAH, son of Hammelech; he was keeper of the prisons of Jerusalem. By his orders Jeremiah was let down into a cis-

tern in which there was no water, but mud only, and in which he was in danger of his life, if he had not been quickly delivered by the care of an eunuch called Ebed-melech, Jer. xxxviii. 6, 7, 8, &c.

MALCHIEL, Mal'chi-el, or Melchiel, son of Beriah, son of Asher. He was the chief of the Malchielites, in the time of Moses, Num. xxvi. 45.

MALCHIJAH, Mal-chi'jah: see Malchiah, Neh. iii. 14.

MALCHIRAM, Mal-chi'ram, son of King Jeconiah, 1 Chron. iii. 18.

MALCHISHUAH, Mal-chi-shu'ah, the third son of Saul. He was killed with his father, and two of his brethren, in the battle of Gilboa, 1 Sam. xxxi. 2.

MALCHOM, or Milcom, a god of the Ammonites, the same as Molech, 1 Kings xi. 33.

MALCHUS, Mal'chus, a servant of the high priest Caiaphas, who being in the garden of Olives with those that were sent to apprehend Jesus, John xviii. 10, was smote by St. Peter, and had his right ear cut off. Some believe that Peter struck this servant only in his own defence, in order to prevent his being taken into custody also.

MALLAS, Mal'las, a city in Cilicia, situated upon the river Pyramus, the inhabitants whereof revolted from Antiochus Epiphanes, because he had given this, together with the city Tarsus, to one of his mistresses named Antiochis, 2 Mac. iv. 30.

MALLOTHI, Mal'lo-thi, one of the singers of the temple of Jerusalem, 1 Chron. xxv. 4.

MALLUCH, Mal'luch, the name of two Levites mentioned in Scripture, 1 Chron. vi. 44, Ez. x. 29.

MAMAIAS, Ma-mai'as, a principal man among the Jews, who returned from the Babylonish captivity, 1 Esdr. viii. 44.

MAMMON, Mam'mon, is used for money in the Chaldee Targum of Onkelos, Exod. xviii. 21, Matt. vi. 24. Some deduce this word from the Hebrew אָמַן, *amen*, *to trust*, *confide*, and because men are apt to trust in riches, they think it is therefore put for riches. And Austin observes, that mammon in the Punic or Carthaginian language, signifies *gain*. The word plainly denotes riches, Luke xvi. 9, 11, in which latter verse mention is made not only of the *deceitful* mammon, but of the true. Mammon is beautifully represented by our Saviour as a person, which has made some suppose it was the name of an idol, or the god of riches worshipped in Syria. But of this there is no proof.

MAMNITANAIMUS, Mam'ni-ta-nai'mus, one whose family returned from the Babylonish captivity, 1 Esdr. ix. 34.

MAMRE, Mam're, an Amorite, brother of Aner and Eshcol, and friend of Abraham, Gen. xiv. 13. It was with these three persons, together with his own and their domestics, that Abraham pursued and overcame the kings after their conquest of Sodom and Gomorrah. This Mamre, who dwelt near Hebron, communicated his name to a great part of the country round about. Hence we read, Gen. xiii. 18, xxiii. 17, &c. that Abraham dwelt in Mamre, and in the plain of Mamre, but why might he not receive his name from the place, since this also is very common? But it must be observed, that what we translate the *plain*, may be rendered the *oak* of Mamre, because the word *Elon* signifies an oak or tree of a long duration. Sozomon tells us, that this tree was still extant and famous for pilgrimages and annual feasts, even in the days of Constantine; that it was about six miles distant from Hebron; that some of the cottages which Abraham built, were then standing near it; and that there was likewise a well of his digging, whereunto Jews, Christians, and heathens resorted at certain seasons, either from motives of devotion or commerce, because a great mart was held there.

MAMUCHUS, Ma-mu'chus, one who returned from the Babylonish captivity, 1 Esdr. ix. 30.

MAN, a being consisting of a rational soul and organized body. By some he is defined thus: "He is the head of the animal creation; a being who feels, reflects, thinks, contrives, and acts; who has the power of changing his place upon the earth at pleasure; who possesses the faculty of communicating his thoughts by means of speech, and who has dominion over all other creatures on the face of the earth." We shall here present the reader with a brief account of his formation, species, and different states. 1. His formation. Man was made last of all the creatures, being the chief and master-piece of the whole creation on the earth. He is a compendium of the creation, and therefore is sometimes called a *microcosm*, *a little world*, the world in miniature; something of the vegetable, animal, and rational world meet in him; spirit and matter; yea, heaven and earth centre in him; he is the bond that connects them both together. The constituent and essential parts of man, created by God, are two; body and soul. The one was made out of the dust; the other was breathed into him. The body is formed with the greatest precision and exactness, every muscle, vein, artery, yea, the least fibre, being in its proper place; all the parts in just proportion and symmetry, and each in subserviency to the use of the others, and for the good of the whole, Psa. cxxxix. 14. It is also made erect, to distinguish it from the four-footed animals, who look downwards to the earth. Man was made to look upwards to the heavens, to contemplate them and the glory of God displayed in them; to look up to God, to worship and adore him. In the Greek language man has his name ἄνθρωπος, from turning and looking upwards. The soul is the other part

of man, which is a substance or subsistence: it is not an accident, or quality, inherent in a subject; but capable of subsisting without the body. It is a spiritual substance, immaterial, immortal. See SOUL.

2. *Man, different species of.* According to Linnæus and Buffon, there are six different species among mankind. The first are those under the polar regions, comprehending the Laplanders, the Esquimaux Indians, the Samoied Tartars, the inhabitants of Nova Zembla, Barandians, the Greenlanders, and the people of Kamschatka. The visage of men in these countries is large and broad, the nose flat and short; the eyes of a yellow brown, inclining to blackness; the cheek bones extremely high; the mouth large; the lips thick, and turning outwards; the voice thin and squeaking, and the skin of a dark grey colour. They are short in stature, the generality being about four feet high, and the tallest not more than five. They are ignorant, stupid, and superstitious.—2. The second are the Tartar race, comprehending the Chinese and the Japanese; their countenances are broad and wrinkled, even in youth, their noses short and flat, their eyes little, cheek-bones high, teeth large, complexions olive, and hair black.—3. The third are the southern Asiatics, or inhabitants of India. These are of a slender shape, long straight black hair, and generally Roman noses. They are slothful, submissive, cowardly, and effeminate.—4. The negroes of Africa constitute the fourth striking variety in the human species. They are of a black colour, having downy soft hair short and black, their beards often turn grey, and sometimes white; their noses flat and short, lips thick, and teeth of an ivory whiteness. These have long been the unhappy creatures doomed to be an article of commerce to procure luxuries and swell the riches of polished Europeans bearing the name of Christian!—5. The natives of America are the fifth race of men: they are of a copper colour, with black, thick, straight hair, flat noses, high cheek-bones, and small eyes.—6. The Europeans may be considered as the sixth and last variety of the human kind, whose features we need not describe. The English are considered as the fairest.

3. *Man, different states of.* The state of man has been divided into four: his primitive, fallen, gracious, and future state. God, it is said Eccl. vii. 29, made man upright, without any imperfection or principle of corruption, both in body and soul; with light in his understanding, holiness in his will, and purity in his affections. This constituted his original righteousness, which was universal, both with respect to the subject of it, the whole man, and the object of it, the whole law. Being thus in a state of holiness, he was a very glorious creature, the favourite of heaven, the lord of the world, possessing perfect tranquillity in his bosom, and immortal in his duration. Yet he was not without law; for to the law of nature which was impressed on his heart, God superadded the positive law, Gen. ii. 17, with the sanction of death, natural, spiritual, and eternal: what would have been the fruit of his obedience is not now possible to determine. See *Fall of Man*, *Redemption*, *Salvation*, &c.

MANAEN, MAN'A-EN, a person who had been brought up with Herod the tetrarch, Acts xiii. 1.

MANAHATH, MAN'A-HATH, one of the descendants of the patriarch Esau, Gen. xxxvi. 23.

MANAHEM, MAN'A-HEM, the 16th king of Israel. He was the son of Gadi, and revenged the death of his master Zechariah, by that of Shallum, son of Jabesh, who had usurped the crown of Israel, 2 Kings xv. 13, &c. A. M. 3232. Manahem, general of the army of Zachariah, was at Tirzah, when he received the news of his master's death. He immediately marched against Shallum, who had shut himself up in Samaria, slew him, and reigned in his stead. From thence he returned to Tirzah; but the city not being willing to acknowledge him, he was so provoked at it, that he vented his passion upon Tiphsah, a town in the neighbourhood of Tirzah, and probably sharers in their resolution. Afterward he took Tirzah, and ruined it entirely, exercising many barbarities therein; for he killed all the pregnant women, ripping them up, and dashing the children against the ground. After this he reigned in Samaria, during ten years, and did evil in the sight of the Lord.

Pul, king of Assyria, probably the father of Sardanapalus, having invaded the land of Israel during the reign of Manahem, who gave him a thousand talents, that he might be assisted by him, and fixed upon the throne. To raise this sum, Manahem taxed all the persons of property in the country, at 50 shekels a head; after which Pul returned into his own country. Hosea confirms this, when he says, ch. v. 13, "Ephraim saw his sickness, and Judah saw his wound; then went Ephraim to the Assyrian, and sent to King Jareb." But the Scripture seems to insinuate elsewhere, that the king of Assyria came into the country as an enemy, 1 Chron. v. 26, "And the God of Israel stirred up the spirit of Pul king of Assyria," &c. Josephus thinks that Pul came to act offensively against Manahem, who not finding himself in a capacity to withstand so great a force, bought his peace for the thousand talents he gave him. All this may be easily reconciled by supposing, that at first, Pul invaded Israel as an enemy, but that Manahem bought him over to his interest, by this great sum which he gave him. When Manahem died, his son Pekahiah succeeded him in the kingdom.

MANAHETHITES, MANA'HETH-ITES, of the posterity of Judah, 1 Chron. ii. 52.

MANASSEAS, MAN-AS-SE'AS, one who returned from the Babylonish captivity, 1 Esd. ix. 31.

MANASSEH, MA-NAS'SEH, the eldest son of Joseph, and grandson of the patriarch Jacob, Gen. xli. 50, 51. Manasseh was born A. M. 2290. The name signifies forgetfulness, because Joseph said, "God hath made me to forget all my toil, and all my father's house." When Jacob was at the point of death, Joseph brought his two sons to him, that he might give them his last blessing, Gen. xlviii. 1, 2, 3, &c. Jacob having seen them, tells Joseph, that these two should be his sons, and he blessed them both.

The descendants, or the tribe of Manasseh, came out of Egypt in number 32,200 men fit for battle, upwards of 20 years old, under the conduct of Gamaliel, son of Pedahzur, Num. ii. 20, 21. This tribe was divided at their entrance into the land of promise: one half had its portion beyond the river Jordan, and the other half on this side the river. The half tribe of Manasseh which settled beyond the river, possessed the country of Bashan, from the river Jabbok to Mount Libanus, Num. xxxii. 33; and the half tribe of Manasseh on this side Jordan obtained for its inheritance the country between the tribe of Ephraim to the south, and the tribe of Issachar to the north, having the river Jordan to the east, and the Mediterranean Sea to the west, Josh. xvi. xvii.

2. MANASSEH, the fifteenth king of Judah, being son and successor to Hezekiah. He was 12 years old when he began to reign, and he reigned 55 years, and lived 67 in the whole, 2 Kings xx. 21, xxi. 1, 2, &c. 2 Chron. xxxiii. 1—4, &c. &c. For these iniquities God threatened him and his people heavily, but without effect; and about the 22d year of his reign, these calamities began to appear, A. M. 3328. The king of Assyria sent the princes of his army against him, who seizing him among the briars and brambles, where he was concealed, and taking him prisoner, 2 Chron. xxxiii. 11, &c. put fetters on his hands and feet, and carried him to Babylon. We think it was Sargon, or Esar-haddon, king of Assyria, who sent Tartan into Palestine, and who, taking Azoth, attacked Manasseh, and having put him in irons, led him away, not to Nineveh, but to Babylon, of which Esar-haddon had made himself master, and had then reunited the two empires of the Assyrians and the Chaldeans.

Manasseh, being in bonds at Babylon, confessed his sins, and humbled himself before God, who heard his prayers and lamentations. He brought him back to Jerusalem, and Manasseh acknowledged the powerful hand of the Lord. He redressed, as much as possible, the evils he had caused in Jerusalem and Judah: and we have a prayer which it is pretended, he made in prison. Manasseh, was, it is thought, delivered out of prison by Saosduchin, the successor of Esar-haddon. On his return to Jerusalem, he restored the worship of God in his temple, broke down the altars of the false gods, and abolished all the footsteps of that idolatrous worship that had been given to strange gods. But he did not destroy the high-places to which the people went to worship the Lord; whether he had not power to suppress a custom so ancient and inveterate, or that out of weakness, he so far condescended to the humours of the people. It is the only thing which the Scripture reproaches him with after his return from Babylon. He caused Jerusalem to be fortified, and repaired its walls. He also inclosed another city with walls, which in his time was erected to the west of Jerusalem, and which, ever since his reign, goes under the name of the second city. He put garrisons into all the strong places of Judah, and commanded all the people to worship Jehovah. Manasseh died at Jerusalem, and was buried in the garden of his house, in the garden of Uzza, 2 Kings xxi. 18. His son Amon succeeded him, A. M. 3361.

3. MANASSEH, the husband of Judith, who lived but a little time with her. He had been dead three years when the war of Holofernes began. Manasseh was of the tribe of Simeon, and died in the time of barley-harvest, of a disease produced by the intense heat of the sun, Judith viii. 2, 3. He left all his estate to his widow, and was buried in his own country in Bethulia.

4. MANASSEH, the son of Pahath-Moab, who, while in Babylon, had married a strange wife, Ezra x. 30.

5. MANASSEH, the son of Hashum, under similar circumstances with the last mentioned, Ezra x. 33.

MANASSITES, MA-NAS'SITES, the descendants of Manasseh, the son of Joseph, Deut. iv. 43.

MANDRAKE, דודאים *dudaim*, both plant and fruit. The Septuagint, *μανδραγορια*, see Gen. xxx. 14, 15, 16, Can. vii. 13. In the Linnean system of botany it is a genus of the pentandria-monogynia class of plants, the corolla whereof consists of a single, erect, hollow petal, growing gradually wider from the base; being a little larger than the cup, and divided beyond the middle into five lanceolated segments; the fruit is a large globose berry, containing two cells; the receptacle is fleshy and convex on both sides: the seeds are numerous, and kidney-shaped.

MANGER, *φατνη*, a *manger*, or *crib*, at which cattle are fed, Luke ii. 7, 12, 16, xiii. 15. But in this last text it may be rendered *a stall*, as the word is also sometimes used in the Greek writers. Wetstein, on Luke ii. 7, observes, that the fathers, with great consent, affirm that Christ was born in a stable, formed not by art, but by nature. In proof of this, he cites Justin Martyr, Origen, Eusebius, Jerome, and Socrates the historian. Justin.

for instance, who flourished before the middle of the second century, says, "When Joseph found no room to lodge in that village, (of Bethlehem, namely,) he lodged in a certain cave near the village, and then, while they were there, Mary brought forth the Christ, and laid him in a manger." And in the succeeding century, Origen says, "There is shown at Bethlehem the cave in which he was born, and, in the cave, the manger where he was wrapped in swaddling clothes." And the same places are shown to this day. Thus a Swedish traveller, who was at Bethlehem so lately as the year 1751, says, "I employed the forenoon in beholding that which made this obscure place famous throughout the Christian world; I mean the place which is here shown, and said to be that where Christ was born and laid in the manger. We descended some steps under ground to come into the cave where these two places are shown, viz. on the left hand, the place where the infant was born, and on the right, where he was laid in the manger."

MANI, MA'NI, one whose sons returned from the Babylonish captivity, 1 Esd. ix. 30.

MANNA, MAN'NA, μαννα, מן. This word is frequently used as the name of that miraculous bread from heaven, with which Jehovah fed the Israelites in the wilderness. At its first falling, Exod. xvi. 15, the children of Israel said, מן הוא, *man-hu*, "*What is this?* for they knew not what it was;" see ver. 31, Deut. viii. 3. This is the literal meaning of the words, whereas our translation implies a contradiction, being, "they said one to another, *It is manna*, for they knew not what it was." This was the food of the children of Israel, which God gave them in the deserts of Arabia, during their continuance there for 40 years, from the eighth encampment in the wilderness of Sin, Exod. xvi. 14, &c. Manna began to fall on Friday morning, the 16th day of the second month, which, according to Usher, was on Friday the 5th of June. It continued to fall every day in the morning, except on the sabbath-day, till after the passage over Jordan, and to the passover of the 40th year from the coming out of Egypt. Therefore manna fell from Friday the 5th of June, A. M. 2513, to the 2d day of the passover, which was on Wednesday the 5th of May, A. M. 2553, and before the Christian era 1451 years.

This manna mentioned by Moses was a little grain, white like hoar-frost, round, and of the size of coriander-seed, Exod. xvi. 14, Num. xi. 7. It fell every morning, except on that of the Sabbath, upon the dew; and when the dew was exhaled by the heat of the sun, the manna appeared alone, lying upon the rocks or the sand. It fell only about the camp of the Israelites; but that in such quantities as was sufficient to sustain 3,000,000 of men, women, and children; and according to Scheuchzer, they consumed 94,466 bushels in a day. It fell in double quantities on the Friday, and yet no inconvenience followed this; and yet if kept over the evening on any other day, it stunk and bred worms. This manna, which was melted by the heat of the sun when left in the field, was of so hard a consistence when it was brought into the house, that it used to be beaten in mortars, and would endure the fire; it was baked in pans, made into paste, and so into cakes. The Scripture gives to manna the name of the bread of heaven, and the food of angels, Psa. lxxviii. 24, 25; whether it would insinuate to us, that the angels sent and prepared this food, or that angels themselves if they had need of any food, could have nothing more agreeable than manna. The author of the book of Wisdom says, ch. xvi. 20, 21, that manna so accommodated itself to every one's taste, that every one found it pleasing to him; and that it included every thing in it that was agreeable to the palate, and proper for nourishment; which expression some have taken in the literal sense, though others understand them figuratively.

MANOAH, MA-NO'AH, father of Samson, of the tribe of Dan, and of the city of Zorah, Judg. xiii. 1, &c. See article SAMSON.

MAOCH, MA'OCH, father of Achish, king of Gath, 1 Sam. xxvii. 2.

MAOH, MA'OH, a city of the tribe of Judah, in the most southerly parts belonging to this tribe, Josh. xv. 55, 1 Sam. xxiii. 24, 25, xxv. 2.

MAONITES, MA'ON-ITES, inhabitants of Maon, Judg. x. 12.

MA'RA, MA'RA, a name of Naomi, Ruth i. 20.

MARAH, MA'RAH, bitterness, Exod. xv. 23. The wood cast into the bitter waters was named Alnah, according to the orientals. They believe that it came from Noah to Moses, by succession, Noah having preserved it in the ark.

MARALAH, MAR'A-LAH, a city of the tribe of Zebulon, mentioned Josh. xix. 11.

MARANATHA, MAR'A-NATH-A, a Syriac word, which signifies *the Lord comes*, or *the Lord is come*. It was a form of threatening, cursing, or anathematizing among the Jews. St. Paul, 1 Cor. xvi. 22, pronounces *anathema*, *maranatha*, against all those who love not Jesus Christ. The generality of commentators inform us that maranatha is the greatest of all anathemas among the Jews, and is equivalent to shamatha, or shematha, *the name comes*, or *the Lord comes*; which is as much as to say, "Mayest thou be devoted to the greatest of evils, and to the utmost severity of God's judgments; may the Lord come quickly to take vengeance on thy crimes." But Selden and Lightfoot maintain, that *maranatha* is not to be found in this sense among the rabbins. Maranatha may well enough be understood in an absolute sense, "Let him that does not love our Lord Jesus Christ be anathema:" *the Lord is come*, the Messiah has appeared; evil

to whosoever receives him not. He particularly applies to the unbelieving Jews, who might well remember the application of the words of Moses on this head, Deut. xviii. 15—19.

MARCHES, or ENCAMPMENTS *of the Israelites in the wilderness:* Moses is very exact in the description of their marches. He has not confined himself to set them all down, much less their encampments, but those only which were remarkable for some great events. In several passages of Scripture, however, we seem to collect the order of the Hebrew marches, and their discipline in their encampments and decampments. They made use of trumpets, to the different sounds of which they were accustomed, and which intimated the times of preparing themselves, of packing up their baggage, of attending at the standards, and of marching. This method was also regarded in their several military functions, when to fight, and when to retreat. It is the opinion of the rabbins, that they marched in the same order in which they encamped; and this seems very reasonable. Basnage pretends that the army of the Israelites commonly marched but one league in a day and a half. He takes an estimate from what the Scriptures say, Num. x. 12, 33, that the Israelites parted from Sinai and came in three days to Kibroth-hataavah; the distance of which is not above two leagues: but Follard answers that this does not prove the army always marched so slowly, and thinks, that in an open country they might march four leagues in a day and much more. This last-mentioned author admires nothing so much as the method of their encampments; and in the form of their camp he observes a wonderful art. It seems probable that the Greeks imitated them in their encampments; and the Romans followed the Greeks. But the camps of the Romans were still nearer those of the Jews, between which he can perceive no difference. Both of them used to fortify their camps with a ditch and a pallisade.

While the Israelites lay encamped in the wilderness of Sinai, God appointed Moses, with the help of Aaron and the heads of each tribe, to make a general muster of the men that were able to bear arms, which was accordingly done, Num. i. and ii. and the whole number, (exclusive of the tribe of Levi, who were appointed to attend the service of the tabernacle,) amounted to 603,550 men; and upon this muster, God appointed their encampments ever after to be in this manner. The whole body of the people were disposed under four large battalions, so placed as to inclose the tabernacle; and each under one general standard. The standard of the camp of Judah was first. It consisted of the tribes of Judah, Issachar, and Zebulun, the sons of Leah, which pitched on the east side of the tabernacle towards the rising of the sun. On the south side was the standard of the camp of Reuben, under which were the tribes of Reuben, and Simeon, the sons of Leah likewise; and that of Gad the son of Zilpah, her maid. On the west side was the standard of the camp of Ephraim, under which were the tribes of Ephraim, Manasseh, and Benjamin. And on the north side was the standard of the camp of Dan and Naphtali, the sons of Bilhah, Rachel's maid, and that of Asher, the son of Zilpah. Between these four great camps and the tabernacle, were pitched the four less camps of the priests and Levites, who had their attendance about it. On the east side encamped Moses and Aaron, and Aaron's sons, who had the charge of the sanctuary. On the south side were the Koathites, a part of the Levites. On the west side were the Gershonites, another part of the Levites; and on the north were the Merarites, the remaining part the Levites.

This was the order of the Israelites encamping; and in like manner, the method of their marching was thus: whenever they were to decamp, (which always was when the pillar of cloud was taken up from the tabernacle,) the trumpet sounded; and upon the first alarm, the standard of Judah being raised, the three tribes which belonged to it set forward; whereupon the tabernacle was immediately taken down, and the Gershonites and Merarites attended the wagons, with the boards and staves of it. When these were on their march, a second alarm was sounded, upon which the standard of Reuben's camp advanced, with the three tribes under it; and after them followed the Koathites bearing the sanctuary, which, because it was more holy and not so cumbersome as the pillars and boards of the tabernacle, was not put into a wagon, but carried upon their shoulders. Next followed the standard of Ephraim's camp, with the three tribes belonging to it: and last of all, the three tribes under the standard of Dan brought up the rear.

MARDOCHEUS, MAR-DO-CHE'US, 1 Esd. v. 8.

MARESHAH, MA-RE'SHAH, a city of the tribe of Judah, Josh. xv. 44. The prophet Micah was a native of this city, ch. i. 15, which was situated about two miles from Eleutheropolis It was near Mareshah, in the valley of Zephathah, that the famous battle was fought between Asa the king of Judah, and Zerah the Ethiopian, in which Asa obtained such a memorable victory; see 2 Chron. xiv. 9, &c.

MARK. St. Mark the evangelist, according to Papais, Irenæus, and the greatest part of the ancients and moderns, was the disciple and interpreter of St. Peter; and several ancients believed him to be the person of whom St. Peter speaks in his first epistle, ch. v. 13, and whom he calls his son in the spirit, because he had converted him. It is thought he was of the number of the seventy disciples, before he was united to the apostles. But some of the fathers tell us, that St. Mark was one of those who forsook our Saviour, when he heard him advance the doctrine recorded John vi

53—58; but that after St. Peter had brought him back to the faith, he continued steadfast in the same. Some maintain that he was of the sacerdotal tribe; and it is also said that he was nephew to St. Peter, being the son of one of his sisters. This apostle going to Rome about A. D. 44, St. Mark accompanied him thither, where he wrote his Gospel, at the request of the brethren, who desired that he would give them in writing what he had learned from St. Peter by word of mouth. When this apostle was acquainted with what his disciple had done, he commended and approved of his undertaking, and recommended his Gospel to be read in churches as an authentic work. Tertullian ascribes this Gospel to St. Peter, and the author of the synopsis, imputed to St. Athanasius, says it was dictated to St. Mark by St. Peter. Eutychius also patriarch of Alexandria, asserts, that St. Peter wrote it himself. These different sentiments are sufficient to show, at least, that it is uncertain when and where St. Mark composed his Gospel. Men are no less divided respecting the language in which it was written, some maintaining that it was written in Greek, and others in Latin. The ancients, and most of the moderns, are in favour of the Greek, which at this day passes for the original of St. Mark.

Several of the moderns think that St. Mark was sent by St. Peter from Rome to Aquileia, and that he continued there two years and a half, and raised a church, but of this there is no sufficient proof. The apostle, it appears, sent Mark into Egypt to preach the Gospel. He first proceeded to Cyrene, in Pentapolis, where he made many converts. From thence he went to Alexandria, where he converted Anienus, whom he ordained first bishop of that city. The number of Christians increasing daily, the pagans opposed themselves to St. Mark, who was overthrowing the worship of their gods. He thought it prudent to withdraw, and let the tempest blow over. He returned to Cyrene, where he continued two years longer; after which he came back to Alexandria, and there suffered martyrdom in the following manner. About Easter, at the time the solemnities of Serapis were celebrated, the idolatrous people, being excited to vindicate the honour of their deity, broke in upon St. Mark, while he was performing Divine service, and binding him with cords, dragged him through the streets, and thrust him into prison, where, in the night, he was comforted by a Divine vision. Next day the enraged multitude used him in the same manner, till his spirit failing, he expired under their hands. Some add, that they burnt his body, and that the Christians decently interred his bones and ashes, near the place where he used to preach. This happened A. D. 68. Some writers assert that the remains of St. Mark were afterward with great pomp translated from Alexandria to Venice. However, he is the titular saint and patron of that republic, where a very rich and magnificent church has been erected to his memory.

Some have considered the Gospel of St. Mark as being a mere abridgment of that of St. Matthew. It is true that St. Mark very often uses the same terms that St. Matthew uses, and relates several of the facts and circumstances recorded by St. Matthew. But it is true, at the same time, that St. Mark adds many new particulars, which are not found in St. Matthew's text, and which give great light to it. There are also some miracles related by St. Mark which are not to be found in St. Matthew. And what is the most remarkable in our evangelist is, that though he follows St. Matthew in most other things; yet he forsakes him in the order of his narration, from chap. iv. 12, to chap. xiv. 13, of St. Matthew. In these places, instead of following St. Matthew, he pursues the order of time as expressed by St. Luke and St. John. This has prevailed with the chronologers to follow St. Luke, St. Mark, and St. John, rather than St. Matthew. He begins his Gospel with an account of the preaching of John the Baptist, and omits several parables related by St. Matthew, in ch. xx. xxi. and xxv. and several discourses of our Saviour to his disciples and to the Pharisees; see chapters v. vi. vii. xvi. xxiii.

2. MARK, or John Mark, cousin of St. Barnabas.

MARISSA, MAR'I-SA, 2 Mac. xii. 35.

MARMOTH, MAR MOTH, a priest who returned from the Babylonish captivity.

MAROTH, MA'ROTH, mentioned Micah i. 12.

MARSEKAH, MAR'SE-KAH, 1 Chron. i. 47.

MARRIAGE, a contract both civil and religious, between a man and a woman, by which they engage to live together in mutual love and friendship, for the procreation of children.

We find but few laws in the books of Moses concerning the institution of marriage. Though the Mosaic law no where obliges men to marry, the Jews have always looked on it as an indispensable duty implied in the words, "Increase and multiply," Gen. i. 28; so that a man who did not marry his daughter before she was twenty years of age, was looked upon as accessary to any irregularities the young woman might be guilty of, for want of being timely married. It is a question in the Talmud, "Who is he that prostitutes his daughter?" to which the answer is, "He that keeps her too long unmarried, or gives her to an old man." Moses restrained the Israelites from marrying within certain degrees of consanguinity, which till then had been permitted, to prevent their taking wives from among the idolatrous nations among whom they lived. Abraham gave this as a reason for choosing a wife for Isaac from among his own kindred, Gen. xxiv. 3, &c. But when his descendants had multiplied so exceedingly.

this reason ceased; and the great lawgiver prohibited, under pain of death, certain degrees of kindred, as incestuous: these degrees have already been mentioned under the article AFFINITY.

As for the other laws relating to marriage, they seem to have been taken from the practice of the old patriarchs. Thus Moses forbids the first-born to be disinherited out of favour to another wife. This was in imitation of Abraham, who gave portions to all his other children, and the inheritance to Isaac, Gen. xxv. 5, 6.

The Hebrews purchased their wives, by paying down a competent dowry for them, or, as the Jews termed it in their contract, paying the price or equivalent for virginity. There are many examples of this in the history of Abraham, Jacob, Hamor, &c. David modestly confessing his inability to pay a dowry answerable to Saul's daughter, the king excused him for a hundred prepuces of the Philistines, 1 Sam. xviii. 17—27.

A man was at liberty not only to marry in the twelve tribes, but even out of them, provided it was among such nations as used circumcision; such were the Midianites, Ishmaelites, Edomites, Moabites, and Egyptians. Accordingly we find Moses himself married to a Midianitess, and Boaz to a Moabitess. Amasa was the son of Jether, an Ishmaelite, by Abigail, David's sister; and Solomon, in the beginning of his reign, married Pharoah's daughter. Whenever we find him and other kings blamed for marrying strange women, we must understand it of those nations which were idolatrous and uncircumcised.

The Hebrews generally married young. According to the rabbins, men should marry at eighteen. As to the virgins, they were contracted very early, but generally they were not married till they arrived at what is called the age of puberty, that is, at twelve years complete. From these practices it is easy to say, why celibacy and barrenness were a reproach in Israel: why Jephthah's daughter went to bewail her virginity; why the brother of a husband who died without issue was disgraced, on refusing to marry the widow; and to account for such other like customs. Maids, before their marriage, seldom appeared in public, being called *Almah*, which signifies *secret* or *shut up*. Oftentimes they were sought in marriage without having seen the person who desired them. The manner in which they were demanded may be seen in the conduct of Hamor, the father of Shechem; and in Shechem himself, when he demanded Dinah, the daughter of Jacob, Gen. xxxiv. 8, &c.; in the manner wherein Eliezer makes a demand of Rebekah for his young master Isaac, ch. xxiv. 33, &c.; in the demand Tobias makes of Sarah, the daughter of Raguel, for his wife, Tobit vii. 8—11. It has been observed already that the husband used to give a dowry for his wife, besides presents to her father and brethren. Jacob undertakes to serve seven years for Rachel, and seven more for Leah; and the two sisters complain, some years after, that their father Laban had applied their portion to his own use, Gen. xxxi. 5. Hosea, ch. iii. 2, bought his wife at the price of fifteen pieces of silver, and a homer of barley. Yet, however, the rabbins assure us, that the father was used to give his daughter certain presents for clothes and other necessaries, which was fixed at fifty zuzims, being a piece of money of one fourth of a shekel.

The betrothing was performed, either by writing or by a piece of silver that was given to the bride, or by cohabitation and consummation. This is the form of the writing that was prepared on these occasions. "On — day of —, in the year —, N. the son of N. said to N. the daughter of N., Be thou my spouse according to the law of Moses and the Israelites, and I will give thee for the portion of thy virginity, the sum of two hundred zuzims, as it is ordained by the law. And the said N. has consented to become his spouse upon these conditions, which the said N. has promised to perform upon the day of marriage. To this the said N. obliges himself, and for this he engages all his goods even as far as the cloak which he wears upon his shoulders. Moreover, he promises to perform all that is generally intended in contract of marriage in favour of the said Israelitish woman.

Witness N. N. N.

The promise by a piece of silver, and without writing, was made before witness, when the young man said to his mistress, "Receive this piece of silver as a pledge that you shall become my spouse." Lastly, the engagement by cohabitation, according to the rabbins, was allowed by the law, Deut. xxiv. 1, but it has been wisely forbidden by the ancients, because of the abuses that might happen, and to prevent the inconveniences of clandestine marriages. After the marriage was contracted, the young people had the liberty to see each other, which was not allowed them before. If during this time the bride should commit any fault against that fidelity that she owed to her bridegroom, she was treated as an adulteress.

The Jewish doctors tell us, that if those that were betrothed should abuse the liberty granted them of seeing each other, they were condemned to the punishment of the whip. Often between the time of being espoused and married, there passed a considerable time, whether because of the under age of the parties espoused, or for other reasons of necessity or decency.

When the parties were agreed on the terms of marriage, and upon the time in which it was to be celebrated, they drew up the contract in the following form.

"Upon the —— day of ——, in the year ——, and upon the banks of the river ——, (for they commonly married in the open air, and by the side of some river,) N. son of N.

said to N. daughter of N., Be thou my wife according to the rites of Moses and the Israelites. And with the help of God I will honour thee, maintain thee, and feed thee, according to the custom of other husbands of our nation, who honour, maintain, clothe, and feed their wives, as they ought to do. I give thee for a portion, and for the price of thy virginity, two hundred zuzims of silver which are due to thee according to the law. Besides which I engage myself to provide thee with clothes, and convenient food, as also to discharge that conjugal duty which is due to thee according to the custom of all nations."

"And the said N. has consented to become my spouse. Moreover, the said bridegroom has promised, by way of augmentation of dowry, that besides the principal sum, he will give ——. And what the said bride has brought with her is estimated at the value of ——, which the said bridegroom acknowledges to have received and to charge himself with, and has made us the following declaration. I accept and receive under my care and keeping all that is above-mentioned, as upon any other account; and oblige myself and my heirs, under the security of all my goods, whether moveable or not, present or to come, even to the cloak that I wear upon my shoulders, to give a true and faithful account to my said spouse, of all that she has brought me as a dowry, or upon any other account, during my life or at my death. All which I promise to put in execution, according to the form and tenour of the usual contracts of marriage, in use among the children of Israel, and according to the rules of our rabbins of pious memory. In testimony of which we have signed these presents," &c.

We learn from the Gospel, John iii. 29, that the bridegroom had a brideman, called by our Saviour, "the friend of the bridegroom." A number of people kept him company during the days of the wedding, and also young women kept company with the bride all the time. See Judg. xiv. Cant. v. 1, Psa. xlv. 9, 14, 15, &c. The office of the brideman was to perform all the ceremonies of the wedding instead of the bridegroom, and to obey his orders, John iii. 29. The friends and companions of the bride sung the epithalamium, or wedding song, at the door of the bride, the evening before the marriage, such is Psal. xlv. as the title indicates. The young men during the time of the feast, being in a distinct apartment by themselves, diverted one another by proposing riddles to each other, and the bridegroom appointed the prize to those that could explain them, Judg. xiv. 12.

The wedding ceremonies commonly occupied seven days for a maid, and three for a widow, Gen. xxix. 27, Judg. xiv. 17, 18. Tob. xi. 19. These seven days were generally spent in the house of the woman's father, after which they conducted the bride home to her husband's house with great solemnity. This part of the ceremony was generally performed with great pomp, according to the condition and circumstances of the parties.

When the married couple and their relations were come into the house, they sat down at table, and the bridegroom began to sing as musically as he could, a long blessing in Hebrew: after supper, the most honourable person in the company took the bridegroom by the hand, and the rest all round, and they began to dance together. The women likewise did the same, but separately from the men.

The leading of the bride into the chamber is, in the opinion of the rabbins, what completes the marriage; before which ceremony, they rehearse a long blessing in the presence of ten persons of a sufficient age, and all free.

As to the marriage of Christians, Christ has restored it to its primitive perfection, by banishing polygamy entirely; and not suffering divorce but in the case of adultery, Matt. v. 32, Luke xvi. 18, nor leaving to the parties so separated the liberty of marrying again; and this is very different from what the law allowed. Our Saviour has blessed and sanctified marriage by being present himself at the wedding of Cana in Galilee, John ii. 1, 2. St. Paul declares the excellence of a Christian marriage, Eph. v. 33. The union of husband and wife, is a mystery which represents the sacred and spiritual marriage of Christ with his church, Heb. xiii. 4. The sacred books of the New Testament prescribe no particular ceremony. The church of Rome has raised matrimony to the dignity of a sacrament.

MARSENA, MAR'SE-NA, one of the seven principal officers or counsellors of Ahasuerus, Esth. i. 14.

MARTHA, MAR'THA, sister of Lazarus and Mary, and mistress of the house where our Saviour used to be entertained in the village of Bethany. Martha is always named before Mary, which makes it probable that she was the older sister, Luke x. 38—42. Six days before our Lord's passion, he being come to Bethany, to the feast of the passover, was invited to eat by a certain Pharisee named Simon the leper. Martha waited at the table; here Lazarus was one of the guests, and Mary poured a box of precious perfumes upon the head and feet of Jesus, John xii. Matt. xxvi. Mark xiv. This is all we know concerning Martha.

MARY, the mother of our Saviour Jesus Christ, and a virgin at the time she conceived him, daughter it is said of Joachim, and of Anna, of the tribe of Judah, and married to Joseph of the same tribe. The Scripture tells us nothing of her parents, not so much as their names, unless Heli, mentioned by St. Luke, ch. iii. 23, be the same with Joachim. All that is said, concerning the birth of Mary and of her parents is only to be found in some apocryphal writings: but which, however, are very ancient.

Mary was of the royal race of David, as was also her husband; "A virgin espoused to

a man whose name was Joseph, of the house of David," says our translation of St. Luke i. 17, which translation Dr. Whitby thinks might be better rendered thus: "A virgin of the house of David, espoused to a man whose name was Joseph, and the virgin's name was Mary," because this agrees better with the words of the angel, "The Lord shall give him the throne of his father David," ver. 32. For since the angel had plainly told the virgin, that she should have this son without the knowledge of any man, it was not Joseph's but Mary's being of the house of David, that made David his father.

The virgin Mary being then espoused to Joseph, the angel Gabriel appeared to her, acquainting her that she should become the mother of the Messias, Luke i. 26, 27, &c. Mary asked him how this could be, seeing she knew not man? To which the angel replied, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee," &c. And to confirm his declaration, and to show that nothing was impossible to God, he added, that her cousin Elizabeth, who was both old and barren, was then in the sixth month of her pregnancy. And Mary answered him, "Behold the hand-maid of the Lord, be it unto me according to thy word," Soon after this, she set out for Hebron, a city in the mountains of Judah, to visit her cousin Elizabeth. As soon as Elizabeth heard the voice of Mary saluting her, the child leaped in her womb: see Luke i. 41, &c.

Mary continued with Elizabeth about three months, and then returned home. When she was near the time of her delivery, an edict was published by Cæsar Augustus, which decreed, that all the subjects of the empire should go to their own cities, there to have their names registered according to their families. Thus Joseph and Mary, who were both of the lineage of David, repaired to the city of Bethlehem, from whence was the original of their family. But while they continued here, Mary's full time being come, she brought forth her first-born Son: she wrapped him in swaddling-clothes, and laid him in a manger of the stable, or cavern whither they had retired; there being no room in the inn; or they not being able to procure more convenient lodging, because of the concourse of people present in Bethlehem on that occasion. At the same time angels made the matter known to some shepherds, who were in the fields near Bethlehem, and who came immediately to see Mary and Joseph, and the child lying in the manger, and to pay him their tribute of adoration. Mary took notice of all these things, and treasured them up in her heart, Luke ii. 19, Matt. ii. 8, 9, 10, 11. A few days after, the Magi or wise-men came from the east, and brought to Jesus the mystical presents of gold, frankincense, and myrrh; after which, being warned in a dream, they returned into their own country by a way different from that by which they came. But the time of Mary's purification being come, that is, 40 days after the birth of Jesus, she went to Jerusalem, Luke ii. 21, there to present her son in the temple, and there to offer the sacrifice according to the law, for the purification of women after childbearing. There was then at Jerusalem an aged man named Simeon, who was full of the Holy Ghost, and who had received a secret assurance that he should not die before he had seen Christ the Lord. Directed by the influence of the Holy Ghost, he came then into the temple, and taking the infant Jesus in his arms, he blessed the Lord; and afterward, addressing himself to Mary, he told her, that this child should be set "for the fall and rising again of many in Israel, and for a sign which should be spoken against," &c.

Afterward when Joseph and Mary were preparing to return to their own country of Nazareth, Matt. ii. 13, 14, the angel of the Lord appeared to Joseph in a dream, bidding him retire into Egypt, with Mary and the child, because Herod had a design to destroy Jesus. Joseph obeyed the admonition, and continued in Egypt till after the death of Herod. The ancient tradition of the orientals is, that Joseph and the virgin made their abode at Hermopolis; and between Cairo and Heliopolis, they still show a fountain and a garden of balm, in a place called Matara, where they pretend that the holy virgin made a stop, and washed her son's linen in the fountain. This place is in great veneration through Egypt. After the death of Herod, Joseph and Mary returned to Nazareth, not daring to go to Bethlehem, because it was in the jurisdiction of Archelaus, the son and successor of Herod the Great. Mary and Joseph went every year to the feast of the passover, and when Jesus was about 12 years of age, they brought him along with them to Jerusalem. The days of the festival being ended, when the parents set out on their return home, Jesus continued at Jerusalem, and they had proceeded a day's journey before they knew that he remained behind, supposing that he was in the company. But not finding him among their acquaintance, they returned to the city to inquire for him; and having sought after him for three days, they found him among the doctors, hearing them, and asking them questions. And when they saw him they were filled with astonishment, and Mary said to him, "My son, why hast thou served us thus?" &c. &c. After this he returned with them to Nazareth, and lived in filial subjection to his parents. The Gospel says nothing more of the virgin Mary, till the marriage of Cana, in Galilee, at which she was present with Jesus her son and his disciples, John ii. 1, &c. Some commentators have thought our Lord's answer to his mother as recorded by the evangelist, viz. "Woman, what have I to do with thee," according to our translation, rather too harsh, and trans-

late it thus, τι εμοι και σοι, *What is this to thee and me?* After Jesus had turned the water into wine, being the first public miracle he performed, he departed thence into Capernaum with his mother and his brethren, or his parent and his disciples; and this seems to be the place where the holy virgin afterward chiefly resided. However, St. Epiphanius thinks that she followed him every where during the whole time of his preaching, though we do not find the evangelists mention her among the holy women that followed him, and ministered to his necessities.

The virgin Mary was at Jerusalem at the last passover that our Saviour attended there, and saw all that was transacted against him. She followed him to Calvary, and stood at the foot of his cross, with a constancy worthy of the mother of the Son of God. There Jesus, seeing his mother, and his beloved disciple near her, he said to his mother, "Woman, behold thy son," and to the disciple, "Behold thy mother:" and from that hour that disciple took her home to his own house. There is no doubt but our Saviour appeared to his holy mother immediately after his resurrection, and that she was one of the first to whom he vouchsafed this great consolation. She was with the apostles at the ascension, and continued with them, expecting the coming of the Holy Ghost, Acts i. 14. After this, she dwelt in the house of St. John the evangelist, who took care of her as of his own mother. It is thought that he took her along with him to Ephesus, where she died in extreme old age. But the truth of this is disputed by some writers: and a cloud of uncertainty hangs over the place and time of her death.

2. Mary, the mother of John Mark, a disciple of the apostles. She had a house in Jerusalem, whither it is thought the apostles retired, after the ascension of our Lord, and where they received the Holy Ghost. The house was upon Mount Sion. Epiphanius says that it escaped the general destruction of Jerusalem by Titus, and that it was converted into a church, and remained many years. After the imprisonment of St. Peter, the faithful assembled in this house, Acts xii. 12, and were praying there, when Peter, delivered by the ministry of an angel, knocked at the door of the house.

3. Mary, of Cleophas. St. Jerome says she bore the name of Cleophas, either because of her father, or for some other reason which cannot now be known. Others believe, with greater probability, that she was wife of Cleophas, as our version of the New Testament makes her, by supplying the word *wife*, John xix. 25, and mother of James the Less, and of Simon, brethren of our Lord. These last mentioned authors take Mary, mother of James, and Mary wife of Cleophas, to be the same person. Matt. xxvii. 56, Mark xv. 40, 41, Luke xxiv. 10, and John xix. 25. St. John gives her the name of Mary of Cleophas, and the other evangelists the name of Mary mother of James. Cleophas and Alpheus are the same person, as James, son of Mary, wife of Cleophas, is the same as James, son of Alpheus. It is thought she was the sister of the holy virgin, and that she was the mother of James the Less, of Joses, of Simon, and of Judas, who in the Gospel are named the brethren of Jesus Christ; see Matt. xiii. 55, xxvii. 56, Mark vi. 3; that is, his cousin-germans. She was an early believer in Jesus Christ, and attended him on his journeys, to minister to him. She was present at the last passover; and at the death of our Saviour she followed him to Calvary; and during his passion she was with the virgin at the foot of the cross. She was also present at his burial, and, on the Friday before, had, in union with others, prepared the perfumes to embalm him, Luke xxiii. 56. But going to his tomb, very early on the Sunday morning, with other women, they there learned from the mouth of an angel, that he was risen, of which they carried the news to the apostles, Luke xxiv. 1—5, Matt. xxviii. 9. By the way Jesus appeared to them, and they embraced his feet, worshipping him. This is all we know with certainty concerning Mary the wife of Cleophas.

4. Mary, sister of Lazarus, who has been preposterously confounded with that female sinner, spoken of Luke vii. 37—39. She lived with her brother and her sister Martha at Bethany; and Jesus Christ, having a particular affection for this family, often retired to their house with his disciples. Six days before the passover, after having raised Lazarus from the dead, he came to Bethany with his disciples, and was invited to sup with Simon the leper, John xii. 1, &c. Matt. xxvi. 6, &c. Mark xiv. 3, &c. Martha attended at the table, and Lazarus was one of the guests. Upon this occasion Mary, taking a pound of spikenard, which is the most precious perfume of its kind, poured it upon the head and feet of Jesus. She wiped his feet with her hair, and the whole house was filled with the odour of the perfume. Judas Iscariot murmured at this, but Jesus justified Mary in what she had done, saying, that by this action she had prevented his embalmment, and in a manner had declared his death and burial which were at hand. From this period the Scriptures make no mention of either Mary or Martha.

5. Mary Magdalene, so called, it is probable, from Magdala, a town of Galilee, of which she was a native, or where she had resided during the early part of her life. Out of her, St. Luke tells us, ch. viii. 2, Jesus had cast seven devils. He informs us, also, in the same place, that Jesus, in company with his apostles, preached the Gospel from city to city; and that there were several women with them, whom he had delivered from evil spirits, and healed of their infirmities, among whom was this Mary, whom some, without a shadow of proof, have supposed to be the sin-

ful woman spoken of Luke vii. 37—39: as others have as erroneously imagined Mary, the sister of Lazarus, to be that woman.

Mary Magdalene is mentioned by the evangelists, as being one of those women that followed our Saviour to minister to him, according to the custom of the Jews. She attended him in the last journey he made from Galilee to Jerusalem, and was at the foot of the cross with the holy virgin, John xix. 25, Mark xv. 47. After which she returned to Jerusalem, to buy and prepare, with others, certain perfumes, that she might embalm him after the sabbath was over, which was then about to begin.

All the sabbath day she remained in the city, and the next day, early in the morning, went to the sepulchre, along with Mary, the mother of James and Salome, Mark xvi. 1, 2. Luke xxiv. 1, 2. For other particulars respecting her see also Matt. xxviii. 1—5, John xx. 11—17.

MASCHIL, Mas'chil, a title or inscription at the head of several psalms of David and others, in the Book of Psalms: thus, Psal. xxxii. is inscribed "A Psalm of David, Maschil," and Psal. xlii. "To the chief musician, Maschil, for the sons of Korah." The word *Maschil*, in the Hebrew signifies *he that instructs*; though some interpreters take it for the name of a musical instrument. Some of the rabbins believe, that in repeating the Psalms which have this inscription, it was usual to add an interpretation or explication to them. Others, on the contrary, think it shows the clearness and perspicuity of such Psalms, and that they needed no particular explication. The most probable opinion is, that *Maschil* means an instructive song.

MASELOTH, Ma'se-loth, a city of Assyria, 1 Mac. ix. 2.

MASH, the fourth son of Aram, Gen. x. 23. He is called Meshech, 1 Chron. i. 17, and Mosoch in the Septuagint. Bochart believes that he inhabited Mount Masius, in Mesopotamia, and gave his name to the river Masecha, whose source is found there. Stephanus names the inhabitants of this canton, Masieni, or Masiani.

MASHAL, Ma'shal, 1 Chron. vi. 74, or Mishal, Josh. xxi. 30, was a city of the tribe of Asher, ceded to the Levites of Gershom's family. Eusebius says that it bordered upon Mount Carmel, near the sea.

MASMAN, Mas'man, one who returned from the Babylonish captivity, 1 Esd. viii. 43.

MASMOTH, Mas'moth, a priest who returned from the Babylonish captivity.

MASREKAH, Mas're-kah, a duke of Edom, the successor of Hadad, Gen. xxxvi. 36.

MASA, Mas'a, the name of one of Ishmael's sons, Gen. xxv. 14.

MASSAH, Mas'sah. Rephidim was so called by the Israelites, Exod. xvii. 7.

MASSIAS, Mas-si'as, one who returned from the Babylonish captivity, 1 Esd. v. 34.

MASS, *or* MISSA, in the church of Rome, the office of prayers used at the celebration of the eucharist; or, in other words, consecrating the bread and wine, and thereby changing them into the body and blood of Christ, and offering them, so transubstantiated, as an expiatory sacrifice for the quick and the dead.

As the mass is in general believed to be a representation of the passion of our blessed Saviour, so every action of the priest, and every particular part of the service is supposed to allude to the particular circumstances of his passion and death.

MATRED, Ma'tred, the mother of Mehetabel, the wife of king Hadad, Gen. xxxvi. 39.

MATRI, Ma'tri, of the tribe of Benjamin, chief of the family of Kish, the father of Saul, 1 Sam. x. 21.

MATTHAN, Mat'than, son of Eleazar, father of Jacob, and grandfather of Joseph, husband to the Virgin Mary, Matt. i. 15, 16. St. Luke, ch. iii. 23, makes Heli, son of Matthat, to be father of Joseph; but Calmet is of opinion, that Heli is the same as Joachim, father of Mary, and father-in-law to Joseph: so that Matthew gives the direct genealogy of Joseph, and Luke that of Mary.

2. Mattan, priest of Baal, who was killed before the altar of the false god, by order of the high priest Jehoiada, A. M. 3126, 2 Kings xi. 18.

3. Mattan, father of Shephatiah. This last was one of those who were carried away captive to Babylon by Nebuchadnezzar, A. M. 3416, Jer. xxxviii. 1.

MATTANAH, Mat'tan-ah, an encampment of the Israelites in the desert, Num. xxi. 18, 19. Eusebius says, it was situated upon Arnon, 12 miles from Medaba, towards the east.

MATTANIAH, Mat'tan-i'ah, the chief of the ninth family of the Levites, 1 Chron. xxv. 16.

2. Mattaniah, otherwise Zedekiah, king of Judah.

MATTATHA, Mat'ta-tha, son of Nathan, and father of Menan, one of the ancestors of Jesus Christ, according to the flesh, Luke iii. 31.

2. Mattathah, son of Hashum, was one of those who at the return from the Babylonish captivity put away their wives which they had taken contrary to the law, Ezra x. 33.

MATTENAI, Mat-te-na'i, one of the valiant men of king David's army, and also the name of one who returned from captivity, Ezra x. 37.

MATTHAT, Mat'that, son of Levi, and father of Heli, Luke iii. 24. This Heli is probably the same as Joachim, father of the Virgin Mary.

MATTHEW, Mat'thew, an apostle and evangelist, son of Alpheus, a Galilean by birth, a Jew by religion, and a publican by profession, Mark ii. 14, Luke v. 27. The other evangelists call him only Levi, that being his Hebrew name; but he always calls himself Matthew, which probably was the name by which he was known as a publican, or officer

for gathering the taxes. He does not dissemble his former profession, that he might the more exalt the grace of Jesus Christ, which had raised him to the apostleship. His ordinary abode was at Capernaum, and he had his office out of the town, at the sea of Tiberias. There he was, when called by Christ to follow him, Matt. ix. 9, &c. Matthew having heard him, immediately followed him; but doubtless either then or afterward regulating his affairs, and settling his accounts. St. Matthew, having quitted his profession, invited our Saviour to eat at his house; Jesus came with his disciples, when several publicans with other persons of St. Matthew's acquaintance, sat down to eat along with him. The Pharisees observing this, said to our Lord's disciples, "Why does your master eat with publicans and sinners?" Jesus hearing them, answered, "They that are in health need not a physician, but they that are sick; therefore go and learn the meaning of these words, I love mercy rather than sacrifice; for I am not come to call the righteous, but sinners to repentance." This is all that the Gospel acquaints us with concerning St. Matthew. The Scripture representing him as being son of Alpheus, has given occasion to some of the ancients, and all the modern Greeks, to say, that he was brother of James, son of Alpheus, or James the Less, otherwise named the brother of our Lord; but this opinion is altogether uncertain. Clemens Alexandrinus says, he abstained from the eating of flesh, and that his diet was fruits, roots, and herbs. The most general opinion of both ancients and moderns is, that he preached, and suffered martyrdom in Persia, or among the Parthians, or in Carmania, which then was subject to the Parthians. Rufinus, Socrates, the counterfeit Obadiah, and several others, affirm, that he preached and died in Ethiopia. And Clemens Alexandrinus quotes Heracleon, a disciple of Valentine, saying that St. Matthew departed out of this world, not by martyrdom, but by a natural death; and this the menology of Basil, and some Greek authors, seem to follow. But other Greek authors say that he was burnt to death; or, as Nicephorus represents the matter, that having by his prayers extinguished the fire that was kindled around him, he gave up the ghost in tranquillity. Baronius informs us, that his body was removed from Ethiopia to Bythynia, and from thence was carried to Salernum, in the kingdom of Naples, in the year 954, where it was found in 1080, and where Duke Robert built a church, bearing his name.

Some of the ancients, as Clemens Alexandrinus, and Origen; and some of the moderns, as Grotius, distinguish St. Matthew from Levi, the son of Alpheus, mentioned by St. Mark and St. Luke. The reasons of this conjecture are the following. 1. St. Matthew is never named Levi, nor Levi Matthew, in the New Testament. 2. Heracleon, cited by Clemens Alexandrinus, speaks of St. Matthew and Levi as two different persons; and Clemens, not refuting this opinion, does as good as concur therein. 3. Origen, writing against Celsus, says, that Levi, the publican, who followed Jesus Christ, is not of the number of the apostles, but only according to some copies of the Gospel of St. Mark; and indeed some copies of St. Mark, and among others the ancient Cambridge manuscript, read in St. Mark, ch. ii. 14, "Jesus saw James, the son of Alpheus." Others read, he saw Matthew, the publican, instead of Levi, the publican, as it is read in the Vulgate and in most of the Greek manuscripts, and in all the printed books. Grotius says that Levi might be the master of the office, and Matthew one of the clerks or subordinate officers; and that the feast, at which our Lord was present, might be in Levi's house, and not in St. Matthew's.

St. Matthew wrote his Gospel in Judea, at the request of those he had converted. It is thought he had begun this work about the year 41, eight years after our Lord's resurrection. Irenæus thinks he wrote it while St. Peter and Paul were preaching at Rome. It was written according to the testimony of all the ancients, in the Hebrew or Syriac language, which was then common in Judea. This Hebrew or Syriac Gospel of St. Matthew was in use a long time among the Jews who had been converted to Christianity; and when they retired to Pella, some time before the Romans laid siege to Jerusalem, they carried it along with them. From thence this Gospel was circulated in Decapolis, and in all the countries on the other side of Jordan, where the Judaizing Christians still made use of it in the time of Epiphanius and Eusebius of Cæsarea. But these Christians added several particulars to it; and afterward the Ebionites corrupted it by additions and omissions; insomuch that in Origen's time, the Hebrew Gospel of St. Matthew no longer passed for authentic, and Eusebius ranks it among the spurious writings. Here is an example or two of the corruptions of this Gospel. It is there said, that the man to whom Christ spake, saying, "Sell all that thou hast, give it to the poor, and come follow me," went away scratching his head. And Christ is made to say, "My mother, the Holy Ghost has taken me by one of my hairs, and set me upon the high mountain of Tabor."

The true Hebrew Gospel of St. Matthew is no where in being, as far as can be discovered. Those printed by Sebastian Munster and Du Tillet, are modern, and translated into Hebrew from the Greek or Latin.

The Greek version of St. Matthew's Gospel, and which at this day passes for the original, is as old as the apostolical times. The author is unknown. Some ascribe it to Matthew himself. Some to James the Less, bishop of Jerusalem; others to St. John the evangelist, or to Paul, or to Luke, or to Barnabas. As to the Latin translation, it is agreed, that

it was made from the Greek; and that it is almost as ancient as the Greek itself. But the author of it is as much unknown; and it is no less difficult to discover the time or occasion of this version.

St. Matthew, in his Gospel, had this chiefly in view, to show us the royal descent or genealogy of Jesus Christ, and to represent to us his life and conversation among men. No one of the evangelists enters so far into the particulars of the actions of Jesus Christ, or has given so many rules for the conduct of human life, and so many lessons of morality. If we compare him with the other three evangelists, we may observe a remarkable difference in the order and places of our Saviour's actions, from chap. iv. 22, to xiv. 13. Some have imputed this variation to mere accident, and others to design. However this matter may be, it can be no prejudice to the truth of the facts which are the essential part of the Gospel, and as to the order of time, the sacred authors are not always solicitous to follow it exactly.

For the character of St. Matthew as a writer, take the words of a modern author. "St. Matthew has all the characters of a good historian, truth and impartiality, clearness of narration, propriety and gravity of language. He is grave without formality or stiffness, plain with dignity, and agreeably copious and full in his relation of our Lord's most Divine discourses, and healing works of wonder." Eusebius relates, that Patenus, a Christian philosopher, who lived at Alexandria, about the year 184, found in the Indies a Gospel of St. Matthew, which was said to have been carried thither by Bartholomew. In the year 488, there was found in the isle of Cyprus, upon the breast of the body of Barnabas, a copy of St. Matthew's Gospel written by the hand of Barnabas, upon a sort of wood very hard and precious. In the third century, Count Joseph found at Tiberias, a Hebrew copy of St. Matthew's Gospel, in a private place, where the Jews kept also the Gospel of St. John, and the Acts of the Apostles translated from Greek into Hebrew.

MATTHIAS, MAT-THI'AS, an apostle of Jesus Christ, but not of the number of the twelve chosen by Christ himself. He obtained this high honour upon a vacancy made in the college of the apostles, by the treason and death of Judas Iscariot, Acts i. 25, &c. The eleven apostles when assembled, naming two, agreed that it should be determined by lot which of them should be appointed to that sacred office, from which Judas by transgression had fallen. And, after they had joined in earnest prayer to God for his decision, the lot fell on Matthias, in preference to the other, whose name was Joseph, and surnamed *Justus*.

Matthias was qualified for the apostleship, by being a constant attendant upon our Saviour all the time of his ministry. He was probably one of the seventy disciples. After our Lord's resurrection, he preached the Gospel first in Judea. Afterward, it is probable, he travelled eastward, his residence being principally near the irruption of the river Apsarus and the haven Hyssus. The barbarous people treated him with great rudeness and inhumanity; and after many labours and sufferings in converting great numbers to Christianity, he obtained the crown of martyrdom; but by what kind of death is uncertain. They pretend to show the relics of Matthias at Rome; and the famous abbey of St. Matthias near Treves; but perhaps both without any foundation. There was a Gospel ascribed to St. Matthias, but it was universally rejected as spurious. Clemens Alexandrinus relates a saying of his of great use in the life of a Christian. It is this; "We ought to mortify and subdue the flesh, and maintain a continual opposition to it, by granting it nothing whereby its irregular and sensual desires may be gratified: but, on the contrary, we should nourish and fortify our souls with faith and Divine knowledge."

MATTITHIAH, MAT-TI-THI'AH, of the race of Korah, head of the fourteenth family of the Levites, 1 Chron. xxv. 21.

MAZITIAS, MA-ZI-TI'AS, one whose family returned from the Babylonish captivity, 1 Esd. ix. 35.

MAZZAROTH, MAZ-ZA'ROTH, the Chaldee name for the Zodiac, Job xxxviii. 32.

MEAH, ME'AH, a tower on the walls of Jerusalem, Neh. iii. 1.

MEANI, ME-A'NI, one who returned from the Babylonish captivity, 1 Esd. v. 31.

MEARAH, ME-A'RAH, a place in ancient Canaan, near to Sidon; also the river Magoras, running into the Mediterranean Sea, Josh. xiii. 4.

MEASURE, that by which any thing is measured, or adjusted, or proportioned, Prov. xx. 10, and Micah vi. 10.

Here follow tables of Scripture measures of length and capacity, reduced into English measures, according to Dr. Arbuthnot.

Scripture measures of Length, reduced to English measures.

| | | | | | | | Eng. feet. | inch. | dec. |
|---|---|---|---|---|---|---|---|---|---|
| Digit | | | | | | | 0 | | 0,912 |
| 4 | Palm | | | | | | 0 | | 3,648 |
| 12 | 3 | Span | | | | | 0 | | 10,944 |
| 24 | 6 | 3 | Cubit | | | | 1 | | 9,888 |
| 96 | 24 | 6 | 2 | Fathom | | | 7 | | 3,552 |
| 144 | 36 | 12 | 6 | $1\frac{1}{2}$ | Ezekiel's reed | | 10 | | 11,328 |
| 192 | 48 | 16 | 8 | 2 | $1\frac{1}{2}$ | Arabian Pole | 14 | | 7,104 |
| 1920 | 480 | 160 | 86 | 20 | $13\frac{1}{3}$ | 10 Schœnus's, or meas. line | 145 | | 11, 04 |

The longer Scripture measure.

| | | | | | Eng. miles. | paces. | feet. | dec. |
|---|---|---|---|---|---|---|---|---|
| Cubit | | | | | 0 | 0 | 1,824 | |
| 400 | Stadium | | | | 0 | 145 | 4,6 | |
| 2000 | 5 | Sab. day's journey | | | 0 | 729 | 3,0 | |
| 4000 | 10 | 2 | Eastern mile | | 1 | 403 | 1,0 | |
| 12000 | 30 | 6 | 3 | Parasang | 4 | 153 | 3,0 | |
| 96000 | 240 | 48 | 24 | 8 | A day's journey | 33 | 172 | 4,0 |

Scripture-measures of Capacity for Liquids, reduced to English Wine-measure.

| | | | | | | Gal. | Pints. | Sol. Inches. |
|---|---|---|---|---|---|---|---|---|
| Caph | | | | | | 0 | $\frac{5}{8}$ | 0,177 |
| $1\frac{1}{3}$ | Log | | | | | 0 | $\frac{5}{6}$ | 0,211 |
| $5\frac{1}{3}$ | 4 | Cab | | | | 0 | $3\frac{1}{3}$ | 0,844 |
| 16 | 12 | 3 | Hin | | | 1 | 2 | 2,533 |
| 32 | 24 | 6 | 2 | Seah | | 2 | 4 | 5,067 |
| 96 | 72 | 18 | 6 | 3 | Bath, or Epha | 7 | 4 | 15,2 |
| 960 | 720 | 180 | 60 | 30 | 10 Coron Chomer | 75 | 5 | 7,625 |

Scripture-measure of Capacity of things dry, reduced to Corn-measure.

| | | | | | | Pecks. | Gal. | Pints. | Sol. Inch. | Dec. |
|---|---|---|---|---|---|---|---|---|---|---|
| Gachal | | | | | | 0 | 0 | $\frac{17}{120}$ | 0 | 0,031 |
| 20 | Cab | | | | | 0 | 0 | $2\frac{5}{6}$ | 0 | 0,073 |
| 36 | $1\frac{4}{5}$ | Gomer | | | | 0 | 0 | $5\frac{1}{10}$ | 1, | 211 |
| 120 | 6 | $3\frac{1}{3}$ | Leah | | | 1 | 0 | 1 | 4, | 036 |
| 360 | 18 | 10 | 3 | Epha | | 3 | 0 | 3 | 12, | 107 |
| 1800 | 90 | 50 | 15 | 5 | Letech | 16 | 0 | 0 | 26, | 500 |
| 3600 | 180 | 100 | 30 | 10 | 2 Chomer | 32 | 0 | 1 | 13, | 969 |

The contents of each of these measures, both of length and capacity, we have also given, each under its particular name.

*Measure* is also taken in Scripture for the height, breadth, and length of the thing measured, Ezek. xl. 10. Also for a stinted portion, or allowance, Ezek. iv. 11. For the period of one's life, Psa. xxxix. 4. For moderation, Jer. xxx. 11. For limit or boundary, Jer. li. 13. For certain proportion, resemblance, or degree; and lastly, to repay, or reward, Isai. lxv. 7.

MEAT. There are several kinds of animals which the Hebrews were forbidden to eat; these, as well as the animals they were suffered to eat, we have mentioned under their respective names.

They were forbidden to eat flesh with the blood, and much more to eat the blood without the flesh. The fat of the animals that were offered in sacrifice was reserved to the Lord, and consumed upon the fire of the altar.

We may form a judgment of the taste of the Hebrews for meat and good eating, by what the Scriptures inform us of Solomon's table, 1 Kings iv. 22, 23. Thirty measures of the finest wheat flour was provided for it every day, and double the quantity of the common sort; 10 fat oxen, 20 pasture oxen, and 100 sheep; besides the venison of deer, roe-bucks, does, and fatted fowl. It does not appear that the ancient Hebrews were very nice about the seasoning or dressing of their food. We find amongst them roast meat, boiled meat, and ragouts. Salt was the only seasoning that we can find made use of in the meat that was prepared in the temple. They say, that at this day in Palestine they use honey with the greatest part of their ragouts; oil, and perhaps some aromatic herbs, were also an ingredient. The paschal lamb, which was roasted, was eaten with bitter herbs.

The Hebrews never mingle milk in any ragout or hashed meat, and do not eat at the same time first meat, then milk, butter, or cheese, lest any remains of the meat should stick in their teeth, and thus mix with the cheese. But they may eat cheese some time before, and then meat afterward; and they are so cautious of dressing meat with any thing made of milk, that they do not use the same implements for meat and for milk, or any thing made of it; and they have different knives, spoons, and plates for each of these things.

Concerning eating meats that had been offered to idols, there were great disputes among the primitive Christians. This produced some scandal and a diminution of Christian charity, to which St. Paul thought it his duty to endeavour to apply some remedy. He determined, therefore, that all things were clean to such persons as were clean; and that an idol was nothing, Rom. xiv. 20, Tit. i. 15, 1 Cor. viii. 4; that a man might safely eat of whatever was sold in the shambles, and did not need scrupulously inquire whence it came; that if an unbeliever should invite a believer to eat with him, the believer might eat of all that was set before him, without asking any questions respecting the lawfulness of eating it. But if any man said, respecting any meat set upon the table to be eaten, "This is offered in sacrifice unto idols," the believer was not to eat for his sake that said this, and for conscience sake; because every one ought in conscience to shun what he knows would give offence, or be a cause of stumbling, to a weak brother, and not destroy by his meat those for whom Christ had died: many things which were lawful not being expedient, and it being every one's duty to be careful "to give no unnecessary offence to Jew or Gentile, or the church of God;" or by any word or action to hinder the conversion of either of the former, or destroy the Christian love or unity of the latter, 1 Cor. x. 27—33.

*Meat*, in a metaphorical sense, is taken for Jesus Christ crucified, whose merits, word, and Spirit, being received by faith, are the true and real food which nourisheth the soul to eternal life, John vi. 55, &c. Doing the will of God is also termed *meat*, John iv. 32, 34, as being sweet, pleasant, and more delightful than food to a gracious soul. It is also used of the table whereon meat is set, Luke xxii. 27; and put for the sublime mysteries of religion, Heb. v. 14.

MEBUNNAI, Me-bun'nai, the Hushathite, one of the valiant men of David's army, 2 Sam. xxiii. 27. This person seems to be the same with Sibbecai, mentioned in 1 Chron. xi. 29.

MECHERATH, Mech'e-rath, the birthplace of Hepher, one of David's valiant men, 1 Chron. xi. 36.

MEDAD, Me'dad, and Eldad, Num. xi. 24. The Jews pretend that Eldad and Medad were brothers, by the mother's side, to Moses, and sons of Jochebed and Elizaphan. Others are of opinion that Amram, the father of Moses, having divorced his wife Jochebed, married another wife, by whom he had Eldad and Medad. St. Jerom says, they continued in the camp out of a spirit of humility, as thinking themselves not worthy of the honour intended them. Some ancient impostor had composed a book under the name of Eldad and Medad, of which a fragment is preserved in Hermas. "The Lord is near to those who are converted, as it is written in Heldam and Modal, who prophesied to the people in the wilderness" The rabbins are divided about the subject of their prophecies. Some say they prophesied concerning Gog and Magog; others, about the quails that the Israelites were quickly to receive; others, that they foretold the death of Moses, and that Joshua would become the head of all Israel.

MEDALAH, Med'a-lah, a city of the tribe of Zebulun.

MEDAN, Me'dan, the third son of Abra-

ham and Keturah, Gen. xxv. 2. There is great probability that Medan and Median his brother, peopled the country of Median or Madian, which is to the east of the Dead Sea; very different from another country of Midian to the east of the Red Sea, which will be spoken of in its place.

MEDEBA, MED'E BA, a city beyond Jordan, and in the southern parts of the tribe of Reuben, Josh. xiii. 16. The Moabites took possession of it, Isa. xv. 2. Eusebius say, that Medeba was not far from Heshbon or Chesbon. Isaiah attributes it to Moab, because the Moabites took it from the Israelites. Josephus and some others, ascribe it to the Arabians, because the Arabians had indeed made themselves masters of it towards the conclusion of the Jewish monarchy. The inhabitants of Medeba having killed John Caddis, brother to Judas Maccabæus, as he was passing to the country of the Nabatheans; shortly afterward, Simon and Jonathan, his brethren, revenged his death upon the children of Jambri, as they were conducting a new-married bride to the house of a person of quality, who had married her. After the affront that Hanun, king of the Ammonites had offered to David's ambassadors, 2 Sam. x. 4, 1 Chron. xix. 4, he easily perceived that this prince would not long sit down under it, but would soon endeavour to revenge such an insult; and that therefore he ought to prepare for the war that was impending over his head. He therefore sent 1,000 talents to raise troops among his neighbours, and procured 20,000 men from Rehob and Zoba, 1,000 from Maachah, and 12,000 from Ish-tob. He likewise obtained from Mesopotamia a great number of chariots of war. When David had intelligence of these preparations he sent Joab against them at the head of all his best troops. The Ammonites did not think proper to suffer themselves to be besieged, nor yet to venture themselves into the open country; they set their army in battle array under the walls of the city of Medeba, and their auxiliary troops were encamped by themselves in the plain. Joab divided his army into two bodies, one of which, under the command of his brother Abishai, was to make head against the Ammonites, and the other, commanded by himself, was to attack the camp of the Syrians, and the other foreigners. He says to his brother, "If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee." Joab begun the attack, and fell upon the Syrians with so much fury, that he routed and put them to flight. The Ammonites, seeing the Syrians defeated, betook themselves to flight also, and withdrew with precipitation into Medeba.

MEDES, the people of the kingdom of Media, 2 Kings xvii. 6.

MEDIA, ME'DI-A, the country of the Medes, called in Hebrew Madai, and thought to be peopled by the descendants of Madai, son of Japheth, though some writers are of a different opinion.

The Greeks maintain that this country took its name from Medus, the son of Media. But if Madai and his immediate descendants did not people Media, yet at least we must allow that some of his posterity may have carried his name thither, since we find it so frequently given to Media, from the time of the prophets Isaiah and Jeremiah, and from the transportation of the ten tribes, and the destruction of Samaria, which happened under Shalmaneser, A. M. 3283. The expedition of the Argonauts, wherein happened the rape of Medea, fell out A. M. 2760, about forty years after the capture of Troy; so that there is nothing impossible in the conjecture of the Greeks, of Media having taken its name from Medus, the son of Jason and Medea; nor any thing contrary to Scripture, which speaks of the Medes from the time of Shalmaneser: and often since in the writings of Isaiah, Jeremiah, Daniel, Esther, and in the apocryphal writings of Judith and Tobit.

The boundaries of Media have not always been the same, as it has taken in sometimes a larger, and sometimes a smaller extent of country. Ptolemy makes its limits to the north to be a part of the Caspian Sea, the mountains of the same name, and the Cadusians: to the west, the greater Armenia; to the east, the countries of the Parthians and Hyrcanians; and to the south, Persis, Lusiana, and part of Assyria. The capital city of Media was Ecbatane, of which mention is made in the book of Judith, ch. i. 1. The author of this book makes king Arphaxad, whom we take to be the same with Phraortes, to have at least improved and adorned this city, if not to have been the first founder of it. Yet Herodotus says expressly, that it was Dejoces that first undertook this work. But, as the undertaking was very great, it is probable he left enough to his successor Phraortes to complete, so as to cause him to be called the builder. Rayes was also in Media, Tob. i. 14, &c. and Shalmaneser made the ten tribes of Israel, which he carried beyond the Euphrates, to inhabit the cities of Media, 2 Kings xvii. 6, xviii. 11.

Isaiah, ch. xiii. 17, 18, describes the Medes to us as the instruments and executioners of God's decrees against Babylon; and Jeremiah, ch. xxv. 25, speaks of the misfortunes which were also to happen to the Medes. He foretels that they also, in their turn, were to drink of the cup of Divine vengeance; and it is likely that it was Cyrus who inflicted the threatened evils. Darius the Mede, succeeded to the kingdom of Belshazzar, king of Chaldee, and Cyrus succeeded Darius, Dan. v. 31.

But Daniel, who informs us of this succession, informs us of no other particulars of it; though others, who spake of the affairs of the Medes and of Babylon, sufficiently show that these revolutions were not effected without war. However this be, since Darius, the suc-

cessor of Belshazzar, all the kings of Babylon, assumed the title of kings of the Persians and Medes, or kings of the Medes and Persians.

*A Chronological List of the Kings of the Medes.*

Dejoces was chosen king of the Medes, A. M. 3294, according to Herodotus, thirty-seven years after Arbaces had set the Medes at liberty, A. M. 3257. Dejoces reigned 53 years, and had for his successor his son Phraortes, A. M. 3347. He reigned 22 years, and died at the siege of Nineveh.

Cyaxares, son of Phraortes, reigned from the year of the world 3369 to 3409, during 40 years. While he was at the siege of Nineveh, the Scythians made an irruption into his dominions, A. M. 3370, and they continued masters of them during 28 years. Then Cyaxares drove them out of Media. He died A. M. 3409.

His son Astyages, named Ahasuerus, Dan. ix. 1, succeeded him in 3409, and reigned 35 years. He died A. M. 3444.

Darius the Mede, succeeded him in the kingdom of the Medes, A. M. 3444. He is called Cyaxares in Xenophon, and Astyages in the Greek text of Daniel. He succeeded Belshazzar, his nephew, in the kingdom of Babylon, or of the Chaldees, A. M. 3448, and died in 3466. He left the kingdom to Cyrus, his nephew, who united the two monarchies of the Persians and Medes, A. M. 3466.

MEDIATOR, a person that intervenes between two parties at variance, in order to reconcile them. Thus Jesus Christ is the Mediator between an offended God and sinful man, 1 Tim. ii. 5. Both Jews and Gentiles have a notion of a Mediator: the Jews call the Messiah אמצעא the Mediator, or Middle One. The Persians call their god Mithras, μεσίτης, a Mediator; and the dæmons, with the heathens, seem to be, according to them, mediators between the superior gods and men. Indeed the whole religion of Paganism was a system of mediation and intercession. The idea, therefore, of salvation by a Mediator, is not so novel or restricted as some have imagined; and the Scriptures of truth inform us, that it is only by this way human beings can arrive at eternal felicity. Acts iv. 12, John xiv. 6. Man, in his state of innocence, was in friendship with God; but, by sinning against him, he exposed himself to his just displeasure; his powers became enfeebled, and his heart filled with enmity against him, Rom. viii. 6: he was driven out of his paradisiacal Eden, and totally incapable of reconciling himself to God, or satisfying the demands of his justice. Jesus Christ, therefore, was the appointed Mediator to bring about reconciliation. Gen. iii. 14, Col. i. 20—22; and in the fulness of time he came into this world, obeyed the law, suffered its penalty, and made satisfaction to Divine justice, so that the penitents, who believe in him, are brought into a state of favour and friendship with God. Eph. ii. 18. Now, in order to the accomplishment of this work, it was necessary that the Mediator should be God and man in one person. It was necessary that he should be man, 1. That he might be related to those for whom he was a Mediator and Redeemer. 2. That sin might be atoned for, and expiated in the same nature which had offended. 3. That, as Mediator, he might be capable of obeying the law broken by the sin of man, inasmuch as a divine person could not be subject to the law, nor therefore properly yield obedience to it, Gal. iv. 4, Rom. v. 19. 4. It was meet that the mediator should be man, that he might be capable of suffering death; for, as God, he could not die, and without shedding of blood there could be no remission, Heb. ii. 10, &c. ix. 22—28. 5. It was fit he should be man, that he might be a merciful high-priest, sympathizing with his people in all their trials, temptations, &c. Heb. ii. 17, 18, iv. 15. 6. It was fit that he should be a holy and righteous man, free from all sin, original and actual, that he might offer himself without spot to God, take away the sins of men, and be an advocate for them, Heb. vi. 26, ix. 14, 1 John iii. 5. But it was not sufficient that he should be truly man, and an innocent person; he must be more than man; it was requisite that he should be God also, for, 1. No mere man could have entered into a covenant with God to mediate between him and sinful man. 2. He must be God, to give virtue and value to his obedience and sufferings; for the sufferings of men, or even of angels, would not have been sufficient. 3. Being both God and man, we are encouraged to hope in him. In the person of Jesus Christ, the proper object of our trust is brought nearer to ourselves; and those well-known tender affections, which are only figuratively ascribed to the Deity, are in our great Mediator thoroughly realized. Farther, were he God, and not man, we should approach him with fear and dread; were he man, and not God, we should be guilty of idolatry in worshipping and trusting in him at all, Jer. xvii. 5. The plan of salvation, therefore, by such a Mediator, is the most suitable to human beings that possibly could be; for here, mercy and truth meet together, righteousness and peace kiss each other, Psa. lxxxv. 10. The properties of Christ as Mediator are these; 1. He is the only Mediator, 1 Tim. ii. 4. 2. Christ is a Mediator of men only, not of angels: as the good ones need none, and for the evil angels none is provided nor admitted. 3. He is the Mediator both of the Jews and Gentiles, Eph. ii. 18, 1 John ii. 2. 4. He is a Mediator both for Old and New Testament saints. 5. He is a suitable, constant, willing, and prevalent Mediator; his mediation always succeeds.

MEEDA, Me-e'da, one whose sons were servants in the temple after the Babylonish captivity, 1 Esd. v. 32.

MEGIDDO, Me-gid'do, a city of the tribe of Manasseh, famous for the battle fought

there between Pharaoh-Necho and king Josiah, in which the latter was defeated and mortally wounded, Josh. xvii. 11, Judg. i. 27, 2 Kings xxiii. 29.

MEHETABEL, Me-het'a-bel, the wife of Hadar, the king of Edom, Gen. xxxvi. 39.

MEHIDA, Me-hi'da, one whose children were of the order of Nethinims, Ezra ii. 52.

MEHIR, Me'hir, the son of Chelub, of the tribe of Judah, 1 Chron. iv. 11.

MEHOLATHITE, Me-hol'ath-ite, Bazzillai was a Meholathite, but the meaning of the term is uncertain, 1 Sam. xviii. 19.

MEHUJAEL, Me-hu'ja-el, the son of Irad, and father of Methusael, of the race of Cain, Gen. iv. 18.

MEHUMAN, Me-hu'man, a chief of the eunuchs or officers of king Ahasuerus, Esth. i. 10.

MEHUNIM, Me-hu'nim, one whose children were of the order of the Nethinims, Ezra ii. 50.

MEJARKON, Me-jar'kon, a city belonging to the tribe of Dan, Josh. xix. 46.

MEKONAH, Mek-o'nah, a city of the tribe of Judah, Neh. xi. 28, probably the same as Mechanum, which St. Jerome places between Eleutheropolis and Jerusalem, at eight miles distance from the first of these cities.

MELATIAH, Mel-a-ti'ah, one who returned from the Babylonish captivity, Neh. iii. 7.

MELCHI, Mel'chi, son of Janna, and father of Levi, in the genealogy of our Saviour, Luke iii. 24.

2. Melchi, son of Addi, and father of Neri, one of the ancestors of Jesus Christ, according to the flesh, Luke iii. 28.

MELCHIAH, Mel-chi'ah, the father of Pashur the priest, Ezra x. 31.

MELCHIAS, Mel-chi'as, one who returned from the Babylonish captivity, 1 Esd. ix. 26.

MELCHIEL, Mel-chi'el, father of Charmis, a governor of Bethulia, Judith vi. 15.

MELCHISEDEK, Mel-chis'e-dek, king of Salem and priest of the Most High. The Scripture tells us nothing either of his father or of his mother, or of his genealogy, or of his birth, or of his death. And in this sense he was a figure of Jesus Christ, as St. Paul affirms, who is a priest for ever, according to the order of Melchisedek, and not according to the order of Aaron, whose original, life, and death are known. When Abraham returned from pursuing the four confederate kings, who had defeated the kings of Sodom and Gomorrah, and had taken away Lot, Abraham's nephew, along with them, Gen. xiv. 17, &c. Melchisedek came to meet Abraham as far as the valley of Shaveh, which was afterward named the King's Valley, and presented him with the refreshment of bread and wine, or he offered bread and wine in sacrifice to the Lord, for he was a priest of the most high God: and he blessed Abraham, saying, "Blessed be Abraham of the most high God, possessor of heaven and earth; and blessed be the most high God, who hath delivered thine enemies into thine hand." Abraham, being desirous of acknowledging in him the quality of priest of the Lord, offered him the tithes of all he had taken from the enemy. After this time, there is no mention made of the person of Melchisedek: only the Psalmist, Psa. cx. 4, speaking of the Messiah, says, "Thou art a priest for ever after the order of Melchisedek." St. Paul, in his epistle to the Hebrews, unfolds the mystery which is concealed in what is said of Melchisedek in the Old Testament. First, he exalts the priesthood of Christ, who is a priest for ever after his order, Heb. v. 6—10, and who, in this quality, in the days of his flesh, "offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." He also says, ch. vi. 20, that our Saviour, as a forerunner, is entered for us within the vail, or into heaven, being made a high priest for ever after this order. For, as he adds, ch. vii. 1, &c. this Melchisedek, king of Salem, and priest of the most high God, who came to meet Abraham on his return from vanquishing the kings, and who blessed him, and to whom Abraham gave the tithe of the spoils, who is called, according to the interpretation of his name, *king of righteousness*, and *king of Salem*, or *of peace;* who is *without father, without mother, without genealogy*, having neither beginning of days nor end of his life;—this Melchisedek became thus the figure of Christ, who remains a priest for ever. Consider therefore, he proceeds, how great he is, since Abraham himself gave him the tithe of his spoils, and was blessed by him. Now, doubtless, he who is blessed by another is inferior to him who confers the blessing on him. And under the law, those who receive tithes are only mortal men, whereas he who is mentioned here as receiving them, is represented as living always. And moreover Levi, who received tithes from others, himself paid them, as one may say, in the person of Abraham, since he was still in the person of Abraham his ancestor, when Melchisedek met that patriarch.

A great number of difficulties have been started upon the subject of Melchisedek. St. Jerom thought that Salem, of which Melchisedek was king was not Jerusalem, but the city of Salem, near Scythopolis, where men still pretend to show the ruins of the palace of this prince. The greatness and extent of these ruins are a sufficient proof of the magnificence of this ancient building. He thinks it was at this city of Salem, that Jacob arrived after his passage over Jordan, at his return from Mesopotamia, Gen. xxxiii. 18. Some believe that Salem, where Melchisedek reigned, is the same as Salim spoken of in John iii. 23.

It is generally agreed on by the learned that when the apostle says he was without fa-

ther and without mother, no more is meant than that he is introduced into the history of Abraham without its being said who he was, or whence he came, where he lived, or where he died. Nevertheless, some have taken St. Paul's words literally, and contended that he was not a human but a heavenly or divine person. Origen and Didymus took him for an angel; and the author of the *Questions upon the Old and New Testament*, thought him to be the Holy Ghost who appeared to Abraham in a human form. The Arabic Catena on Gen. ix. makes Melchisedek to be a descendant of Shem by his father, and of Japheth by his mother. Cedrenus and some others derive him from an Egyptian stock, and say his father was called Sidon or Sida, and was the founder of the city of Sidon, the capital of Phœnicia. Suidas says, he was of the cursed race of Canaan, for which reason the Scriptures do not mention his genealogy.

The Jews and Samaritans believed Melchisedek to be the same with the patriarch Shem, which opinion has been followed by a great number of modern writers. M. Jerieu has undertaken to prove that he was Ham. But it would be endless and useless to set down all the opinions about this matter; therefore we shall only mention two more, viz. that of Peter Cunæus and Peter du Moulin, who contended that the Melchisedek who appeared to Abraham, was the Son of God, and that the patriarch worshipped him, and acknowledged him for the Messiah; and secondly that of the learned Heidegger, who, as the author of the *His. Patriar.* thinks, has taken the right method of explaining what Moses and St. Paul say relative to this extraordinary person. He supposes there is a two-fold Melchisedek, the one historical, whom Moses speaks of, Gen. xiv. who was king as well as high priest of Jerusalem: the other allegorical, whom St. Paul describes, and whom he considers as being Jesus Christ.

MELEA, Me-le'a, son of Menan, and father of Eliakim, one of the ancestors of our Saviour, Luke iii. 31.

MELECH, Me'lech, second son of Micah, and grandson of Jonathan, the son of Saul, 1 Chron. viii. 35.

MELICU, Me'li-cu, the same person as Mulluch the priest, Neh. xii. 14.

MELITA, Me'li-ta, now called Malta, a famous island in the African or Mediterranean Sea, between Africa and Sicily, 20 miles in length, and 12 in breadth, formerly reckoned a part of Africa, but now belonging to Europe.

St. Paul suffered shipwreck upon the coast of Malta, Acts xxviii. 1, 2, 3. We are informed that since the days of St. Paul, there are no vipers or venomous animals found there, and, if any are brought and cast on the island, they shortly die.

The people of Malta were originally a colony of the Carthaginians, as appears from several old inscriptions that are there to be seen in the Punic character; and from the present language of the natives, which differs but little from Arabic. At Valetta, indeed, which is the principal city of the island, the inhabitants speak Italian likewise; and the reason of this is, because the knights hospitallers settled here after being expelled from Rhodes by the Turks.

MELZAR, Mel'zar, one who was appointed to guard the prophet Daniel, Dan. i. 11.

MEMPHIS, Mem'phis. See Noph, the ancient capital of Egypt, Judith i. 10.

MEMUCAN, Me-mu'can, one of the seven principal counsellors of Ahasuerus, who advised that prince to put away his queen Vashti, Esth. i. 14, 16.

MENAHEM, Men'a-hem, a king of Judah, who slew Shallum, 2 Kings xv. 14.

MENAN, Me'nan, son of Mattatha, and father of Melea, mentioned Luke iii. 31.

MENE, Me'ne, a Chaldean word, signifying *he has numbered*, or *counted*. See Dan. v. 25.

MENELAUS, Me-ne-la'us. See article Onias.

MENITH, Me'nith, one who returned from captivity.

MENNONISTS, a sect in the United Provinces, in most respects the same with those in other places called *Anabaptists*. They had their rise in 1536, when Menno Simon, a native of Friesland, who had been a Romish priest, and a notorious profligate, resigned his rank and office in the Romish church, and publicly embraced the communion of the Anabaptists. Menno was born at Witmarsum, a village in the neighbourhood of Bolswert, in Friesland, in the year 1505, and died in 1561, in the duchy of Holstein, at the country seat of a certain nobleman, not far from the city of Oldesloe, who, moved with compassion by the view of the perils to which Menno was exposed, and the snares that were daily laid for his ruin, took him, with certain of his associates, into his protection, and gave them an asylum. The writings of Menno, which are almost all composed in the Dutch language, were published in folio at Amsterdam, in 1651. About the year 1537, Menno was earnestly solicited by many of the sect with which he connected himself, to assume among them the rank and functions of a public teacher; and, as he looked upon the persons who made this proposal to be exempt from the fanatical phrensy of their brethren at Munster, (though, according to other accounts, they were originally of the same stamp, only rendered somewhat wiser by their sufferings,) he yielded to their entreaties. From this period to the end of his life, he travelled from one country to another, with his wife and children, exercising his ministry under pressures and calamities of various kinds, that succeeded each other without interruption, being constantly exposed to the danger of falling a victim to the severity of the laws. East and West Friesland, together with the province of Groningen, were first visited by this zealous apostle of the Anabaptists; from whence he

directed his course into Holland, Gelderland, Brabant, Westphalia; continued it through the German provinces that lie on the coast of the Baltic Sea, and penetrated as far as Livonia. In all these places his ministerial labours were attended with remarkable success, and added to his sect a prodigious number of followers. Hence he is deservedly considered as the common chief of almost all the *Anabaptists*, and the parent of the sect that still subsists under that denomination. Menno was a man of genius, though not of a very sound judgment: he possessed a natural and persuasive eloquence, and such a degree of learning as made him pass for an oracle in the estimation of the multitude. He appears, moreover to have been a man of probity, of a meek and tractable spirit, gentle in his manners, pliable and obsequious in his commerce with persons of all ranks and characters, and extremely zealous in promoting practical religion and virtue, which he recommended by his example as well as by his precepts. The plan of doctrine and discipline drawn up by Menno was of a much more mild and moderate nature, than that of the furious and fanatical Anabaptists, (whose tumultuous proceedings have been recited in that article,) but somewhat more severe, though more clear and consistent than the doctrine of the wiser branches of that sect, who aimed at nothing more than the restoration of the Christian church to its primitive purity. Accordingly he condemned the plan of ecclesiastical discipline that was founded on the prospect of a new kingdom to be miraculously established by Jesus Christ on the ruins of civil government, and the destruction of human rulers, and which had been the fatal source of such dreadful commotions, such execrable rebellions, and such enormous crimes. He declared publicly his dislike of that doctrine, which pointed out the approach of a marvellous reformation in the church by the means of a new and extraordinary effusion of the Holy Spirit. He expressed his abhorrence of the licentious tenets, which several of the Anabaptists had maintained with respect to the lawfulness of polygamy and divorce; and finally, considered, as unworthy of toleration, those fanatics who were of opinion that the Holy Ghost continued to descend into the minds of many chosen believers, in as extraordinary a manner as he did at the first establishment of the Christian church, and that he testified his peculiar presence to several of the faithful by miracles, predictions, dreams, and visions of various kinds. He retained, indeed, the doctrines commonly received among the Anabaptists, in relation to the baptism of infants; the *millennium*, or 1000 years reign of Christ upon the earth; the exclusion of magistrates from the Christian church; the abolition of war, and the prohibition of oaths enjoined by our Saviour; and the vanity, as well as the pernicious effects of human science. But while Menno retained these doctrines in a general sense, he explained and modified them in such a manner as made them resemble the religious tenets that were universally received in the Protestant churches; and this rendered them agreeable to many, and made them appear inoffensive even to numbers who had no inclination to embrace them. It, however, so happened, that the nature of the doctrines considered in themselves, the eloquence of Menno, which set them off to such advantage, and the circumstances of the times, gave a high degree of credit to the religious system of this famous teacher among the Anabaptists, so that it made a rapid progress in that sect. And thus it was, in consequence of the ministry of Menno, that the different sorts of Anabaptists agreed together in excluding from their communion the fanatics that dishonoured it, and in renouncing all tenets that were detrimental to the authority of civil government, and by an unexpected coalition formed themselves into one community.

MENOTHAI, Men'o-thai, a son of Othniel, father of Ophrah, of the tribe of Judah, 1 Chron. iv. 13.

MEONENIM, a place mentioned Judg. ix. 37.

MEPHAATH, Meph'a-ath, a city in the tribe of Reuben, which was ceded to the Levites of the family of Merari, Josh. xiii. 18, xxi. 37. Eusebius says, that in his time the Romans kept a garrison here for the security of the country.

MEPHIBOSHETH, Me-phib'o-sheth, son of Saul and of his concubine Rizpah. David delivered up Mephibosheth to the Gibeonites, to be hanged up before the Lord by them, by way of expiation for the cruelties exercised by Saul against the Gibeonites, 2 Sam. xxi. 8, 9.

2. Mephibosheth, or Moribaal, the son of Jonathan. Mephibosheth was very young when his father was killed in the battle of Gilboa. His nurse was in such consternation at the news, that she let the child fall, who from that accident continued lame all his life, 2 Sam. iv. 4, &c. ix. 1, &c. 1 Chron viii. 34.

MERAB, Me'rab, the eldest daughter of King Saul. She was promised to David in marriage, as a reward for that victory which he obtained over Goliah; but Saul went from his word, and gave her to Adriel, the son of Barzillai, the Meholathite, 1 Sam. xiv. 49, xviii. 17, 19. Merab had six sons by him, who were delivered over to the Gibeonites, and hanged upon the mountain before the Lord, 2 Sam. xxi. 8. The text, indeed says, that the six men that were delivered to the Gibeonites, were the sons of Michal, the daughter of Saul, and wife of Adriel. But there is great reason to believe, that the name Michal is slipt into the text, instead of Merab; for, 1. Michal did not marry Adriel, but Phaltiel; and, 2. We no where read that Michal had six sons. Others think, that these

six children were sons of Merab by birth, and of Michal by adoption.

MERAIAH, Mer-a-i'ah, a Jewish priest in Zerubbabel's time, Neh. xii. 12.

MERAIOTH, Me-rai'oth, the son of Ahitub, high priest of the Jews, 1 Chron. ix. 11; perhaps the same as is mentioned Ezra vii. 3.

MERAN, Me'ran, a place of trade somewhere in Arabia, the inhabitants whereof valued themselves for their superior understanding, and are classed with the Hagarenes, and the inhabitants of Teman, Baruch iii. 23.

MERARI, Mer'a-ri, the third son of Levi, and father of Mahali and Mushi, Exod. vi. 19.

2. Merari, the son of Ox, and father of Judith, ch. viii. 1.

MERATHAIM, Mer-a-tha'im, part of the Babylonish empire, Jer. l. 21.

MERCURY, the son of Jupiter and Maia, one of the fabulous gods of the ancient heathens, and the messenger of the other gods. He was worshipped as the deity that presided over learning, eloquence, and traffic. The Greeks gave him the name of Hermes, which signifies an interpreter of the will of the gods. It was probably for this reason that the people of Lystra, having heard St. Paul preach, and having seen him heal a sick man, would have offered sacrifices to him, as if he had been Mercury; and to St. Barnabas as if he had been Jupiter, Acts xiv. 11, probably because of his venerable aspect. The ancient pagans seem to have confounded Mercury with Aaron, the high priest of the Hebrews, and brother of Moses. For the similitude of their history, see the article Aaron.

MERCY-SEAT, ιλαστηριον, *propitiatory*. This word is properly an adjective, agreeing with επιθεμα, *a lid*, understood, which is expressed by the Seventy, Exod. xxv. 17. In that Version, Ιλαστηριον generally answers to the Hebrew כפרת (from the verb כפר *to cover, expiate,*) which was the *lid* or *covering* of the ark of the covenant, made of pure gold, on and before which the high priest was to sprinkle the blood of the *expiatory* sacrifices on the great day of *atonement*, and where Jehovah promised to meet his people. See Exod. xxv. 17, 22, xxix. 42, xxx. 36, Lev. xvi. 2, 14. St. Paul, by applying this name to Christ, Rom. iii. 25, assures us that HE is the true *mercy-seat*, the reality of what the כפרת represented to the ancient believers.

MERED, Me'red, a son of Ezra, 1 Chron. iv. 17.

MEREMOTH, Mer'e-moth, a priest among those who returned from Babylon, and who set up the vessels of gold and silver, which had been restored to the temple by Artaxerxes, Ezra viii. 33.

MERES a prince of the court of Ahasuerus, Esth. i. 14.

MERIBAH, Mer'i-bah, Rephidim so called by the Israelites, Exod. xvii. 7.

MERIBAH KADESH, a place where the Israelites murmured in the wilderness, Deut. xxxii. 51.

MERIBBAAL, Me-rib'ba-al, son of Jonathan, and father of Micah, 1 Chron. viii. 34, ix. 40. Meribbaal is the same with Mephibosheth, 2 Sam. iv. 4, ix. 12. The Hebrews made a scruple of pronouncing the name of Baal; so that instead of Mephibaal or Meribaal, they chose to say Mephibosheth.

MERODACH, Me-ro'dach, was an ancient king of Babylon, who was placed among the gods, and worshipped by the Babylonians, Jer. l. 2. Merodach Baladan, king of Babylon, having heard that Hezekiah had been miraculously healed, Isa. xxxix. and that the sun had gone backward to give him an assurance of his recovery, congratulated him with presents.

MEROM, Me'rom. The waters of Merom, at which place Jabin and the other confederate kings met to fight against Israel, Josh. xi. 5, are generally supposed by the learned to be the lake of Samachon, which lies between the head of the river Jordan, and the lake of Gennesaret; since it is agreed on all hands, that the city Hazor, where Jabin reigned, was situate upon that lake. But others think that the waters of Merom were somewhere about the brook Kishon, since there is a place of that name mentioned in the account of the battle against Sisera, Judg. v. 21. And it is more rational to think that the confederate kings advanced as far as the brook Kishon, and to a pass which led into the country, to hinder Joshua from penetrating it, or even to attack him in the country where he lay encamped, than to imagine that they waited for him in the midst of their own country; leaving all Galilee at his mercy, and the whole tract from the brook Kishon to the lake Samachon.

MERONOTHITE, Me-ron'o-thite, a person mentioned 1 Chron. xxvii. 30.

MEROZ, Me'roz, a place in the neighbourhood of the brook Kishon, whose inhabitants refusing to come to the assistance of their brethren, when they fought with Sisera, were put under an anathema, Judg. v. 23. Some have thought that Meroz is the same with Merom, spoken of in the preceding article.

MERUTH, Me'ruth, a priest who returned from the Babylonish captivity, 1 Esd. v. 24.

MESECH, Me'sek, thought to be the name of a place or country.

MESHA, Me'sha, or Messa. Moses, Gen. x. 30, says, that the children of Joktan inhabited the country "from Mesha as thou goest unto Sephar a mountain of the east." We have said before that Mash the son of Aram, had probably given his name to Mount Masius, which we understand here under the name Mesha; and the sons of Joktan possessed the whole country between Mount Masius and the mountains of Sephar Sepharvaim.

2. MESHA, a king of the Moabites, 2 Kings iii. 4, &c.

3. MESHA, the oldest son of Caleb, son of Hezron, not of Caleb the son of Jephunneh, 1 Chron. i. 42.

MESHACH, ME'SHACH, the Chaldean name given to Mishael, Dan. i. 7.

MESHECH, ME'SHEK, was the sixth son of Japheth, Gen. x. 2. He is thought to be the father of the Mosques, a people dwelling between Iberia and Armenia. Others believe that the Moscovites are descended from Mesech.

MESHELEMIAH, ME-SHEL-E-MI'AH, father of Zechariah, a Levite, and porter of the temple, 1 Chron. ix. 21.

MESHEZABEL, MESH-EZ'A-BEL, a Levite who sealed the covenant with Nehemiah, ch. x. 21.

MESHILLEMITH, MESH-IL-LE'MITH, the father of Meshullam the priest, 1 Chron. ix. 12.

MESHILLEMOTH, MESH-IL'LE-MOTH, one of the posterity of the patriarch Ephraim, Neh. xi. 13.

MESHOBAB, ME-SHO'BAB, a prince of the tribe of Simeon, 1 Chron. iv. 34.

MESHULLAM, ME-SHUL'LAM, the name of several men, of whom we know nothing but their names.

MESHULLEMITH, ME-SHUL'LE-MITH, *or* METH, the wife of Manasseh, king of Judah, daughter of Haruz, of the city of Jotbah, 2 Kings xxi. 19.

MESOBITE, MES'O-BITE, an inhabitant of Mesobah, 1 Chron. xi. 47.

MESOPOTAMIA, MES-O-PO-TA'MI-A, a famous province situated between the rivers Tigris and Euphrates. The Hebrews call it פַּדָּן אֲרָם *Padan-aram*, Gen. xxviii. 2, which denotes a country separated from others in a remarkable manner; accordingly the Seventy always render it by Μεσοποταμια, a large country in Asia so called, because situated εν μεσω των ποταμων, between the two great rivers Euphrates and Tigris, nearly answering to the modern *Diarbekr Proper*. And in the title of Psalm lx. *Aram Naharaim*, or Aram *of the two rivers*, because it was first peopled by Aram, father of the Syrians. The country is much celebrated in the Scriptures as being the first dwelling of men both before and after the deluge; and because it gave birth to Heber, Terah, Abraham, Nahor, Sarah, Rebekah, Rachel, Leah, and to the sons of Jacob. Babylon was in the ancient Mesopotamia, till, by vast labour and industry, the two rivers of the Tigris and Euphrates were united into one channel. The plains of Shinar were in the same country. Often they gave it the name of Mesopotamia, Deut. xxiii. 4, &c. And sometimes that of Syria, Hosea xii. 12. Balaam, the son of Beor, was of Mesopotamia; Deut. xxiii. 4. Cushan-rishathaim, king of Mesopotamia, kept the Hebrews in subjection some time after the death of Joshua, Judg. iii. 8.

MESSIAH, MES-SI'AH, or Messias in Greek. This name is evidently from מָשִׁיחַ *Mesach*, or *Meshach, to anoint*, a name given principally and by way of eminence, to that sovereign deliverer that was expected by the Jews: and whom they still vainly expect, even at the present day, seeing he is already come, and at the time appointed, in the person of Jesus Christ, in whom the prophecies relating to the Messiah are accomplished. It was the custom of the Jews to anoint kings, high priests, and sometimes prophets. Saul, David, Solomon, Joash, kings of Judah, received the royal unction. Aaron and his sons received the sacerdotal, and Elisha, the disciple of Elijah, received the prophetic unction; at least God ordered Elijah to give it, 1 Kings xix. 16. But we do not read that this was actually done, and sometimes the phrase "to anoint for an employment," signifies no more than a particular designation or choice for such an employment. It is said Judg. ix. 8, 15, "That the trees assembled themselves together, to anoint a king over them." It is elsewhere said that the Israelites had anointed Absalom to be their king, 2 Sam. xix. 10, yet it does not appear that he ever received the royal unction. King Cyrus is called in Scripture, "the anointed of the Lord," Isa. xlv. 1. We read in Ezek. xxviii. 14, that the name Messiah was given to the king of Tyre.

St. Luke, ch. iv. 18, relates that our Saviour, entering into a synagogue at Nazareth, opened the book of the prophet Isaiah, and read these words, "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor," which prophecy he applied to his own ministry. St. Peter, speaking to Cornelius the centurion, Acts x. 38, says, "God anointed Jesus of Nazareth with the Holy Ghost and with power." It does not indeed appear that Jesus Christ received any external unction, and therefore his anointing must be understood in a figurative, spiritual sense, to denote his designation or appointment to the office of Messiah, or his qualifications for it.

Out of the many prophecies in the Old Testament which relate to the coming of the Messiah, we shall only mention those which most distinctly point out the appearance of this great personage. The first is that promise made to our first parents immediately after their fall, contained in the sentence pronounced against the serpent, who had deceived Eve, Gen. iii. 4, 15. This prophecy, in the opinion of all Christian expositors, relates to the destruction of the empire of sin, or Satan, by the coming and death of the Messiah, who was to be born of a woman. The next prophecy relating to the Messiah is that of the patriarch Jacob, when upon his deathbed he gave his prophetical blessings to all his sons. Upon this occasion the man of God is very particular in blessing Judah, of whose seed and tribe our Lord was born: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh

come:" *Shiloh* here signifies the person *sent*, and was always interpreted by the Jewish doctors as a direct prophecy concerning sending the Messiah. The third remarkable prediction concerning the Messiah, is that which was delivered by the prophet Isaiah, ch. vii. 14, "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel, that is, *God with us*."

The last prophecy we shall mention under this head, is that of Daniel's seventy weeks, which determines the very time of the coming and death of the Messiah, Dan. ix. 26, meaning at the end of 490 years, taking each day for a year, as is usual in the prophetic style.

The Greek word Χριστος, from whence comes *Christ* and Christian, exactly answers to the Hebrew *Messiah*, which signifies him that hath received unction, a prophet, a king, a priest.

The ancient Hebrews, being instructed by the prophets, had very clear notions of the Messiah. These were changed by little and little, so that when Christ appeared in Judea, they entertained a very wrong conception of the Messiah, expecting a temporal monarch and conqueror, that should subjugate the universe. Hence it happened that they were so much scandalized at the outward appearance, the humility, and seeming weakness of our Saviour, which hindered them from acknowledging him as the Christ that they expected. And all the modern Jews since his time, being delivered up to a reprobate mind, fall into still greater mistakes, and form to themselves chimerical ideas of the Messiah, utterly unknown to their forefathers.

The ancient prophets had foretold that the Messiah should be God and man, exalted and abased, master and servant, priest and victim, king and subject, mortal and conqueror of death, rich and poor, a conqueror, glorious, a man of griefs, involved in infirmities, unknown, and in a state of abjection and humiliation, All these seeming contrarieties were to be reconciled in the person of the Messiah, and without dispute they all met in Jesus Christ, It was known that the Messiah was to be born of a virgin, of the tribe of Judah, of the race of David, in the village of Bethlehem. That he was to continue for ever, that his coming was to be concealed; that he was the great prophet promised in the law; that he was both the son and Lord of David; that he was to perform great miracles; that he should restore all things; that he should die and rise again; that Elias should be the forerunner of his appearance; that a proof of his coming should be the cure of the lepers, life restored to the dead, and the Gospel preached to the poor; that he should not destroy the law, but should perfect and fulfil it; that he should be a stone of offence, and a stumbling block against which many should bruise themselves; that he should suffer infinite oppositions and contradictions, that from his time idolatry and impiety should be banished, and that a strange people should come and submit themselves to his discipline.

When Jesus Christ appeared, these notions were still common among the Jews. Our Saviour herein appeals even to themselves, and asks them if these were not the characters of the Messiah, and if they did not see the completion of them in himself? The evangelists take care to remind them of these circumstances, and thereby to prove that Jesus was the Christ whom they expected. They quote the prophecies to them, which then were acknowledged to belong to the Messiah, though since that period they have controverted them. It may be seen from the first fathers of the church, and from the most ancient Jewish authors, that in the beginning of Christianity, they did not think fit to call in doubt several prophecies, which, in the judgment of their ancestors, were to be understood of the Messiah. It was not till later times that they began to deny that the passages we quote against them are to be understood of the Messiah, endeavouring to defend themselves from those arguments that were brought against them from their own Scriptures. After this they fell into new schemes, and new notions concerning the coming of Christ.

Some of them, as the famous Hillel, who lived, according to the Jews, before Christ, maintain that it is now in vain to expect the coming of the Messiah, since he is already come in the person of King Hezekiah. Others of them think that the belief of the Messiah's coming is no article of faith, and he who denies this doctrine makes but a small breach in the law; he only lops off a branch from the tree, without hurting the root. Buxtorf says, that the greatest part of the modern rabbins believe that the Messiah has been long come, but keeps himself concealed in some part of the world, nor will he reveal himself because of their iniquities. Jarchi affirms, that the ancient Hebrews believed the Messiah was born on the day of the last destruction of Jerusalem by the Romans. Some of them assigned him the terrestrial paradise for his habitation, others the city of Rome, where, according to the Talmudists, he keeps himself concealed among the leprous and infirm, at the gate of the city, expecting Elias to come and manifest himself to mankind.

Jesus Christ warned his disciples that false Messiahs should arise, Matt. xxiv. 14, and the event has verified the prediction. No less than 24 false Christs have arisen in different places and at different times, with an account of which we will here present the reader.

1. Caziba was the first of any note who made a noise in the world. Being dissatisfied with the state of things under Adrian, he set himself up as the head of the Jewish nation, and proclaimed himself their long-expected Messiah. He was one of those banditti that infested Judea, and committed all kinds of violence against the Romans; and had become so powerful, that he was chosen king of the

Jews, and by them acknowledged their Messiah. However, to facilitate the success of this bold enterprise, he changed his name from Caziba, which it was at first, to that of Barchocheba, alluding to the star foretold by Balaam; for he pretended to be the star sent from heaven to restore his nation to its ancient liberty and glory. He chose a forerunner, raised an army, was anointed king, coined money inscribed with his own name, and proclaimed himself Messiah, and prince of the Jewish nation. Adrian raised an army, and sent it against him; he retired into a town called Bither, where he was besieged. Barchocheba was killed in the siege, the city was taken, and a dreadful havoc succeeded. The Jews themselves allow, that, during this short war against the Romans in defence of this false Messiah, they lost 5 or 600,000 souls. This was in the former part of the second century.

2. In the reign of Theodosius the Younger, A. D. 434, another impostor arose, called Moses Cretensis. He pretended to be a second Moses, sent to deliver the Jews who dwelt in Crete, and promised to divide the sea, and give them a safe passage through it. Their delusion proved so strong and universal, that they neglected their lands, houses, and other concerns, and took only so much with them as they could conveniently carry. And on the day appointed, this false Moses, having led them to the top of a rock; men, women, and children threw themselves headlong down into the sea, without the least hesitation or reluctance, till so great a number of them were drowned, as opened the eyes of the rest, and made them sensible of the cheat. They then began to look out for their pretended leader, but he had disappeared, and escaped out of their hands.

3. In the reign of Justin, about A. D, 520, another impostor appeared, who called himself the son of Moses. His name was Dunaan. He entered into a city of Arabia Felix, and there he greatly oppressed the Christians; but he was taken prisoner, and put to death by Elesban, an Æthiopian general.

4. A. D. 529, the Jews and Samaritans rebelled against the emperor Justinian, and set up one Julian for their king, and accounted him the Messiah. The Emperor sent an army against them, killed great numbers of them, took their pretended Messiah prisoner, and immediately put him to death.

5. In the year 571 was born Mahomed, in Arabia. At first he professed himself to be the Messiah who was promised to the Jews. By this means he drew many after him of that unhappy people, and may be reckoned among the number of false Messiahs.

6. About the year 721, in the time of Leo Isaurus, arose another false Messiah in Spain; his name was Serenus. He drew great numbers after him, to their no small loss and disappointment: but all his pretensions came to nothing.

7. The 12th century was fruitful in Messiahs. About the year 1137, there appeared one in France, who was put to death and numbers of those who followed him.

8. In 1138, the Persians were disturbed with a Jew, who called himself the Messiah. He collected a vast army. But he too was put to death, and his followers treated with great inhumanity.

9. In the year 1157, a false Messiah stirred up the Jews at Corduba in Spain. The wiser and better sort looked upon him as a madman, but the great body of the Jews in the nation believed in him. On this occasion, nearly all the Jews in Spain were destroyed.

10. In the year 1167, another false Messiah arose in the kingdom of Fez, which brought great troubles and persecutions upon the Jews that were scattered through that country.

11. In the same year, an Arabian professed to be the Messiah, and pretended to work miracles. When search was made for him, his followers fled, and he was brought before the Arabian king. Being questioned by him, he replied that he was a prophet sent from God. The king then asked him what sign he could show to confirm his mission. "Cut off my head," said he, "and I will return to life again." The king took him at his word, promising to believe him if his prediction was accomplished. The poor wretch, however, never came to life again, and the cheat was sufficiently discovered. Those who had been deluded by him were grievously punished, and the nation condemned to a very heavy fine.

12. Not long after this, a Jew, who dwelt beyond the Euphrates, called himself the Messiah, and drew vast multitudes of people after him. He gave this for a sign of it, that he had been leprous, and had been cured in the course of one night. He, like the rest, perished, and brought great persecution on his countrymen.

13. In the year 1174, a magician and false Christ arose in Persia, who seduced many of the common people, and brought the Jews into great tribulation.

14. In the year 1176, another of these impostors arose in Moravia, who was called David Almusser. He pretended he could make himself invisible; but he was soon taken and put to death, and a heavy fine laid upon the Jews.

15. In the year 1199, a famous cheat and rebel exerted himself in Persia, called David el David. He was a man of learning, a great magician, and pretended to be the Messiah. He raised an army against the king, but was taken and imprisoned; and, having made his escape, was afterward retaken and beheaded. Vast numbers of the Jews were butchered for taking part with this impostor.

16. We are told of another false Christ in the same country by Maimonides and Solomon; but they take no notice either of his name, country, good or ill success.

Here we may observe that no fewer than 10 false Christs arose in the 12th century, and brought prodigious calamities upon the Jews in various quarters of the world.

17. In the year 1497, we find another false Christ, whose name was Ismael Sophus, who deluded the Jews in Spain. He also perished, and as many as believed in him were dispersed.

18. In the year 1500, Rabbi Lemlem, a German Jew of Austria, declared himself a forerunner of the Messiah, and pulled down his own oven, promising his brethren that they should bake their bread in the Holy Land next year.

19. In the year 1509, one whose name was Psefferkorn, a Jew of Cologn, pretended to be the Messiah. He afterward affected, however, to turn Christian.

20. In the year 1534, Rabbi Salamo Malcho, giving out that he was the Messiah, was burnt to death by Charles the Fifth of Spain.

21. In the year 1615, a false Christ arose in the East Indies, and was greatly followed by the Portuguese Jews who are scattered over that country.

22. In the year 1624, another in the Low Countries declared himself to be the Messiah of the family of David, and of the line of Nathan. He promised to destroy Rome, and to overthrow the kingdom of Antichrist, and the Turkish empire.

23. In the year 1666 appeared the false Messiah Sabatai Tzevi, who made a great noise, and gained a great number of proselytes. He was born at Aleppo, and imposed on the Jews for a considerable time; but afterward, with a view of saving his life, he turned Mahometan, and was at last beheaded. As the history of this impostor is more entertaining than that of those we have already mentioned, I will give it at some length.

The year 1666 was a year of great expectation: some wonderful event was looked for by many, and lying reports were in circulation in various places. It was said, that great multitudes had marched from unknown parts to the remote deserts of Arabia, and they were supposed to be the ten tribes of Israel, which had been in a state of dispersion for many ages; that a ship had arrived in the north of Scotland with sails and cordage of silk; that the mariners spake nothing but Hebrew; and that on the sails was this motto, *The twelve tribes of Israel.* With such ideas were credulous men possessed at that time.

Then it was that Sabatai Tzevi appeared at Smyrna, and professed himself to be the Messias. He promised the Jews deliverance and a prosperous kingdom, and what he promised, they firmly believed. The Jews now attended to no business, discoursed of nothing but their return to their own land, and believed Sabatai to be the Messias as firmly as we Christians believe any article of faith. A right reverend person, then in Turkey, meeting with a Jew of his acquaintance at Aleppo, he asked him what he thought of Sabatai. The Jew replied, that he believed him to be the Messias; and that he was so far of that belief, that, if he should prove an impostor, he would then turn Christian. It is fit we should be particular in this relation, because the history is so very surprising and remarkable, and we have the account of it from those who were then in Turkey.

Sabatai Tzevi was the son of Mordecai Sevi, a mean Jew of Smyrna. Sabatai was very bookish, and arrived to great skill in the Hebrew learning. He was the author of a new doctrine, and for it he was expelled the city. He went thence to Salonichi, of old called Thessalonica, where he married a very handsome woman, and was divorced from her. Then he travelled into the Morea, then to Tripoli, Gaza, and Jerusalem. By the way he picked up a third wife. At Jerusalem he began to reform the Jews' constitutions, and abolish one of their solemn fasts, communicating his design of professing himself to be the Messias to one Nathan, who was pleased with it, undertook to be his Elias, or forerunner, and took upon him to abolish all the Jewish fasts, as not proper to be observed, when the bridegroom was now come. Nathan prophesied that the Messias should appear before the grand seignior in less than two years, and take from him his crown, and lead him in chains.

At Gaza, Sabatai preached repentance, together with faith in himself, so effectually, that the people gave themselves up to their devotions and alms. The noise of this Messias began to fill all places. Sabatai now resolved to go to Smyrna, and then to Constantinople. Nathan writing to him from Damascus, thus began his letter: "To the king, our king, lord of lords, who gathers the dispersed of Israel, who redeems our captivity, the man elevated to the height of all sublimity, the Messias of the God of Jacob, the true Messias, the celestial lion, Sabatai Sevi."

And now, throughout Turkey, the Jews were in great expectation of glorious times; and professed to be devout and penitent, that they might not obstruct the good which they hoped for.

Some fasted so long that they were famished to death; others buried themselves in the earth till their limbs grew stiff; some would endure melting wax dropped on their flesh; some rolled in snow; others, in a cold season, would put themselves into cold water; and many whipped themselves. Business was laid aside; superfluities of household utensils were sold; the poor were provided for by immense contributions. Sabatai came to Smyrna, where he was adored by the people, though the chacham contradicted him, for which he was removed from his office. There, in writing, he styled himself the first born son of God, the Messias, the Saviour of Israel. And though he met with some opposition, yet he prevailed there at last to that degree, that

some of his followers prophesied, and fell into strange extacies: 400 men and women prophesied of his growing kingdom; and young infants who could hardly speak, would plainly pronounce Sabatai, Messias, and son of God. The people were for a time possessed, and voices were heard from their bowels, some fell into trances, foamed at the mouth, recounted their future prosperity, their visions of the lion of Judah, and the triumphs of Sabatai. All which, says the relater, were certainly true, being effects of diabolical delusions, as the Jews themselves have since confessed.

Now the impostor assumed kingly authority and power. Whereas the Jews, in their synagogues, were wont to pray for the grand seignior; he ordered those prayers to be foreborne for the future, thinking it an indecent thing to pray for him who was shortly to be his captive; and, instead of praying for the Turkish emperor, he appointed prayers for himself. He also elected princes to govern the Jews in their march to the Holy Land, and to minister justice to them when they should be in possession of it. These princes were well known in the city of Smyrna at that time. The people now pressed to see some miracle to confirm their faith, and to convince the Gentiles. Here the impostor was puzzled, though any juggling trick would have served the turn. But the credulous people supplied this defect. When Sabatai was before the cadi, or justice of peace, some affirmed they saw a pillar of fire between him and the cadi; and after some had affirmed it, others were ready to swear it, and did swear it also; and this was presently believed by the Jews of that city. He that did not now believe him to be the Messias, was to be shunned as an excommunicated person. The impostor now declared that he was called of God to see Constantinople, where he had much to do. He ships himself to that end in a Turkish saick, in January, 1666. He had a long and troublesome voyage; he had not power over the sea and winds. The visier, upon the news, sends for him, and confines him in a loathsome prison. The Jews paid him their visits; and they in this city were as infatuated as those of Smyrna. They forbade traffick, and refused to pay their debts. Some of our English merchants, not knowing how to recover their debts from the Jews, took this occasion to visit Sabatai, and make their complaints to him against his subjects; whereupon he wrote the following letter to the Jews.

"To you of the nation of the Jews, who expect the appearance of the Messias, and the salvation of Israel, peace without end. Whereas we are informed that you are indebted to several of the English nation, it seemeth right unto us to order you to make satisfaction for these your just debts; which, if you refuse to do, and not obey us herein, know you that then you are not to enter with us into our joys and dominions." Sabatai remained a prisoner in Constantinople for the space of two months. The grand visier, designing for Candia, thought it not safe to leave him in the city during the grand seignior's absence and his own. He therefore removed him to the Dardanelli, a better air indeed, but yet out of the way, and consequently importing less danger to the city; which occasioned the Jews to conclude that the Turks could not, or durst not, take away his life, which, had they concluded to do it, would have been the surest way to have removed all jealousy. The Jews flocked in great numbers to the castle where he was a prisoner; not only those that were near, but from Poland, Germany, Leghorn, Venice, and other places: they received Sabatai's blessing, and promises of advancement. The Turks made use of this confluence; they raised the price of their lodgings and provisions, and put their price upon those who desired to see Sabatai for their admittance. This profit stopped their mouths, and no complaints were for this cause sent to Adrianople.

Sabatai, in his confinement, appointed the manner of celebrating his own nativity. He commanded the Jews to observe it on the ninth day of the month Ab, and to make it a day of great joy, to celebrate it with pleasing meats and drinks, with illuminations, and music. He enjoined them to acknowledge the love of God, in giving them that day of consolation, for the birth of their king Messiah, Sabatai Sevi, his servant and first-born son in love.

We may observe by the way, the insolence of this impostor. This day was a solemn day of fasting among the Jews formerly in memory of the burning of the temple by the Chaldees: several other sad things happened in this month, as the Jews observe in their annals.

The Jews of the city paid Sabatai Sevi great respect. They decked their synagogues with S. S. in letters of gold, and made for him in the wall a crown: they attributed the same titles and prophecies to him which we apply to the Saviour. He was also, during this imprisonment, visited by pilgrims from all parts, that had heard his story. Among whom, Nehemiah Cohen, from Poland, was one, a man of great learning in the Kabbala and Eastern tongues; who desired a conference with Sabatai, and at the conference maintained, that, according to the Scripture, there ought to be a two-fold Messiah; one the son of Ephraim, a poor and despised teacher of the law; the other the son of David, to be a conqueror. Nehemiah was content to be the former, the son of Ephraim, and to leave the glory and dignity of the latter to Sabatai. Sabatai, for what appears, did not dislike this. But here lay the ground of the quarrel; Nehemiah taught that the son of Ephraim ought to be the forerunner of the son of David, and to usher him in; and Nehemiah accused Sabatai of too great forwardness in appearing as the son of David, before the son of Ephraim

had led him the way. Sabatai could not brook this doctrine; for he might fear that the forerunner might pretend to be the son of David, and so leave him in the lurch; and therefore he excluded him from any part or share in the matter, which was the occasion of the ruin of Sabatai, and all his glorious designs. Nehemiah being disappointed, goes to Adrianople, and informs the great ministers of the state against Sabatai, as a lewd and a dangerous person to the government, and that it was necessary to take him out of the way. The grand seignior, being informed of this, sends for Sabatai, who, much dejected, appeared before him. The grand seignior required a miracle, and chooses one himself; and it was this: That Sabatai should be stripped naked, and set as a mark for his archers to shoot at; and if the arrows did not pierce his flesh, he would own him to be the Messias. Sabatia had not faith sufficient to bear up under so great a trial. The grand seignior informed him that he should be impaled immediately, and that the stake was prepared for him, unless he would turn Turk. Upon which he consented to turn Mahometan, to the great confusion of the Jews.

24. The last false Christ that made any considerable number of converts was one Rabbi Mordecai, a Jew of Germany: he appeared in the year 1682. It was not long before he was found out to be an impostor, and was obliged to flee from Italy to Poland to save his life: what became of him afterward does not seem to be recorded.

METERUS, Me-te'rus, one who returned from the Babylonish captivity.

METHEG-AMMAH, Me'theg-Ammah, supposed to be the city of Gath, in Philistia, 2 Sam. viii. 1.

METHODIST, a name applied to different sects both Papists and Protestants. *The Popish Methodists*, were those polemical doctors, who arose in France about the middle of the 17th century, in opposition to the Hugonots, or Protestants. These Methodists, from their different manner of treating the controversy with their opponents, may be divided into two classes. The one comprehends those doctors whose method of disputing with the Protestants was disingenuous and unreasonable; and who followed the example of those military chiefs, who shut up their troops in intrenchments and strong holds, in order to cover them from the attack of their enemy. Of this number was the Jesuit Veron, who required the Protestants to prove the tenets of their church by plain passages of Scripture, without being allowed the liberty of illustrating those passages, reasoning upon them, or drawing any conclusions from them. Of the same number were also Nihuseus, an apostate from the Protestant religion; the two Wallenburgs, and others, who confined themselves to the business of answering objections; and cardinal Richlieu, who confined the whole controversy to the single article of the Divine institution and authority of the church. The Methodists of the second class, were of opinion, that the most expedient manner of reducing the Protestants to silence was not to attack them by piece-meal, but to overwhelm them at once by the weight of some general principle, or presumption, or some universal argument, which comprehended, or might be applied to all the points contested between the two churches: thus imitating the conduct of those military leaders, who, instead of spending their time and strength in sieges and skirmishes, endeavour to put an end to the war by a general and decisive action. Some of these polemics rested the defence of popery upon *prescription;* others upon the wicked lives of Protestant princes, who had left the church of Rome; others on the crime of religious schism; on the variety of opinions among Protestants, with regard to doctrine and discipline, and the uniformity of the tenets and worship of the church of Rome; and thus, by urging their respective arguments, they expected to stop, at once, the mouths of their adversaries.

METHODIST PROTESTANTS, *origin of.* This denomination was founded in the year 1729, by Mr. Morgan and Mr. John Wesley. In the month of November, that year, the latter being then fellow of Lincoln College, began to spend some evenings in reading the Greek Testament, with Charles Wesley, student, and Mr. Morgan, commoner of Christ Church, and Mr. Kirkham, of Merton College. Not long after, two or three of the pupils of Mr. John Wesley, and one pupil of Mr. Charles Wesley, obtained leave to attend these meetings. They then began to visit the sick in different parts of the town, and the prisoners also, who were confined in the castle. Two years after they were joined by Mr. Ingham, of Queen's College, Mr. Broughton, and Mr. Hervey; and in 1735, by the celebrated Mr. George Whitefield, then in his 18th year. At this time their number in Oxford amounted to about 14. They obtained their name from the exact regularity of their lives, which gave occasion to a young gentleman of Christ Church to say, "Here is a new sect of Methodists sprung up;" alluding to a sect of ancient physicians who were called Methodists because they reduced the whole healing art to a few common principles, and brought it into some method and order.

At the time this society was formed, it is said the whole kingdom of England was tending fast to infidelity. "It is come," says bishop Butler, "I know not how, to be taken for granted by many persons, that Christianity is not so much as a subject of inquiry; but that it is now at length discovered to be fictitious; and accordingly, they treat it as if, in the present age, this were an agreement among all people of discernment, and nothing remained but to set it up as a principle of mirth and ridicule, as it were, by way of reprisals for its having so long interrupted the pleasures of the

world." There is every reason to believe that the Methodists were the instruments of stemming this torrent. The sick and the poor also tasted the fruits of their labours and benevolence: Mr. Wesley abridged himself of all his superfluities, and proposed a fund for the relief of the indigent: and so prosperous was the scheme, that they quickly increased their fund to 80l. per annum. This, which one should have thought would have been attended with praise instead of censure, quickly drew upon them a kind of persecution: some of the seniors of the university began to interfere, and it was reported, "that the college censors were going to blow up the *godly club*." They found themselves, however, patronized and encouraged by some men eminent for their learning and virtue: so that the society still continued, though they had suffered a severe loss in the death of Mr. Morgan, who, it is said, was the founder of it. In October, 1735, John and Charles Wesley, Mr. Ingham, and Mr. Delamotte, son of a merchant in London, embarked for Georgia, in order to preach the Gospel to the Indians. After their arrival, they were at first favourably received, but in a short time lost the affection of the people; and, on account of some difference with the store-keeper, Mr. Wesley was obliged to return to England. Mr. Wesley, however, was soon succeeded by Mr. Whitefield, whose labours in that part of the world are well known.

II. *Methodists, tenets of.* After Mr. Whitefield returned from America, in 1741, he declared his full assent to the doctrines of Calvin. Mr. Wesley, on the contrary, professed the Arminian doctrine, and had printed in favour of Christain perfection and universal redemption, and very strongly against unconditional election and reprobation, a doctrine which Mr. Whitefield believed to be scriptural. The difference therefore, of sentiments between these two great men, caused a separation. Mr. Wesley preached in a place called the Foundery, where Mr. Whitefield preached but once, and no more. Mr. Whitefield then preached to very large congregations out of doors; and soon after, in connexion with Mr. Cennick, and one or two more, began a new house in Kingswood, Gloucestershire, and established a school that favoured Calvinistical preachers. The Methodists, therefore, were now divided; one part following Mr. Wesley, and the other Mr. Whitefield.

The doctrines of the Wesleyan Methodists, according to their own account, are the same as those of the church of England, as set forth in her liturgy, articles, and homilies. This, however, has been disputed. Mr. Wesley, in his Appeal to Men of Reason and Religion, thus declares his sentiments: "All I teach," he observes, "respects either the nature or condition of justification; the nature and condition of salvation; the nature of justifying and saving faith, or the Author of faith and salvation. That justification whereof our articles and homilies speak, signifies present forgiveness, and, consequently, acceptance with God: I believe the condition of this is *faith*; I mean not only that without faith we cannot be justified, but also that, as soon as any one has true faith, in that moment he is justified. Good works follow this faith, but cannot go before it; much less can sanctification, which implies a continued course of good works, springing from holiness of heart. But it is allowed that sanctification goes before our justification at the last day, Heb. xii. 14. Repentance, and fruits meet for repentance go before faith. Repentance absolutely must go before faith; fruits meet for it, if there be opportunity. By repentance, I mean conviction of sin, producing real desires and sincere resolutions of amendment; by salvation, I mean not barely a deliverance from hell, but a present deliverance from sin. Faith, in general, is a Divine supernatural evidence, or conviction of things not seen, not discoverable by our bodily senses: justifying faith implies not only a Divine evidence or conviction that God was in Christ reconciling the world unto himself, but a sure trust and confidence which a believer has that Christ died for his sins, that he loved him and gave himself for him: and the moment a penitent sinner believes this, God pardons and absolves him; and as soon as his pardon or justification is witnessed to him by the Holy Ghost he is saved. From that time (unless he make shipwreck of the faith) salvation gradually increases in his soul.

"The author of faith and salvation is God alone. There is no more of power than of merit in man; but as all merit is in the Son of God, in what he has done and suffered for us, so all power is in the Spirit of God. And therefore, every man, in order to believe unto salvation, must receive the Holy Ghost." So far Mr. Wesley. Respecting Original sin, Freewill, the Justification of men, Good works, and works done before Justification, he refers us to what is said on these subjects in the former part of the 9th, 10th, 11th, 12th, and 13th Articles of the church of England. One of Mr. Wesley's preachers bears this testimony of him and his sentiments: "The Gospel, considered as a general plan of salvation, he viewed as a display of the Divine perfections, in a way agreeable to the nature of God; in which all the Divine attributes harmonize, and shine forth with peculiar lustre.—The Gospel, considered as a means to attain an end, appeared to him to discover as great fitness in the means to the end as can possibly be discovered in the structure of natural bodies, or in the various operations of nature, from a view of which we draw our arguments for the existence of God.—Man he viewed as blind, ignorant, wandering out of the way, with his mind estranged from God.—He considered the Gospel as a dispensation of mercy to men, holding forth pardon, a free pardon of sin to all who repent and believe in Jesus Christ. The Gospel, he believed, inculcates universal holiness, both in heart and in the

conduct of life. He showed a mind well instructed in the oracles of God, and well acquainted with human nature. He contended that the first step to be a Christian is to repent; and that till a man is convinced of the evil of sin, and is determined to depart from it; till he is convinced that there is a beauty in holiness, and something truly desirable in being reconciled to God, he is not prepared to receive Christ. The second important and necessary step he believed to be faith, agreeable to the order of the apostle, 'Repentance towards God, and faith towards our Lord Jesus Christ,' Acts xx. 20, 21. In explaining Sanctification, he accurately distinguished it from Justification, or the pardon of sin. Justification admits us into a state of grace and favour with God, and lays the foundation of sanctification, or Christian holiness in all its extent. There has been a great clamour raised against him, because he called his view of sanctification by the word *perfection;* but he often explained what he meant by this term *perfection*, such a degree of the love of God, and the love of man; such a degree of the love of truth and justice, holiness and purity, as will remove from the heart every contrary disposition towards God and man; and that this should be our state of mind in every situation and in every circumstance of life.—He maintained that God is a God of love, not to a part of his creatures only, but to all; that he, who is the Father of all, who made all, who stands in the same relation to all his creatures, loves them all; that he loved the world, and gave his Son a ransom for all, without distinction of persons. It appeared to him, that to represent God as partial, as confining his love to a few, was unworthy our notions of the Deity. He maintained that Christ died for all men; that he is to be offered to all; that all are to be invited to come to him; and that whosoever comes in the way which God has appointed may partake of his blessings. He supposed that sufficient grace is given to all, in that way and manner which is best adapted to influence men's minds. He did not believe salvation was by the merit of works. So far was he from putting works in the place of the blood of Christ, that he only gave them their just value; he considered them as the proper and necessary fruits of a living, operative faith; and as the measure of our future reward; for every man must be rewarded according to the measure of them. He gave the whole glory of salvation to God from first to last. He believed that man would never turn to God, if God did not begin the work: he frequently said the first approaches of grace to the mind are often irresistible; that is, a man cannot avoid being convinced that he is a sinner; that God, by various means, awakens his conscience; and whether the man will or not, these convictions approach him." In order that we may form still clearer ideas respecting Mr. Wesley's opinions, we shall here quote a few questions and answers as laid down in the *Minutes of the Conference*. Q. "In what sense is Adam's sin imputed to all mankind?" A. "In Adam all die, i. e. 1. Our bodies then became mortal.—2. Our souls died, i. e. were disunited from God. And hence,—3. we are all born with a sinful, devilish nature; by reason whereof,—4. we are children of wrath, liable to death eternal," Rom. v. 18, Eph. ii. 3. Q. "In what sense is the righteousness of Christ imputed to all mankind, or to believers?" A. "We do not find it expressly affirmed in Scripture that God imputes the righteousness of Christ to any, although we do find that faith is imputed for righteousness. That text, 'As by one man's disobedience all men were made sinners, so by the obedience of one all are made righteous,' we conceive means by the merits of Christ all men are cleared from the guilt of Adam's actual sin." Q. "Can faith be lost but through disobedience?" A. "It cannot. A believer first inwardly disobeys; inclines to sin with his heart; then his intercourse with God is cut off, i. e. his faith is lost; and after this he may fall into outward sin, being now weak and like another man." Q. "What is implied in being a *perfect Christian?*" A. "The loving the Lord our God with all our heart, and with all our mind, and soul, and strength." Q. "Does this imply that all inward sin is taken away?" A. "Without doubt; or how could we be said to be saved *from all our uncleannesses?*" Ezek. xxxvi. 29. Q. "How much is allowed by our brethren who differ from us with regard to *entire sanctification?*" A. "They grant, 1. That every one must be entirely sanctified in the article of death; 2. That till then a believer daily grows in grace, comes nearer and nearer to perfection; 3. That we ought to be continually pressing after this, and to exhort all others to do so." Q. "What do we allow them?" A. "We grant, 1. That many of those who have died in the faith, yea, the greater part of those we have known, were not sanctified throughout; not made perfect in love till a little before death. 2. That the term *sanctified* is continually applied by St. Paul to all that were justified, that were true believers. 3. That by this term alone he rarely, if ever, means saved from all sin. 4. That consequently, it is not proper to use it in this sense, without adding the word *wholly*, *entirely*, or the like. 5. That the inspired writers almost continually speak of or to those who were justified; but very rarely, either of or to those who were wholly sanctified. 6. That consequently it behoves us to speak in public almost continually of the state of justification; but more rarely in full and explicit terms concerning entire sanctification." Q. "What then is the point wherein we divide?" A. "It is this: Whether we should expect to be saved from all sin before the article of death?" Q. "Is there any clear Scripture promise of this, that God will save us from *all sin?*" A. "There is, Psal. cxxx. 8: 'He shall redeem Israel from all his iniquities.' This is more largely expressed in

Ezek. xxxvi. 25, 29, 2 Cor. vii. 1, Deut. xxx. 6, 1 John iii. 8, Eph. v. 25, 27, John xvii. 20, 23."

Thus I have endeavoured to give a view of the tenets of the Wesleyan Methodists; and this is done in their own words, to prevent misrepresentation.

As to the doctrines of the Calvinistic Methodists, they need not be inserted here, as the reader will find the substance of them under the article CALVINISTS.

III. *Methodists, government and discipline of.* A considerable number, both of the Calvinistic and Arminian Methodists, approve of the discipline of the church of England, while many, it is said, are dissenters in principle. Mr. Wesley and Mr. Whitefield were both brought up in, and paid peculiar respect to, that church. They did not, however, as is well known, confine themselves to her laws in all respects, especially in relation to discipline.

Mr. Wesley having formed numerous societies in different parts, he with his brother Charles, drew up certain rules, by which they were, and, in a great measure, still are governed. They state the nature and design of a Methodist society in the following words.

"Such a society is no other than a company of men, having the form and seeking the power of godliness: united, in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their own salvation."

"That it may the more easily be discerned whether they are indeed working out their own salvation, each society is divided into smaller companies, called *classes*, according to their respective places of abode. There are about 12 persons (sometimes 15, 20, or even more) in each class; one of whom is styled the leader. It is his business; 1. To see each person in his class once a week, at least, in order to inquire how their souls prosper; to advise, reprove, comfort, or exhort as occasion may require; to receive what they are willing to give to the poor, or towards the support of the Gospel. 2. To meet the minister and the stewards of the society once a week, to inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved; to pay to the stewards what they have received of their several classes in the week preceding; and to show their account of what each person has contributed.

"There is only one condition previously required of those who desire admission into these societies, namely, *a desire to flee from the wrath to come; to be saved from their sins:* but wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation,

"First, by doing no harm; by avoiding evil in every kind; especially that which is most generally practised, such as taking the name of God in vain; profaning the day of the Lord, either by doing ordinary work thereon, or by buying or selling; drunkenness; *buying and selling spirituous liquors, or drinking them,* unless in cases of extreme necessity; fighting, quarrelling, brawling; brother going to law with brother; returning evil for evil, or railing for railing; the *using many words in buying and selling; the buying or selling uncustomed goods;* the giving or taking *things on usury,* i. e. unlawful interest.

"*Uncharitable,* or *unprofitable conversation;* particularly, speaking evil of magistrates, or of ministers. Doing to others as we would not they should do unto us. Doing what we know is not for the glory of God: as the *putting on of gold or costly apparel;* the *taking such diversions* as cannot be used in the name of the Lord Jesus;—*singing* those *songs,* or *reading* those *books,* which do not tend to the knowledge or love of God; softness or needless self-indulgence; laying up treasure upon earth; borrowing without a probability of paying; or taking up goods without a probability of paying for them. It is expected of all who continue in these societies, that they should continue to evidence their desire of salvation,

"Secondly, by doing good; by being in every kind merciful after their power, as they have opportunity; doing good of every possible sort, and, as far as possible, to all men; to their *bodies,* of the ability which God giveth; by giving food to the hungry, by clothing the naked, by visiting, or helping them that are sick, or in prison; to their *souls,* by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine of devils, that 'we are not to do good, unless our *hearts be free to it.*'

"By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others: buying one of another; helping each other in business; and so much the more as the world will love its own, and them only; by all possible *diligence and frugality,* that the Gospel be not blamed: by running with patience the race set before them, *denying themselves, and taking up their cross daily:* submitting to bear the reproach of Christ; to be as the filth and offscouring of the world, and looking that men should *say all manner of evil of them falsely for the Lord's sake.*

"It is expected of all who desire to continue in these societies, that they should continue to evidence their desire of salvation,

"Thirdly, by attending on all the ordinances of God; such are—The public worship of God; the ministry of the word, either read or expounded; the supper of the Lord; family and private prayer; searching the Scriptures, and fasting and abstinence.

"These are the general rules of our societies, all which we are taught of God to observe, even in his written word; the only rule, and the sufficient rule, both of our faith

and practice; and all these we know his Spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any of them, let it be made known to them who watch over that soul, as they that must give an account. We will admonish him of the error of his ways; we will bear with him for a season; but then, if he repent not, he hath no more place among us: we have delivered our own souls.

"JOHN WESLEY.
"CHARLES WESLEY.
"*May* 1, 1743."

In Mr. Wesley's connexion, they have circuits and conferences, which we find were thus formed:—When the preachers at first went out to call sinners to repentance, and preach, it was by Mr. Wesley's permission and direction; some from one part of the kingdom and some from another; and though frequently strangers to each other, and to those to whom they were sent, yet on his credit and sanction alone they were received and provided for as friends by the societies wherever they came. But having little or no communication or intercourse with one another, or any subordination among themselves, they must have been under the necessity of recurring to Mr. Wesley for directions how and where they were to labour. To remedy this inconvenience, he conceived the design of calling them together to an annual conference; by this means he brought them into closer union with each other, and made them sensible of the utility of acting in concert and harmony. He soon found it necessary, also, to bring their itinerancy under certain regulations, and reduce it to some fixed order, both to prevent confusion, and for his own ease; he therefore took 15 or 20 societies, more or less, which lay round some principal society in those parts, and which were so situated, that the greatest distance from one to the other, was not much more than 20 miles, and united them into what was called a circuit. At the yearly conference he appointed two, three, or four preachers to one of these circuits, according to its extent, which at first was often very considerable, sometimes taking in a part of three or four counties. Here, and here only, were they to labour for one year, that is, until the next conference. One of the preachers on every circuit, was called the assistant, because he assisted Mr. Wesley in superintending the societies and the other preachers: he took charge of the societies within the limits assigned him; he enforced the rules every where, and directed the labours of the preachers associated with him. Having received a list of the societies forming his circuit, he took his own station in it, gave to the other preachers a plan of it, and pointed out the day when each should be at the place fixed for him, to begin a progressive motion round it, in such order as the plan directed. They now followed one another through all the societies belonging to that circuit, at stated distances of time, all being governed by the same rules, and undergoing the same labour. By this plan, every preacher's daily work was appointed beforehand; each knew, every day, where the others were, and each society when to expect the preacher, and how long he would stay with them.

It may be observed, however, that Mr. Wesley's design in calling the preachers together annually, was not merely for the regulation of the circuits, but also for the review of the doctrine and discipline, and for the examination of their moral conduct; that those who were to administer with him in holy things might be *thoroughly furnished for every good work.*

The first conference was held in June, 1744, at which Mr. Wesley met his brother, two or three other clergymen, and a few of the preachers, whom he had appointed to come from various parts, to confer with them on the affairs of the societies.

"Monday, June 25," observes Mr. Wesley, "and the five following days, we spent in conference with our preachers, seriously considering by what means we might the most effectually save our own souls, and them that heard us; and the result of our consultations we set down to be the rule of our future practice."

Since that time, a conference has been annually held, Mr. Wesley himself having presided at 47. The subjects of their deliberations were proposed in the form of questions, which were amply discussed; and the questions, with the answers agreed upon, were afterward printed under the title of "Minutes of several Conversations between the Rev. Mr. Wesley and others," commonly called *Minutes of Conference.*

As to their preachers, the following extract from the above-mentioned Minutes of Conference will show us in what manner they are chosen and designated:—Q. "How shall we try those who think they are moved by the Holy Ghost to preach?" A. "Inquire, 1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire and seek nothing but God? And are they holy in all manner of conversation?—2. Have they *gifts* as well as *grace* for the work? Have they, in some tolerable degree, a clear, sound understanding? Have they a right judgment in the things of God? Have they a just conception of salvation by faith? And has God given them any degree of utterance? Do they speak justly, readily, clearly?—3. Have they *fruit?* Are any truly convinced of sin, and converted to God, by their preaching?

"As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as a sufficient proof that he is *moved thereto by the Holy Ghost.*"

Q. "What method may we use in receiving a new helper?" A. "A proper time for doing this is at a conference, after solemn fasting and prayer; every person proposed is then to be present, and each of them may be asked,

"Have you faith in Christ? Are you *going*

*on to perfection?* Do you expect to be perfected in love in this life? Are you groaning after it? Are you resolved to devote yourself wholly to God and to his work? Have you considered the rules of a *helper?* Will you keep them for conscience sake? Are you determined to employ *all* your time in the work of God? Will you preach every morning and evening? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting both by precept and example?

"We may then receive him as a probationer, by giving him the Minutes of the conference, inscribed thus:—To A. B. You think it your duty to call sinners to repentance: make full proof hereof, and we shall rejoice to receive you as a fellow-labourer. Let him then read and carefully weigh what is contained therein, that, if he have any doubt, it may be removed."

"To the above it may be useful to add," says Mr. Benson, "a few remarks on the method pursued in the choice of the *itinerant preachers*, as many have formed the most erroneous notions on the subject, imagining they are employed with hardly any prior preparation. 1. They are received as private members of the society on trial.—2. After a quarter of a year, if they are found deserving, they are admitted as proper members.—3. When their grace and abilities are sufficiently manifest, they are appointed leaders of classes.—4. If they then discover talents for more important services, they are employed to exhort occasionally in the smaller congregations, when the preachers cannot attend.—5. If approved of in this line of duty, they are allowed to preach.—6. Out of these men, who are called *local preachers*, are selected the *itinerant preachers*, who are first proposed at a quarterly meeting of the stewards and local preachers of the circuit; then at the meeting of the travelling preachers of the district; and, lastly, if accepted, are nominated for a circuit.—7. Their characters and conduct are examined annually in the conference; and if they continue faithful for four years of trial, they are received into full connexion. At these conferences, also, strict inquiry is made into the conduct and success of every preacher, and those who are found deficient in abilities are no longer employed as itinerants; while those whose conduct has not been agreeable to the Gospel, are expelled, and thereby deprived of all privileges even those of private members of the society."

IV. *Methodists, numbers and success of.* Notwithstanding the general contempt that has been thrown upon them, and the opposition they have met with, yet their numbers are very considerable.

From the Minutes of the conference held in Sheffield, July 28, 1817, it appears that the number of persons in their societies were then as follow.

| | |
|---|---|
| In Great Britain | 191,667 |
| In Ireland | 21,031 |

*The Numbers in Foreign Stations.*

| | |
|---|---|
| At Gibraltar | 130 |
| Total in the West Indies | 20,288 |
| Southern and Western Africa | 157 |
| Ceylon, Continental India, New South Wales | 84 |
| British America and Newfoundland | 2,353 |
| United States of America | 224,853 |
| The total amount was | 462,611 |

As to their success in doing good, it is evident, that though many ignorant enthusiasts have occasionally been found among them, yet no people have done more to moralize mankind than they; nor have they rested there: they have not only contributed to render thousands better members of society, but have been the instruments of promoting their spiritual and eternal interests. By simplicity of language, fervour of address, patience in opposition, unweariedness in labour, piety of conduct, and dependance on Almighty God, they certainly have been the means of doing as much or more real good than any other denomination of Christians whatever. A shrewd writer, therefore, who cannot be suspected of Methodism, justly says, that these people have, in the last 50 years, instructed more of the lower orders of the people in the obligations of Christianity, and have called more from gross vice to piety and virtue, than the church has ever done since the Reformation; while at the same time they have not cost government one farthing, but have been treated with insult and contempt.

METHODIST EPISCOPAL CHURCH IN THE UNITED STATES, *History of.*—The first Methodist society in the United States of America, was formed in the City of New-York, in the year 1766, by a few Methodist emigrants from Ireland. Among these was a local preacher, by the name of Philip Embury. He preached the first Methodist sermon in a private room, to those only who had accompanied him to this country. The name of Methodist and his manner of preaching, being a novelty in this country, soon attracted attention, and many came to hear the stranger for themselves; and the number of hearers so increased that the house in which they assembled very soon became too small to contain all who wished to hear. They accordingly procured a larger place. About this time considerable attention was excited by the preaching of Capt. Webb, who came from Albany, where he was stationed, to the help of Mr. Embury. This gentleman had been converted to God under the preaching of Mr. Wesley in Bristol, England, and being moved with compassion towards his fellow men, although a soldier, he now employed his talent in calling sinners to repentance. Through his and the labours of Mr. Embury, the work of God prospered, and the society increased in number and stability. From the place they now occupied, which soon became too small to accommodate all who wished to attend their

meetings, they removed to a rigging-loft, in William-street, which they hired, and fitted up for a preaching room.

Such was their continual increase that, after contending with a variety of difficulties for want of a convenient place of worship, they succeeded in erecting a meeting-house in John-street, in the year 1768.

About the same time that this society was establishing in New-York, Mr. Strawbridge, a local preacher from Ireland, commenced preaching, and formed a small class in Frederick County, Maryland.

In October, 1769, two preachers, Messrs. Richard Boardman and Joseph Pilmore, being sent under the direction of Mr. Wesley, landed in America: and in 1771, Messrs. Francis Asbury and Richard Wright came over. The first regular conference was held in Philadelphia, in the year 1773, under the superintendence of Mr. Thomas Rankin, who had been sent by Mr. Wesley to take the general oversight of the societies in this country. These zealous missionaries, spreading themselves in different directions through the country, cities and villages, were instrumental in extending the influence of evangelical principles and holiness among the people.

During the revolutionary war, all the preachers from Europe, except Mr. Asbury, returned to their native land. But prior to this event, the Head of the church had, under the energetic labours of Mr. Asbury and his colleagues, called forth some zealous young men into the ministry, whose labours were owned of God in the awakening and conversion of souls. These men of God, under the superintendence of Mr. Asbury, who laboured hard and suffered much during the sanguinary conflict, continued in the field of Gospel labour; and, notwithstanding the evils inseparable from war, they witnessed the spread of pure religion in many places.

At the conclusion of the revolution, in the year 1784, Dr. Thomas Coke came to America with powers to constitute the Methodist societies in this country into an independent church. Hitherto the societies had been dependent on other churches for the ordinances of baptism and the Lord's supper, as the Methodist preachers were considered only lay-preachers, and according to the uniform advice of Mr. Wesley, had declined administering the ordinances. This had occasioned much uneasiness, among both preachers and people, in this country. They therefore earnestly requested Mr. Wesley to interpose his authority, and furnish them with the ordinances independently of other denominations. After maturely weighing the subject in his own mind, he finally resolved, as the United States had become independent of both the civil and ecclesiastical polity of Great Britain, to send them the help they so much needed. Accordingly, being assisted by other presbyters of the Church of England, by prayer and imposition of hands, he set apart Thomas Coke, L. L. D. and a presbyter of said church, as a superintendent of the Methodist societies in America; and directed him to consecrate Mr. Francis Asbury for the same office. In conformity to these instructions, after his arrival in the United States, a conference of preachers was assembled in Baltimore, December 25, 1784, amounting in all to 61. Having communicated his instructions, and the contemplated plans for the future government of the societies, which were generally approved, Mr. Asbury, being first elected by the unanimous voice of the preachers, was ordained by Dr. Coke first to the office of deacon, then elder, and then superintendent or bishop. Twelve of the preachers were elected and ordained elders at the same conference.

These proceedings gave very general satisfaction to preachers and people. The number of members in society at this time was 14,988, and of preachers 83. And as an evidence of the benefits resulting from the recent organization of the church, the work of God grew and multiplied more than ever, and many were added to the church. Mr. Asbury being thus commended to the grace of God and the affections of his people, took a more general oversight of the whole church, travelling from one part of the continent to another, preaching the Gospel of the kingdom, and assembling the preachers at different times and places, and appointing them to their several stations. In consequence of extending over so large a territory, for they soon spread over all the settlements in the United States, it became inconvenient for all the preachers to convene at one time and place; they were therefore divided into several annual conferences, at a suitable time and distance from each other, for the superintending bishop to meet with them, direct their councils and assign each man to his work. But these separate assemblies, unless they *all* agreed in each others regulations, could ordain nothing that should be binding upon the whole; and therefore, to supply this deficiency of the government, a general conference, composed of all the travelling elders, was found expedient and necessary. But from the continual increase of preachers and extension of their work, it became quite burdensome for so many elders to convene together, from so great a distance, and at such an expense of both time and money: hence, to exonerate the church from this unnecessary burden, in the year 1808, notice being previously given to the annual conferences of the intention, the general conference resolved on a delegated general conference, whose powers and privileges were defined and restricted in the following words:

"1. The general conference shall be composed of one member for every five or seven* members of each annual conference, to be appointed either by seniority or choice, at the discretion of such annual conference: yet so that such representatives shall have travelled at

* The last general conference fixed the number of delegates at one for every seven members of the annual conferences.

least four full calendar years from the time that they were received on trial by an annual conference, and are in full connexion at the time of holding the conference.

2. The general conference shall meet on the first day of May, in the year of our Lord, 1812, in the city of New-York, and thence forward on the first day of May, once in four years perpetually, in such place or places as shall be fixed on by the general conference from time to time: but the general superintendents, with or by the advice of all the annual conferences, or if there be no general superintendent, all the annual conferences respectively, shall have power to call a general conference, if they judge it necessary at any time.

3. At all times when the general conference is met, it shall take two thirds of the representatives of all the annual conferences to make a quorum for transacting business.

4. One of the general superintendents shall preside in the general conference; but in case no general superintendent be present, the general conference shall choose a president pro tempore.

5. The general conference shall have full powers to make rules and regulations for our church, under the following limitations and restrictions, viz.

1. The general conference shall not revoke, alter, or change our articles of religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

2. They shall not allow of more than one representative for every five members of the annual conference, nor allow of a less number than one for every seven.

3. They shall not change or alter any part or rule of our government, so as to do away episcopacy, or destroy the plan of our itinerant general superintendency.

4. They shall not revoke or change the general rules of the united societies.

5. They shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal: Neither shall they do away the privileges of our members of trial before the society, or by a committee, and of an appeal.

6. They shall not appropriate the produce of the book concern, or of the charter fund, to any purpose, other than for the benefit of the travelling, supernumerary, superannuated and worn-out preachers, their wives, widows and children. Provided nevertheless, that upon the joint recommendation of all the annual conferences, then a majority of two thirds of the general conference succeeding, shall suffice to alter any of the above restrictions."

This conference was composed of about 120 members from the several annual conferences. At that time there were but seven annual conferences; but in consequence of the great increase of preachers and people, scattered all over the United States and their territories, including Upper Canada, it became necessary to multiply these conferences, so that there are now (1822) twelve. These include

| | |
|---|---|
| Travelling preachers | 1106 |
| White members | 253245 |
| Coloured | 44377 |
| Total preachers and people | 298728 |

This number has been raised up, exclusive of the thousands who have gone to rest, by the labours of Methodist preachers, without funds,* without colleges, often in the midst of persecutions and reproaches, in the short space of 56 years. Upon a moderate calculation, there are not less than one million who are constant attendants upon the Methodist ministry, which is about one tenth part of the population of the United States.

In 1819 the Missionary Society of the Methodist Episcopal Church was formed; and it received the sanction of the general conference in 1820, according to the following constitution:

"1. This association shall be denominated '*The Missionary Society of the Methodist Episcopal Church*;' the object of which is, to enable the several annual conferences more effectually to extend their missionary labours throughout the United States, and elsewhere.

2. The business of this society shall be conducted by a president, thirteen vice presidents, clerk, recording and corresponding secretary, treasurer, and thirty-two managers, all of whom shall be members of the Methodist Episcopal Church. The president, first two vice presidents, clerk, secretaries, treasurer, and the thirty-two managers, shall be elected by the society annually, and each annual conference shall have the privilege of appointing one vice president from its own body.

3. Thirteen members at all meetings of the board of managers, and twenty-five at all meetings of the society, shall be a quorum.

4. The board shall have authority to make by-laws for regulating its own proceedings, fill up vacancies that may occur during the year, and shall present a statement of its transactions and funds to the society at its annual meeting: and also lay before the general conference, a report of its transactions, for the four preceding years, and state of its funds.

5. Ordained ministers of the Methodist Episcopal Church, whether travelling or local, being members of the society, shall be *ex-officio* members of the board of managers, and be entitled to vote in all meetings of the board.

6. The board of managers shall have authority, whenever they may deem it expedient and requisite, to procure Bibles and Testaments for distribution, on such terms as they may judge most advisable, provided they shall not at any time apply to this object more

* Perhaps the charter fund may be considered an exception to this remark. But when it is known that it yields only about 1200 dollars annually, and is divided among twelve conferences containing 1106 preachers, besides a number of widows, it may be asked, *What is that among so many?*

than one-third of the amount of the funds received for the current year.

7. Each subscriber paying two dollars annually, shall be a member; and the payment of twenty dollars at one time, shall constitute a member for life.

8. Auxiliary societies, embracing the same objects with this, shall, if they request it, be supplied with Bibles and Testaments at cost: provided the same shall not amount to more than one-third of the moneys received from such Auxiliary societies, and that after supplying their own districts with Bibles and Testaments, they shall agree to place their surplus funds at the disposal of this society.

9. The annual meeting of the society shall be held on the third Monday in April.

10. The president, vice presidents, clerk, secretaries, and treasurer for the time being, shall be *ex-officio* members of the board of managers.

11. At all meetings of the society, and of the board, the president, or in his absence, the vice president first on the list then present, and in the absence of all the vice presidents, such member as shall be appointed by the meeting for that purpose, shall preside.

12. The minutes of each meeting shall be signed by the chairman.

13. The treasurer of this society, under the direction of the board of managers, shall give information to the superintendents annually, or oftener, if the managers judge it expedient, of the state of the funds, and of the amount for which drafts may be made thereon, for the missionary purposes contemplated by this constitution; agreeably to which information, the superintendents shall have authority to draw on the treasurer for the same, and to pay over the amount to the missionary or missionaries appointed by them, either wholly at once, or by instalments, at the discretion of the superintendents; provided the drafts of all the superintendents together shall not amount to more than the sum thus authorized to be drawn for, and that the appropriation for the support of any missionary or missionaries shall always be regulated by the rules which now are or hereafter may be established for the support of other itinerant ministers and preachers of the Methodist episcopal church; and provided also, that the appropriations and payments which may be made by the superintendents under this article, shall be communicated as soon as practicable thereafter to the board of managers for insertion in their annual report.

14. This constitution shall not be altered but by the general conference, on the recommendation of the board of managers."

A number of auxiliary and branch societies have been formed, and their number is increasing. In 1819 a mission was established among the Wyandott Indians at Upper Sandusky; and in 1821 another among the Creeks. Several other missionaries are employed in destitute parts of the country under the patronage of the society.

*Doctrines of*—At the time of the organization of the church, the following articles of religion were adopted as the doctrines of the church:—

I. *Of Faith in the Holy Trinity.*

"There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible.—And in unity of this Godhead, there are three persons, of one substance, power, and eternity;—the Father, the Son, and the Holy Ghost.

II. *Of the Word, or Son of God, who was made very Man.*

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. *Of the Resurrection of Christ.*

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

IV. *Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

V. *The Sufficiency of the Holy Scriptures for Salvation.*

The Holy Scriptures contain all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church.

*The names of the canonical Books.*

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, the First Book of Samuel, the Second Book of Samuel, the First Book of Kings, the Second Book of Kings, the First Book of Chronicles, the Second Book of Chronicles, the Book of Ezra, the Book of Nehemiah, the Book of Esther, the Book of Job, the Psalms, the Proverbs, Ecclesiastes, or the Preacher, Cantica, or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less: all the books of the New Testament, as they are commonly received we do receive and account canonical.

VI. *Of the Old Testament,*

The Old Testament is not contrary to the

New; for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore, they are not to be heard, who feign that the old Fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies, and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth: yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments, which are called moral.

VII. *Of Original or Birth Sin.*

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. *Of Free-Will.*

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

IX. *Of the Justification of Man.*

We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings;—wherefore, that we are justified by faith only, is a most wholesome doctrine and very full of comfort.

X. *Of Good Works.*

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments: yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree is discerned by its fruits.

XI. *Of Works of Supererogation.*

Voluntary works, besides, over and above God's commandments, which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

XII. *Of Sin after Justification.*

Not every sin willingly committed after justification, is the sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after justification: after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God, rise again and amend our lives. And therefore, they are to be condemned, who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

XIII. *Of the Church.*

The visible church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

XIV. *Of Purgatory.*

The Romish doctrine concerning purgatory, pardon, worshipping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

XV. *Of speaking in the congregation in such a tongue as the people understand.*

It is a thing plainly repugnant to the word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the sacraments, in a tongue not understood by the people.

XVI. *Of the Sacraments.*

Sacraments ordained of Christ, are not only badges or tokens of Christian men's profession: but rather they are certain signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments; that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for sacraments of the Gospel, being such as have partly grown out of the *corrupt* following of the apostles: and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign, or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith. 1 Cor. xi. 29.

XVII. *Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized: but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church.

XVIII. *Of the Lord's Supper.*

The Supper of the Lord is not only a sign

that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death: insomuch, that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the supper of our Lord, cannot be proved by holy writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the supper, only after a heavenly and scriptural manner. And the means whereby the body of Christ is received and eaten in the supper, is faith.

The sacrament of the Lord's supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XIX. *Of both kinds.*

The cup of the Lord is not to be denied to the lay-people: for both the parts of the Lord's supper by Christ's ordinance and commandment, ought to be administered to all Christians alike.

XX. *Of the one oblation of Christ, finished upon the cross.*

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual: and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said, that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

XXI. *Of the Marriage of Ministers.*

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXII. *Of the Rites and Ceremonies of churches.*

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike: for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. —Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren.

Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

XXIII. *Of the Rulers of the United States of America.*

The president, the congress, the general assemblies, the governors, and the councils of state, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the constitution of the United States, and by the constitutions of their respective states. And the said states are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.*

XXIV. *Of Christian Men's Goods.*

The riches and goods of Christians are not common as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXV. *Of a Christian Man's Oath.*

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle; so we judge that the Christian religion doth not prohibit but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth."

*Government of*—The *general rules* for the government of the societies, are the same as those in England, termed, "*The nature, design, and general rules of our United Societies.*" (See Methodists, government and discipline of, p. 476.) As to the government, the title sufficiently ascertains its distinctive character, it being, in fact and name, *Episcopal.* Three orders of ministers are recognized, and the duties peculiar to each are clearly defined.

But to give a correct view of the ministry of the Methodist Episcopal Church, it is necessary to show the manner in which it is formed. A man thinking himself moved by the Holy Ghost to preach the Gospel, first makes known his views and exercises to the preacher having charge of the circuit or station, who, if he judge the applicant a fit person, grants him license to exhort. After improving his talent as an exhorter, a sufficient length of time for his brethren to judge of his competency to so important a work, he makes application to the quarterly meeting conference, which is composed of all the preachers, travelling and local, stewards, leaders and exhorters of the circuit, and if considered fit for the work, he is recommended by this body

* As far as it respects civil affairs we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the *powers that be:* and therefore it is expected that all our preachers and people, who may be under the British or any other government, will behave themselves as peaceable and orderly subjects

to the local preachers' conference, where he is examined on his belief in the doctrines and discipline of the church; and they, if they think proper, grant him license as a local preacher; and if such licentiate desire to enter the travelling ministry, he must be recommended to an annual conference, either by a quarterly meeting, or a local preachers' conference. When presented to an annual conference, his reception on trial, depends on a majority of votes. After travelling as a preacher on probation two years, if no objection be made against him, he is admitted as a member of conference, and ordained a deacon. The approved exercise of the deacon's office for two years, entitles him to the office of an elder.

The following quotations from the Methodist Discipline, will show the duties peculiar to each order of ministers in their church:—

*Of the Election and Consecration of Bishops, and of their duty.*

"*Quest.* 1. How is a bishop to be constituted?

*Ans.* By the election of the general conference, and the laying on of the hands of three bishops, or at least of one bishop and two elders.

*Quest.* 2. If by death, expulsion, or otherwise, there be no bishop remaining in our church, what shall we do?

*Answ.* The general conference shall elect a bishop; and the elders, or any three of them, who shall be appointed by the general conference for that purpose, shall ordain him according to our form of ordination.

*Quest.* 3. What are the duties of a bishop?

*Answ.* 1. To preside in our conferences.

2. To fix the appointments of the preachers for the several circuits, provided he shall not allow any preacher to remain in the same station more than two years successively; except the presiding elders, the editor and general book steward, the assistant editor and general book steward, the supernumerary, superannuated and worn-out preachers, missionaries among the Indians, and the presidents, principals, or teachers of seminaries of learning, which are or may be under our superintendence.

3. In the intervals of the conferences, to change, receive, and suspend preachers, as necessity may require, and as the discipline directs.

4. To travel through the connexion at large.

5. To oversee the spiritual and temporal business of our church.

6. To ordain bishops, elders, and deacons."

*Of the Election and Ordination of travelling Elders, and of their duty.*

"*Quest.* 1. How is an elder constituted?

*Answ.* By the election of a majority of the yearly conference, and by the laying on of the hands of a bishop, and some of the elders that are present.

*Quest.* 2. What is the duty of a travelling elder?

*Answ.* 1. To administer baptism and the Lord's supper, and to perform the office of matrimony, and all parts of divine worship.

2. To do all the duties of a travelling preacher.

No elder that ceases to travel, without the consent of the yearly conference, certified under the hand of the president of the conference, except in case of sickness, debility, or other unavoidable circumstance, shall, on any account, exercise the peculiar functions of his office, or even be allowed to preach among us; nevertheless the final determination in all such cases is with the yearly conference.

*Of the Election and Ordination of travelling Deacons, and of their duty.*

"*Quest.* 1. How is a travelling deacon constituted?

*Answ.* By the election of the majority of the yearly conference, and the laying on of the hands of a bishop.

*Quest.* 2. What is the duty of a *travelling deacon?*

*Answ.* 1. To baptize, and perform the office of matrimony, in the absence of the elder.

2. To assist the elder in administering the Lord's supper.

3. To do all the duties of a travelling preacher.

*Quest.* 3. What shall be the time of probation of a travelling deacon for the office of an elder?

*Answ.* Every travelling deacon shall exercise that office for two years, before he be eligible to the office of elder; except in the case of missions, when the annual conferences shall have authority to elect for the elder's office sooner, if they judge it expedient.

No deacon who ceases to travel without the consent of the annual conference, certified under the hand of the president of the conference, except in case of sickness, debility, or other unavoidable circumstances, shall on any account, exercise the peculiar functions of his office, or even be allowed to preach among us: nevertheless, the final determination in all such cases is with the annual conference."

In addition to the above, the Methodist church recognizes an officer denominated a *presiding elder*, who is appointed to that office by a bishop.

*Of Presiding Elders, and of their duty.*

"*Quest.* 1. By whom are the presiding elders to be chosen?

*Answ.* By the bishops.

*Quest.* 2. What are the duties of a presiding elder?

*Answ.* 1. To travel through his appointed district.

2. In the absence of the bishop, to take charge of all the elders, and deacons, travelling and local preachers, and exhorters in his district.

3. To change, receive, and suspend preachers in his district during the intervals of the conferences, and in the absence of the bishop, as the discipline directs.

4. In the absence of a bishop, to preside in the conference; but in case there are two or more presiding elders belonging to one conference, the bishop or bishops may by letter or otherwise appoint the president; but if no appointment be made, or if the presiding elder appointed do not attend, the conference shall in either of these cases elect the president by ballot, without a debate, from among the presiding elders.

5. To be present, as far as practicable, at all the quarterly meetings; and to call together at each quarterly meeting, a quarterly meeting conference, consisting of all the travelling and local preachers, exhorters, stewards, and leaders of the circuit, and none else, to hear complaints, and to receive and try appeals. The quarterly meeting conference shall appoint a secretary to take down the proceedings thereof, in a book kept by one of the stewards of the circuit for that purpose.

6. To oversee the spiritual and temporal business of the church in his district.

7. To take care that every part of our discipline be enforced in his district.

8. To attend the bishops when present in his district; and to give them, when absent, all necessary information, by letter, of the state of his district."

For the particular duties of preachers, to God, to themselves and each other, as well as to the people of their charge, see Discipline, sections, 8, 9, 11, 12, 14, 15, 16, 17.

Besides the travelling ministry, the Methodists have a large and useful body of ministers, whom they distinguish by the name of *local preachers*. These attend to secular business for a livelihood; and preach generally on Sabbath days, and occasionally, as time and opportunity will permit, on other days. The following section from the discipline will clearly show their duties, powers, and privileges:

*Of the Local Preachers.*

"*Quest.* 1. What directions shall be given concerning local preachers.

*Answ.* 1. There shall be held annually in each presiding elder's district, a district conference, of which all the local preachers in the district, who shall have been licensed two years, shall be members; and of which the presiding elder of the district for the time being shall be president; or in case of his absence, the conference shall have authority to elect a president pro tem. It shall be the duty of the presiding elder of each district to appoint the time and place of the first conference, after which the presiding elder shall appoint the time, and the conference the place of its own sitting.

2. The said district conference shall have authority to license proper persons to preach, and renew their license; to recommend suitable candidates to the annual conference for deacons or elders' orders, in the local connexion, for admission on trial in the travelling connexion, and to try, suspend, expel, or acquit any local preacher in the district against whom charges may be brought. *Provided*, that no person shall be licensed without being first recommended by the quarterly conference of the circuit or station to which he belongs; nor shall any one be licensed to preach, or recommended to the annual conference for ordination, without first being examined in the district conference on the subjects of doctrine, and discipline.

3. The district conference shall take cognizance of all the local preachers in the district, and shall inquire into the gifts, labours, and usefulness of each preacher by name.

4. When charges are preferred against any local preacher, it shall be the duty of the preacher in charge to call a committee consisting of three or more local preachers within the station, circuit, or district, before whom it shall be the duty of the accused to appear, and by whom he shall be acquitted, or, if found guilty, be suspended until the meeting of the next district conference. And the president of the said district conference shall, at the commencement of the trial, appoint a secretary, who shall take down regular minutes of the evidence, and proceedings of the trial; which minutes, when read and approved, shall be signed by the said president, and also by the members of the said district conference, or by a majority of them.

And in case of condemnation, the local preacher, deacon or elder, condemned, shall be allowed an appeal to the next annual conference, provided that he signify to the said district conference, his determination to appeal; in which case the said president shall lay the minutes of the trial above-mentioned before the said annual conference, at which the local preacher, deacon, or elder, so appealing may appear: and the said annual conference shall judge and finally determine from the minutes of the said trial, so laid before them.

5. A licensed local preacher shall be eligible to the office of a deacon, after he has preached for four years from the time he received a regular license, and has obtained a testimonial from the district conference to which he belongs, after proper examination, signed by the president, and countersigned by the secretary, and his character has passed in examination before, and he has obtained the approbation of the annual conference.

6. A local deacon shall be eligible to the office of an elder, after he has preached four years from the time he was ordained a deacon, and has obtained a recommendation from the district conference of which he is a member, certifying his qualifications in doctrine, discipline, talents and usefulness, and the necessity of his official services as an elder in the circuit where he resides; signed by the president, and countersigned by the secretary. He shall, if he cannot attend, send to the an-

nual conference such recommendation, and a note certifying his belief in the doctrine and discipline of our church: the whole being examined by the annual conference, and if approved he may be ordained; provided, nevertheless, no slave holder shall be eligible to the office of an elder or deacon, where the laws will admit of emancipation, and permit the liberated slave to enjoy freedom.

7. Every local elder, deacon, and preacher, shall have his name recorded on the journal of the quarterly meeting conference of which he is a member. And every local preacher shall have his name enrolled on a class paper, and meet in class, if the distance of his place of residence from any class be not too great; or, in neglect thereof, the district conference, if they judge it proper, may deprive him of his ministerial office.

Whenever a local preacher shall remove from one circuit to another, he shall procure from the presiding elder of the district, or the preacher having the charge of the circuit, a certificate of his official standing in the church at the time of his removal, without which he shall not be received as a local preacher in other places.

No preacher among us shall distil or retail spirituous liquors, without forfeiting his official standing."

The supreme legislative power of the church is concentrated in a general conference, which is composed of delegates from each annual conference, who meet together on the first day of May of every fourth year. For its powers see under *history of*. In addition to the powers there enumerated, the general conference possesses an appellate jurisdiction over all ministers who may have appealed from the decisions of an annual conference, and the final determination of all disputes that may arise on any question of rights, which relate either to the people or preachers; elects and fixes the salary of the book agents; elects the bishops, and may create any new, or divide any of the old annual conferences.

To the annual conferences is committed the oversight, in subordination to the episcopal authority, of all the preachers and people within their respective bounds, the standing of their own members, the hearing of appeals of local preachers, and the original jurisdiction of the members of their own bodies, and the adoption of such measures as they may think expedient, for raising monies to carry on the work of God. The following questions will show the powers and privileges, as well as the particular business of an annual conference:—

*Of the Annual Conferences.*

"*Quest.* 3. Who shall attend the yearly conferences?

*Answ.* All the travelling preachers, who are in full connexion, and those who are to be received into full connexion.

*Quest.* 4. Who shall appoint the times of holding the yearly conferences?

*Answ.* The bishops; but they shall allow the annual conferences to sit a week at least.

*Quest.* 5. Who shall appoint the places of holding the annual conferences?

*Answ.* Each annual conference shall appoint the place of its own sitting.

*Quest.* 6. What is the method wherein we usually proceed in the yearly conferences?

*Answ.* We inquire,

1. What preachers are admitted on trial?
2. Who remain on trial?
3. Who are admitted into full connexion?
4. Who are the deacons?
5. Who have been elected and ordained elders this year?
6. Who have been elected, by the suffrages of the general conference, to exercise the episcopal office, and superintend the Methodist Episcopal Church in America?
7. Who have located this year?
8. Who are the supernumeraries?
9. Who are the superannuated or worn-out preachers?
10. Who have been expelled from the connexion this year?
11. Who have withdrawn from the connexion this year?
12. Are all the preachers blameless in life and conversation?
13. Who have died this year?
14. What numbers are in society?
15. What has been collected for the contingent expenses, for the making up the allowances of the preachers, &c.?
16. How has this been expended?
17. Where are the preachers stationed this year?
18. Where and when shall our next conferences be held?

*Quest.* 7. Is there any other business to be done in the yearly conferences?

*Answ.* The electing and ordaining of deacons and elders.

*Quest.* 8. Are there any other directions to be given concerning the yearly conferences?

*Answ.* There shall be twelve conferences in the year. A record of the proceedings of each annual conference shall be kept by a secretary, chosen for that purpose, and shall be signed by the president and secretary: and let a copy of the said record be sent to the general conference.

*Support of the ministry.*—The ministry is supported by the voluntary contributions of the people. For this purpose, a collection is made in all the classes and large congregations in the country circuits once a quarter; in the cities, in addition to the quarterly collections, a monthly, and in some cities a weekly collection is made, which is delivered into the hands of the stewards at each leaders' meeting, or at the quarterly meeting of the circuit: the stewards keep a record of all moneys collected, and the manner in which they are appropriated.

*Character of*—Each denomination of Christians has some peculiarity of character, by

which it is distinguished from others. And the preceding outline of the Methodist Episcopal Church will, it is presumed, enable the reader to form a tolerably correct idea of its characteristic distinction. And those who have witnessed the rise and progress of the church, in the midst of a variety of reproaches and oppositions, will be ready to admit that a remarkable *zeal* for the salvation of souls, has distinguished the Methodist ministry from the beginning; and that this zeal, tempered with love to God and man, has evinced itself by an extended and persevering plan of diffusing the Gospel, by an itinerating ministry; and also by a success in the awakening and conversion of souls, scarcely to be paralleled in ecclesiastical history, since the apostolic age. These are facts known and read of all men. And no less evident has been their own personal devotion to the cause of God and to the interests of Jesus Christ.

That particular doctrine, which has characterized all their preaching is, *salvation by grace through faith in the atoning merits of Christ;* and no less strenuously have they enforced the necessity of *holiness of heart and life*, or the entire sanctification of the soul and body to God. And bating somewhat for the enthusiasm of some, the ignorance and irregularity of others, perhaps it is not too much to say, that no sect of Christians has maintained a more unexceptionable character, for strict adherence to the precepts of Christ.

To undertake to estimate the comparative merits of the several sects of Christians might seem invidious; and it would be equally so, to draw a general conclusion, either for or against any body of people from the conduct of a few individuals. All, however bright they may have shone, have had their spots; and it is granted, without any disparagement to the character of the main body, that there have been individuals among the Methodists who have disgraced themselves and their brethren; while the great majority of both preachers and people, have evinced deep devotion to God, and an ardent attachment to truth and holiness, and have done much to advance the kingdom of Christ among men.

METHUSAEL, Me-thu'sa-el, *the weapons of his death*, or *the spoil of his death*. A descendant of Cain, Gen. iv. 18.

METHUSELAH; of the same signification; the son of Enoch, and father of Lamech, Gen. v. 21. He was born in the year of the world 687, begat Lamech, in 874, and died 1656, being the very year of the deluge, at the age of 969, the greatest age to which any mortal man on earth ever attained. According to the Septuagint, Methuselah must have lived 14 years after the deluge; and according to other copies he died six years before it; but it is the general opinion, that these copies, as well as the Greek, are corrupted in this place.

MEHUNIM, Me-hu'nim, one whose children were of the order of the Nethinims, Ezra ii. 50.

MEZAHAB, Mez'a-hab, the mother of Matred, Gen. xxxvi. 39.

MIAMIN, Mi'a-min, one who returned from the Babylonish captivity, Ezra x. 25.

MIBHAR, Mib'har, one of king David's valiant men, 1 Chron. xi. 38.

MIBSAM, Mib'sam, one of the sons of Ishmael, Gen. xxv. 13.

MIBZAR, Mib'zar, successor to Teman in the principality of Edom, Gen. xxxvi. 42.

MICAH, Mi'cah, the son of Mephibosheth, and father of Pithon, Melech, Tarea, and Ahaz, 1 Chron. viii. 34.

2. Micah, of the tribe of Ephraim, son of a rich superstitious widow. See Judges xvii. xviii.

3. Micah, the Morashthite, or of Moresa, a village near the city Eleutheropolis, in the southern parts of Judah, who is the seventh in order of the twelve lesser prophets. He prophesied under Jotham, Ahaz, and Hezekiah, kings of Judah, for about 50 years. Some have very improperly confounded him with Micaiah, son of Imlah, who lived in the kingdom of the ten tribes, under the reign of Ahab. This prophet appeared almost at the same time with Isaiah, and has even borrowed some expressions from him; see Isa. ii. 2, Mic. iv. 1, Isa. xli. 15, Mic. iv. 13. The prophecy of Micah contains only seven chapters. He first foretels the calamities of Samaria, which was taken by Shalmaneser, and reduced to a heap of stones, Mic. i. 7. Afterward he prophesied against Judah, and declares the troubles that Sennacherib should bring upon it, under the reign of Hezekiah. Then he exclaims against the iniquities of Samaria; he foretels the captivity of the ten tribes, and their return again into their own country, ch. ii. The third chapter contains a pathetic invective against the princes of the house of Jacob, and the judges of the house of Israel; which Calmet thinks was levelled against the chief of the kingdom of Judah, the judges, the magistrates, the priests, the false prophets, &c. He upbraids them with their avarice, their injustice, and falsehood, and tells them they will be the occasion of Jerusalem being reduced to a heap of rubbish. This prophet is cited by Jeremiah, ch. xxvi. 18; a proof that he was prior to Jeremiah.

After these terrible denunciations, Micah speaks of the reign of the Messiah, and the establishment of his kingdom, *ibid.* iv. He points out particularly, that the Messiah should be born at Bethlehem, and that his dominion should extend to the uttermost parts of the earth, ch. v. 2—6. The fifth chapter, from verse seven to the end, describes the flourishing state of the Jews in their own country, after returning from the captivity. The two last chapters contain a long invective against the iniquities of Samaria; then he foretels the fall of Babylon, and the re-establishment of Israel.

MICAIAH, Mi-cai'ah, son of Imlah, of the tribe of Ephraim, and a prophet of the Lord:

see 1 Kings xxii. 12, &c. This is thought to be the prophet who, having disguised himself, went to meet king Ahab, and threatened him for suffering Benhadad, king of Syria, whom Ahab had in his power, to escape, as has been already related; see 1 Kings xx. 35—43.

2. MICAIAH, the son of Gemariah. He informed the princes of Judah, that Baruch had read the prophecies of Jeremiah, then in prison in the temple, before all the people; see Jer. xxxvi. 11.

MICHA, MI'CHA, one who sealed the covenant with Nehemiah, ch. x. 11.

MICHAEL, MI'CHA-EL, מִיכָאֵל, *Mical*, i. e. *who is like to God?* The Scripture account of Michael is, that he was an archangel who presided over the Jewish nation, as other angels did over the Gentile world, Dan. x. 13; that he had an army of angels at his command, Rev. xii. 7; that he fought with the dragon and his angels; and that contending with the devil, he disputed about the body of Moses, Jude 9. As to the combat between Michael and the dragon, some authors understand it literally, and think it means the expulsion of certain rebellious angels, with their head or leader, from the presence of God. Others, it seems with more reason, take it in a figurative sense, and refer it to those violent persecutions under which the church laboured for 300 years, and which happily ceased when the powers of the world became Christian. Among the commentators who maintain the former opinion is *Grotius;* and among those who take it in a figurative sense is *Hammond* and *Mede.*

The contest about the body of Moses is likewise taken both literally and figuratively. Those who understand it literally are of opinion, that Michael, by the order of God, concealed the body of Moses after his death; and that the devil endeavoured to discover it, as a fit means to entice the people to idolatry, by a superstitious worship of his relics. But this dispute is figuratively understood to be a controversy about rebuilding the temple, and restoring the service of God among the Jews at Jerusalem; the Jewish church being properly enough styled the body of Moses. Some are of opinion, that the story of this contest between Michael and the devil was taken by St. Jude out of an apocryphal book called *The Assumption of Moses.* *Chrysostom* and *Josephus.*

Some have supposed, that it was Michael the archangel that conducted the Israelites in their journey through the wilderness; see Exod. xxiii. 20—23, xxxiii. 2; and that it was he who appeared to Moses in the burning bush; who appeared to Joshua in the fields of Jericho, and to Gideon, and Manoah the father of Samson. In a word, to him are imputed the greatest part of the most remarkable appearances either in the Old or New Testaments. Dr. Watts, however, and many others, are of opinion that the Son of God is intended in these passages.

2. MICHAEL was the name of the father of Sethar, of the tribe of Asher, Num. xiii. 13.

3. MICHAEL, of the tribe of Manasseh, was one of the valiant men who sided with David against Saul, 1 Chron. xii. 20.

4. MICHAEL, the son of king Jehoshaphat, who was killed with his brethren by king Jehoram after the death of Jehoshaphat, 2 Chron. xxi. 2.

MICHAH, MI'CHAH, a son of Uzziel, and father of Shamer, 1 Chron. xxiv. 24.

2. MICHAH, a person who sealed the covenant with Nehemiah, ch. x. 11.

MICHAL, MI'CHAL, daughter of king Saul, and wife of David, 2 Sam. iii. 13, 1 Sam. xviii. 20, xix. 11, &c. xxv. 44.

MICHMAS, MIK'MAS, a person who returned from the Babylonish captivity, Ezra ii. 27.

MICHMASH, MICH'MASH, the name of a city in Palestine in the tribe of Ephraim, 1 Sam. xiii. 5. Eusebius places it about nine miles from Jerusalem towards Rama.

MICHMETHAH, MICH'ME-THAH, a city belonging to the half tribe of Manasseh, on this side Jordan, in the sight of Shechem, Josh. xvi. 6, xvii. 7.

MICHRI, MICH'RI, the name of a Levite.

MICHTAM, MICH'TAM, the title of the lvi. Psalm, meaning a golden or excellent song.

MIDDIN, MID'DIN, a city of Palestine, Josh. xv. 61.

MIDIAN, MID'I-AN, the fourth son of Abraham and Keturah, Gen. xxv. 2. The Midianites mentioned in Numbers xxv. 6, 7, 15. xxxi. 2, &c. whose daughters seduced the Israelites to the commission of criminal practices, and to the worshipping of Baal-peor, were the descendants of Midian, the son of Abraham. The Midianites who were overcome by Hadad, son of Bedad, king of Edom, Gen. xxxvi. 35, and those who oppressed the Israelites in the time of the judges, and were defeated by Gideon, Judg. vi. 1, 2, &c. vii. 1, &c. were also descended from Abraham and Keturah, whose dwelling was to the east of the Dead Sea, and south of the country of Moab. Their capital city was called Midian, and its remains were to be seen in the times of St. Jerom and Eusebius. It was situated upon the Arnon, and to the south of the city Ar, or Areopolis, God commanded Moses to take 1,000 men out of each tribe, and place them under the command of Phinehas, son of the high priest Eleazar, to execute his vengeance against the Midianites. Phinehas marched therefore at the head of 12,000 men. He gave battle to the Midianites, defeated them, and put to death five of their kings, Evi, Rekem, Zur, Hur, and Reba, who reigned over several cities of the country of Midian lying to the east of the Dead Sea. Here also the wicked prophet Balaam was involved and perished among those who fell in battle, Num. xxxi. 2, &c.

2. There seems to have been another MIDIAN, the son of Cush, since Zipporah, the

wife of Moses, who was called a Midianite, was nevertheless called a Cushite, Num. xii. 1; and Habakkuk, ch. iii. 7, puts the Midianites with the Cushites, as if they were the same people, or, at least, neighbours to each other. This Midian peopled the country which bore his name, to the east of the Red Sea. It was into this country that Moses withdrew himself, and there married Zipporah, the daughter of Jethro. These were the Midianites that trembled for fear, Exod. ii. 15, &c. when they heard that the Hebrews had passed the Red Sea on dry ground, Hab. iii. 7. Abulseda, speaking of the city of Midian, says, Madyan is a city in ruins upon the shore of the Red Sea, on the side opposite to Tabuc, from which it is distant about six days journey. At Midian may be seen the famous well, where Moses watered the flocks of Schoaib, (for thus the Mahometans call Jethro:) this city was the capital of the tribe of Midian among the Israelites. According to Ibusaid, the bay of the Red Sea in this place is about one hundred thousand paces wide. It should seem as if the orientals knew no other Midianites but those that dwelt upon the shores of the Red Sea, near Mount Sinai, among whom Moses took refuge, and where he married his wife.

MIGDALEL, Mig'da-lel, a city in the tribe of Naphtali, Josh. xix. 38.

MIGDAL-GAD, a city of the tribe of Judah, Josh. xv. 37.

MIGDOL, Mig'dol. Moses writes, that when the Israelites came out of Egypt, Exod. xiv. 2, the Lord commanded them to encamp over against Pi-hahiroth, between Migdol and the sea, over against Baal-zephon. It is not known whether this Migdol was a city, or only a tower. The Itinerary of Antoninus has Magdolum, at about twelve miles from Pelusium.

MIGRON, a village near Gibeah. Saul with six hundred men retreated into a cave in the vicinity of Migron, 1 Sam. xiv. 2.

MIJAMIN, the name of a priest mentioned 1 Chron. xxiv. 9.

MIKLOTH, son of Jehiel, or Abi-Gibeon, and the father of Shimeah, 1 Chron. viii. 32, ix. 37.

2. Mikloth, one of the captains of David's army. He commanded 20,000 men, under Dodai, the Ahohite, 1 Chron. xxvii. 4.

MIKNEIAH, a Levite who was a porter in the temple of Jerusalem, 1 Chron. xv. 18.

MILALAI, the name of a priest, Neh. xii. 36.

MILCAH, Mil'cah, daughter of Haran, sister of Lot, wife of Nahor, niece of Abraham, and mother of Bethuel, Gen. xxiv. 15, xxii. 20.

2. Milcah, a daughter of Zelophehad, Num. xxxvi. 11.

MILETUS, Mi-le'tus, a town on the continent of Asia Minor, and in the province of Caria, memorable for being the birth-place of Thales, one of the seven wise men of Greece, of Anaximander and Anaximenes, the philosophers, and of Timotheus, the musician. At present the Turks call it *Melas*, and not far distant from it is the true Meander, which, though it encircles all the plain it runs through, with many wanton mazes, and innumerable windings, yet, in some places, it runs with such a current, as stirs up the earth and gravel of its bed, and renders its water quite muddy.

It was to this place that St. Paul called the elders of the church of Ephesus, distant about twelve leagues, to deliver his last awful charge to them, Acts xx. 15, &c.

MILCOM, Mil'com, the god of the Ammonites, the same as Moloch, 1 Kings xi. 5.

MILK. To milk are compared, 1. The weakest spiritual food, or the most plain and easy truths of the Gospel, whereby young converts are to be instructed, 1 Cor. iii. 2, Heb. v. 12, 1 Pet. ii. 2. 2. Agreeable and edifying speech, Cant. iv. 11. A land flowing with milk and honey, is a land abounding with all the necessaries of life, Josh. v. 6.

MILLET, in the Linnæan system of botany, is a species of panicum, with the vaginæ of the leaves hoary. The generical characters of the plant are as follows: It is a genus of the triandria digynia class of plants, the flower of which is composed of two sharp-pointed valves, and incloses the seed, which is single and roundish, but somewhat flatted. Ezekiel, ch. iv. 9, receives an order from the Lord to make himself bread with a mixture of wheat, barley, beans, lentils, and millet. The Hebrew word used for millet here is דֹּחַן, *dochen*. The Septuagint render this word κεγχρον, *kengchron*, which signifies *millet;* but then they also render the word נִסָּן, *nisman*, κεγχρον, or *millet*, Isa. xxviii. 25; and in this translation they are followed by the Vulgate and several other interpreters. But the truth is, the signification of this last word, *nisman*, is doubtful. Some render it *spelt*, or *vetches;* others make it an adjective, which they join to the barley, as our translators have done, by rendering it the *appointed barley*. The words *nisman*, and *dochen*, are only found in the above cited places.

MILLO, Mil'lo. The Hebrew word signifies *filled up;* and thus they called a very deep valley, which was between the old city Jebus or Jerusalem, and the city of David, built upon Mount Sion, 1 Kings ix. 15, 1 Chron. xi. 8. David and Solomon caused this valley to be filled up, and made there a place for the people to assemble. Solomon, also, took a part of it to build a palace thereon for his queen, the daughter of Pharaoh, 1 Kings ix. 24. It was upon these vast and expensive works that Solomon undertook, and to fill up Millo, that Jeroboam, the son of Nebat, revolted, and infused the spirit of sedition into his brethren of the tribe of Ephraim, which broke out after the death of Solomon, 1 Kings xi. 27, &c.

2. Millo. In Judges ix. 6, we read that the inhabitants of Shechem, and the house of Millo made Abimelech son of Gideon, king. Some read the city of Millo; it is believed that Millo was a citizen of Shechem, or the

name of some part of the city; for in Palestine there is no city known by the name of Millo.

MINA, Mi'na, a species of money. See article Money.

MINIAMIN, Mi-ni'a-min, a Levite, 2 Chron. xxxi. 15.

MINNI. Jeremiah, ch. li. 27, invites the kings of Minni, Ararat, and Aschenaz, to make war upon Babylon. In which place Minni probably means Minias, a province of Armenia, as perhaps Armenia took its name from Aram and Minni; signifying Syria, of Minni, or Minias, mentioned by Nicolas of Damascus.

MINNITH, Min'nith, a city beyond Jordan, situated four miles from Heshbon, upon the road to Philadelphia, as Eusebius relates. It belonged to the Ammonites when Jephthah made war against them, Judg. xi. 33, Ezek. xxvii. 17.

MINT, in botany, a genus of the didynamia angiospermia class of plants, the flower of which is monopetalous; divided into four segments at the limb: there is no pericarpium, the seeds being contained in the bottom of the cup. The law did not oblige the Jews to give tithes of these sorts of herbs. See Matt. xxiii. 23.

MIPHKAD, Miph'kad, the name of a gate of the city of Jerusalem, Neh. iii. 31.

MIRACLE. This word in its original sense, is of the same import with *wonder;* but in its usual and more appropriate signification, it denotes "an effect contrary to the established constitution and course of things, or a sensible deviation from the known laws of nature." "That the visible world," says Dr. Gleig, "is governed by stated general rules, or that there is an order of causes and effects established in every part of the system of nature, which falls under our observation, is a fact which cannot be controverted. If the Supreme Being, as some have supposed, be the only real agent in the universe, we have the evidence of experience, that, in the particular system to which we belong, he acts by stated rules. If he employs inferior agents to conduct the various motions from which the phænomena result, we have the same evidence that he has subjected those agents to certain fixed laws, commonly called *the laws of nature.* On either hypothesis, effects which are produced by the regular operations of these laws, or which are conformable to the established course of events, are properly called *natural;* and every contradiction to this constitution of the natural system, and the correspondent course of events in it, is called a *miracle.*

"If this definition of a miracle be just, no event can be deemed miraculous merely because it is strange or even to us unaccountable; since it may be nothing more than a regular effect of some unknown law of nature. In this country, earthquakes are rare; and for monstrous births, perhaps, no particular and satisfactory account can be given; yet an earthquake is as regular an effect of the established laws of nature, as any of those with which we are most intimately acquainted: and under circumstances in which there would always be the same kind of production, the monster is nature's genuine issue. It is therefore necessary, before we can pronounce any effect to be a miracle, that the circumstances under which it is produced be known, and that the common course of nature be, in some degree, understood; for in all these cases, in which we are totally ignorant of nature, it is impossible to determine what is, or what is not, a deviation from its course. Miracles, therefore, are not, as some have represented them, appeals to our ignorance. They suppose some antecedent knowledge of the course of nature, without which no proper judgment can be formed concerning them; though with it their reality may be so apparent as to prevent all possibility of a dispute.

"Thus, were a physician to cure a blind man of a cataract, by anointing his eyes with a chemical preparation which we had never before seen, and to the nature and effects of which we were absolute strangers, the cure would undoubtedly be *wonderful:* but we could not pronounce it *miraculous,* because, for any thing known to us, it might be the natural effect of the operation of the unguent on the eye. But were he to recover his patient merely by commanding him to see, or by anointing his eyes with spittle, we should with the utmost confidence, pronounce the cure to be a miracle; because we know perfectly that neither the human voice nor human spittle have, by the established constitution of things, any such power over the diseases of the eye.

"If miracles be effects contrary to the established constitution of things, we are certain that they will never be performed on trivial occasions. The constitution of things was established by the Creator and Governor of the universe, and is undoubtedly the offspring of infinite wisdom, pursuing a plan for the best of purposes. From this plan no deviation can be made but by God himself, or by some powerful being acting with his permission. The plans devised by wisdom are steady in proportion to their perfection, and the plans of infinite wisdom must be infinitely perfect. From this consideration some men have ventured to conclude, that no miracle was ever wrought, or can rationally be expected; but maturer reflection must soon satisfy us, that all such conclusions are too hasty.

"Man is unquestionably the principal creature in this world, and apparently the only one in it who is capable of being made acquainted with the relation in which he stands to his Creator. We cannot, therefore, doubt, but that such of the laws of nature as extend not their operations beyond the limits of this earth, were established chiefly, if not solely, for the good of mankind; and if, in any particular circumstances, that good can be more effectually promoted

by an occasional deviation from those laws, such a deviation may be reasonably expected.

"We know from history, that almost all mankind were once sunk into the grossest ignorance of the most important truths; that they knew not the Being by whom they were created and supported; that they paid divine adoration to stocks, stones, and the vilest reptiles; and that they were slaves to the most impious, cruel, and degrading superstitions.

"From this depraved state it was surely not unworthy of the Divine Being to rescue his helpless creatures, to enlighten their understandings, that they might perceive what is right, and to present to them motives of sufficient force to engage them in the practice of the same. But the understandings of ignorant barbarians cannot be enlightened by arguments; because of the force of such arguments as regard moral science they are not qualified to judge. The philosophers of Athens and Rome inculcated, indeed, many excellent moral precepts, and they sometimes ventured to expose the absurdities of the reigning superstitions: but their lectures had no influence on the multitude; and they had themselves imbibed such erroneous notions respecting the attributes of the Supreme Being, and the nature of the human soul, and converted those notions into first principles, of which they would not permit an examination, that even among them a thorough reformation was not to be expected from the powers of reasoning. It is likewise to be observed, that there are many truths of the utmost importance to mankind which unassisted reason could never have discovered. Amongst these we may confidently reckon the immortality of the soul, the terms upon which God will save sinners, and the manner in which that all-perfect Being may be acceptably worshipped; about all which philosophers were in such uncertainty, that, according to Plato, whatever is set right, and as it should be, in the present evil state of the world, can be so only by the particular interposition of God.

"An immediate revelation from heaven, therefore, was the only method by which infinite wisdom and perfect goodness could reform a bewildered and vicious race. But this revelation, at whatever time we suppose it given, must have been made directly either to some chosen individuals commissioned to instruct others, or to every man and woman for whose benefit it was ultimately intended. Were every person instructed in his duty by immediate inspiration, and were the motives to practise it brought home by God himself, human nature would be wholly changed; men would not be moral agents; nor by consequence, be capable of reward or punishment. It remains, therefore, that if God has been graciously pleased to enlighten and reform mankind, without destroying that moral nature which man possesses, he can have done it only by revealing his truth to certain chosen instruments, who were the immediate instructers of their cotemporaries, and through them have been the instructers of succeeding ages.

"Let us suppose this to have been actually the case, and consider how those inspired teachers could communicate to others every truth which had been revealed to themselves. They might easily, if it were part of their duty, deliver a sublime system of natural and moral science, and establish it upon the common basis of experiment and demonstration; but what foundation could they lay for those truths which unassisted reason could not discover, and which, when they are revealed, appear to have no necessary relation to any thing previously known? To a bare affirmation that they had been received from God, no rational being could be expected to assent. The teachers might be men of known veracity, whose simple assertion would be admitted as sufficient evidence for any fact in conformity with the laws of nature; but as every man has the evidence of his own consciousness and experience, that revelations from heaven are deviations from these laws, an assertion apparently so extravagant would be rejected as false, unless supported by some better proof than the mere affirmation of the teacher. In this state of things we can conceive no evidence sufficient to make such doctrines be received as the truths of God, but the power of working miracles committed to him who taught them. This would, indeed, be adequate to the purpose; for if there were nothing in the doctrines themselves impious, immoral, or contrary to truths already known, the only thing which could render the teacher's assertion incredible, would be its implying such an intimate communion with God as is contrary to the established course of things, by which men are left to acquire all their knowledge by the exercise of their own faculties. Let us now suppose one of those inspired teachers to tell his countrymen, that he did not desire them, on his *ipse dixit*, to believe that he had any preternatural communion with the Deity, but that, for the truth of his assertion, he would give them the evidence of their own senses; and after this declaration, let us suppose him immediately to raise a person from the dead in their presence, merely by calling upon him to come out of his grave. Would not the only possible objection to the man's veracity be removed by this miracle? and his assertion, that he had received such and such doctrines from God, be as fully credited as if it related to the most common occurrence? Undoubtedly it would; for when so much preternatural *power* was visibly communicated to this person, no one could have reason to question his having received an equal portion of preternatural *knowledge*. A palpable deviation from the known laws of nature in one instance, is a sensible proof that such a deviation is possible in another; and in such a case as this it is a witness of God to the truth of a man.

"Miracles, then, under which we include

prophecy, are the only direct evidence which can be given of Divine inspiration. When a religion, or any religious truth, is to be revealed from heaven, they appear to be absolutely necessary to enforce its reception among men; and this is the only case in which we can suppose them necessary, or believe, for a moment, that they ever have been or will be performed.

"The history of almost every religion abounds with relations of prodigies and wonders, and of the intercourse of men with the gods; but we know of no religious system, those of the Jews and Christians excepted, which appealed to miracles as the sole evidence of its truth and divinity. The pretended miracles mentioned by the Pagan historians and poets are not said to have been publicly wrought to enforce the truth of a new religion, contrary to the reigning idolatry. Many of them may be clearly shown to have been mere natural events: others of them are represented as having been performed in secret on the most trivial occasions, and in obscure and fabulous ages, long prior to the era of the writers by whom they are recorded; and such of them as, at first view, appear to be best attested, were evidently tricks contrived for interested purposes, to flatter power, or to promote the prevailing superstitions. For these reasons, as well as for the immoral character of the divinities by whom they are said to have been wrought, they are altogether unworthy of examination, and carry in the very nature of them the completest proofs of falsehood and imposture.

"But the miracles recorded of Moses and of Christ bear a very different character. None of them are represented as wrought on trivial occasions. The writers, who mention them were eye-witnesses of the facts which they affirm to have been performed publicly, in attestation of the truth of their respective systems. They are, indeed, so incorporated with these systems, that the miracles cannot be separated from the doctrines; and if the miracles were not really performed, the doctrines cannot possibly be true. Beside all this, they were wrought in support of revelations which opposed all the religious systems, superstitions, and prejudices of the ages in which they were given; a circumstance which, of itself, sets them, in point of authority, infinitely above the Pagan prodigies, as well as the lying wonders of the Romish church.

"It is, indeed, we believe, universally admitted, that the miracles mentioned in the book of Exodus, and in the four Gospels, might, to those who saw them performed, be sufficient evidence of the Divine inspiration of Moses and of Jesus Christ; but to us it may be thought that they are no evidence whatsoever; as we must believe in the miracles themselves, if we believe in them at all, upon the bare authority of human testimony. Why, it has been sometimes asked, are not miracles performed in all ages and countries? If the religion of Christ was to be of perpetual duration, every generation of men ought to have complete evidence of its truth and divinity.

"To the performance of miracles in every age and country, perhaps the same objections lie as to the immediate inspiration of every individual. Were those miracles universally received as such, men would be so overwhelmed with the *number* rather than with the force of their authority, as hardly to remain masters of their own conduct; and in that case the very end of all miracles would be defeated by their frequency. The truth, however, seems to be, that miracles so frequently repeated would not be received as such, and of course would have no authority; because it would be difficult to distinguish them from natural events. If they recurred regularly at certain intervals, we could not prove them to be deviations from the known laws of nature, because we should have the same experience for the one series of events as for the other; for the regular succession of preternatural effects, as for the established constitution and course of things.

"Be this, however, as it may, we shall take the liberty to affirm, that for the reality of the Gospel miracles we have evidence as convincing to the reflecting mind, though not so striking to the vulgar apprehension, as those had who were cotemporary with Christ and his apostles, and actually saw the mighty works which he performed. Mr. Hume endeavoured to prove, that no testimony is sufficient to establish a miracle: and the reasoning employed for this purpose is, that a miracle being a violation of the laws of nature, which a firm and unalterable experience has established, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can be: whereas our experience of human veracity (according to him) is the sole foundation of the evidence of testimony, is far from being uniform, and can therefore never preponderate against that experience which admits of no exception. This bold and plausible argument has with equal candour and acuteness been examined by Dr. Campbell, in his dissertation on miracles, who justly observes, that so far is experience from being the sole foundation of the evidence of testimony, that, on the contrary, testimony is the sole foundation of by far the greater part of what Mr. Hume calls firm and unalterable experience; and that if, in certain circumstances, we did not give an implicit faith to testimony, our knowledge of events would be confined to those which had fallen under the immediate observation of our own senses.

"We need not waste time here in proving that the miracles, as they are represented in the writings of the New Testament, were of such a nature, and performed before so many witnesses, that no imposition could possibly be practised on the senses of those who affirm that they were present. From every page of the Gospels this is so evident, that the philosophical adversaries of the Christian faith never suppose the apostles to have been them-

selves deceived, but boldly accuse them of bearing false witness. But if this accusation be well founded, their testimony itself is as great a miracle as any which they record of themselves or of their Master. For if they sat down to fabricate their pretended revelation, and to contrive a series of miracles to which they were unanimously to appeal for its truth, it is plain, since they proved successful in their daring enterprise, that they must have clearly foreseen every possible circumstance in which they could be placed, and have prepared consistent answers to every question that could be put to them by their most enlightened enemies; by the statesman, the lawyer, the philosopher, and the priest. That such foreknowledge as this would have been miraculous, will not surely be denied; since it forms the very attribute which we find it most difficult to allow even to God himself. It is not, however, the *only* miracle which this supposition would compel us to swallow. The very *resolution* of the apostles to propagate the belief of false miracles in support of such a religion as that which is taught in the New Testament, is as great a miracle as human imagination can easily conceive.

"When they formed this design, either they must have hoped to succeed, or they must have foreseen that they should fail in their undertaking; and, in either case, they *chose evil for its own sake*. They could not, if they foresaw that they should fail, look for any thing but that contempt, disgrace, and persecution, which were then the inevitable consequences of an unsuccessful endeavour to overthrow the established religion. Nor could their prospects be brighter upon the supposition of their success. As they knew themselves to be false witnesses, and impious deceivers, they could have no hope beyond the grave; and by determining to oppose all the religious systems, superstitions, and prejudices of the age in which they lived, they wilfully exposed themselves to inevitable misery in this life, to insult and imprisonment, to stripes and death. Nor can it be said that they might look forward to power and affluence, when they should, through sufferings, have converted their countrymen; for so desirous were they of obtaining nothing but *misery*, as the end of their mission, that they made their own persecution a test of the truth of their doctrines. They introduced the Master, from whom they pretended to have received these doctrines, as telling them, that they were sent forth as sheep in the midst of wolves; that they should be delivered up to councils, and scourged in synagogues; that they should be hated of all men for his name's sake; that the brother should deliver up the brother to death, and the father the child; and that he who took not up his cross, and followed after him, was not worthy of him. The very system of religion, therefore, which they invented and resolved to impose upon mankind, was so contrived, that the worldly prosperity of its first preachers, and even their exemption from persecution, was incompatible with its success. Had these clear predictions of the Author of that religion, under whom the apostles acted only as ministers, not been verified, all mankind must have instantly perceived that their pretence to inspiration was false, and that Christianity was a scandalous and impudent imposture. All this the apostles could not but foresee when they formed their plan for deluding the world: whence it follows, that when they resolved to support their pretended revelation by an appeal to the forged miracles, they wilfully, and with their eyes open, exposed themselves to inevitable misery, whether they should succeed or fail in their enterprise; and that they concerted their measures so as not to admit of a possibility of a recompense to themselves, either in this life or in that which is to come. But if there be a law of nature, for the reality of which we have better evidence than we have for others, it is, that no man can choose misery for its *own sake*, or make the acquisition of it the ultimate object of his pursuit. The existence of other laws of nature we know by testimony, and our own observation of the regularity of their effects. The existence of this law is made known to us not only by these means, but also by the still clearer and more conclusive evidence of our own consciousness.

"Thus, then do miracles force themselves upon our assent in every possible view which we can take of this interesting subject. If the testimony of the first preachers of Christianity were true, the miracles recorded in the Gospel were certainly performed, and the doctrines of our religion are derived from heaven. On the other hand, if that testimony were false, either God must have miraculously effaced from the minds of those by whom it was given, all the associations formed between their sensible ideas and the words of language, or he must have endowed those men with the gifts of prescience, and have impelled them to fabricate a pretended revelation for the purpose of deceiving the world, and involving themselves in certain and foreseen ruin.

"The power necessary to perform the one series of these miracles may, for any thing known to us, be as great as that which would be requisite for the performance of the other; and considered merely as exertions of preternatural power, they may seem to balance each other, and to hold the mind in a state of suspense; but when we take into consideration the different purposes for which these opposite and contending miracles were wrought, the balance is instantly destroyed. The miracles recorded in the Gospels, if real, were wrought in support of a revelation, which, in the opinion of all by whom it was received, has brought to light many important truths which could not otherwise have been made known to men; and which, by the confession of its adversaries, contains the purest moral precepts by which the conduct of mankind

was ever directed. The opposite series of miracles, if real, was performed to enable, and even to compel, a company of Jews, of the lowest rank and of the narrowest education, to fabricate, with a view of inevitable destruction to themselves, a consistent scheme of falsehood, and by an appeal to forged miracles, to impose it upon the world as a revelation from heaven. The object of the former miracles is worthy of a God of infinite wisdom, goodness, and power; the object of the latter is absolutely inconsistent with wisdom and goodness, which are demonstrable attributes of that Being by whom alone miracles can be performed. Whence it follows that the supposition of the apostles' bearing *false* testimony to the miracles of their Master, implies a series of deviations from the laws of nature infinitely less probable in themselves than those miracles: and therefore, by Mr. Hume's maxim, we must necessarily reject the supposition of falsehood in the testimony, and admit the reality of the miracles. So true it is, that for the reality of the Gospel miracles we have evidence as convincing to the reflecting mind as those had who were cotemporary with Christ and his apostles, and were actual witnesses of their mighty works."

The power of working miracles is supposed by some to have been continued no longer than the apostles' days. Others think, that it was continued long after. It seems pretty clear, however, that miracles universally ceased before St. Chrysostom's time. As for what Augustine says of those wrought at the tombs of the martyrs, and some other places in his time, the evidence is not always so convincing as might be desired in facts of this importance.

MIRIAM, MIR'I-AM, sister of Moses and Aaron, and daughter of Amram and Jochebed. She was born 10 or 12 years before her brother Moses; about A. M. 2424. It is thought that she married Hur, of the tribe of Judah; but it does not appear that she had any children. This is the Hur that ascended the mount with Moses and Aaron, while Joshua fought with the Amalekites.

She appears to have been divinely inspired, Num. xii. 2. On passing the Red Sea, she led the female singers, Exod. xv. 21. She joined in the cabal against Moses, on account of his wife, who by the by was none of the best, Num. xii. 1, &c. She died at the encampment at Kadesh in the wilderness of Sin, where she was buried, Num. xx. 1.

MIRMA, MIR'MA, one of the posterity of Benjamin, 1 Chron. viii. 10.

MISGAB, MIS'GAB, supposed to be a city of the Moabites, Jer. xlviii. 1.

MISHAEL, MISH'A-EL, one of the three companions of Daniel, ch. i. 7, iii. 12.

MISHAL, MI'SHAL, a city of Palestine, in the tribe of Asher, given to the Levites, Josh. xxi. 30.

MISHAM, MI'SHAM, a descendant of Benjamin, 1 Chron. viii. 12.

MISHEAL, MI'SHE-AL, a city in the tribe of Asher, Josh. xix. 26. Eusebius says, it was near Mount Carmel.

MISHMA, MISH'MA, the fifth son of Ishmael, Gen. xxv. 14.

MISHMANNAH, MISH-MAN'NAH, a person who resorted to David at Ziklag, 1 Chron. xii. 10.

MISHRAITES, MISH'RA-ITES, a family mentioned 1 Chron. ii. 53.

MISPAR, MIS'PAR, one who returned from the Babylonish captivity, Ezra ii. 2.

MISPERETH, MIS'PE-RETH, one who returned from the Babylonish captivity, Neh. vii. 7.

MISPHA, MIS'PHA, or MIS'PHAH, a city of Palestine in the tribe of Benjamin, Gen. xxxi. 49.

MISREPHOTHMAIM, MIS'RE-PHOTH-MA'IM, a city mentioned Josh. xi. 8, supposed to be Sarepta, or Zarephath.

MITE, a Roman coin, which the Scripture calls half a farthing; it was of the value of the quarter of a Roman penny, Luke xii. 59, xxi. 2.

MITHCAH, MITH'CAH, an encampment of the Israelites in the wilderness, between Tarah and Hashmonah, Num. xxxiii. 28, 29.

MITHNITE. So Jehoshaphat, one of king David's warriors, was called, but it is uncertain why, 1 Chron. xi. 43.

MITHRIDATH, MITH'RI-DATH, one of those who signed the letter to Artaxerxes, king of Persia, against the Jews, to hinder them from building the walls of Jerusalem. Ezra iv. 7.

MITYLENE, MIT'Y-LE-NE, capital of the island of Lesbos, through which St. Paul passed as he went from Corinth to Jerusalem, Acts xx. 14.

MIZAR, MI'ZAR, a hill mentioned Psa. xlii. 6.

MIZPAH, MIZ'PAH, or MIZ'PEH, a city of the tribe of Judah, Josh. xv. 38, to the south of Jerusalem, and the north of Hebron, about six leagues from Jerusalem. Calmet takes this to be the same with Mizpeh of Benjamin, Josh. xviii. 26, 1 Sam. vii. 5—7, which was a place of prayer and devotion, where the Hebrews often assembled; see 1 Kings xv. 22. 2 Chron. xvi. 6, Neh. iii. 7, 1 Sam. x. 17.

2. MIZPAH, a city in the tribe of Gad, and in the mountains of Galeed. It was in this place that Laban and Jacob made a covenant, Gen. xxxi. 49. Jephthah dwelt in Mizpah, and there made a covenant with the Israelites on the other side Jordan, who chose him for their captain; and there he assembled the troops with which he fought the Ammonites, Judg. xi. 3, 11, 29, 34. This city is sometimes ascribed to the country of Moab, 1 Sam. xxii. 3, because the Moabites conquered it, and kept it in their possession.

3. MIZPAH: Joshua, ch. xi. 3, speaks of the Hivites, who inhabited the country of Mizpeh, at the foot of Mount Hermon, and consequently towards the head of the river Jordan. He adds, that the army of Jabin and

his allies being routed, took refuge in Mizpeh, east of the city of Sidon.

MIZRAIM, Miz'ra-im, or Mezer, son of Ham, and father of Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, and Casluhim, Gen. x. 6, 13; from which last sprung the Philistines and Caphtorim. This son of Ham was also the progenitor of the Egyptians, frequently called *Mizraim*, which is likewise the name of the country. Thus, the word has three significations, which are perpetually confounded and used promiscuously being sometimes put for the land of Egypt, sometimes for him who first peopled Egypt, and sometimes for the people themselves. The word Mizraim is of the dual number, and may express both the upper and lower Egypt, or the two parts of the country, as it is divided by the Nile. The city Cairo, the capital of Egypt, and even Egypt itself, is still to this day called Mezr by the Arabians. But the natives call it Chemi, which is as much as to say, *the land of Ham*, as it is also sometimes called by the Hebrews. Psal. cv. 23, cvi. 22.

The city Memphis, called in Hebrew *Moph*, or *Noph*, and which for a long time was the capital of Egypt, had also the name of Mizr or Mizer.

MIZZAH, Miz'zah, the son of Reuel, and grandson of Esau, Gen. xxxvi. 13.

MNASON, Na'son, mentioned Acts xxi. 16. He was an old disciple, a Jew by birth, and converted by Jesus Christ himself, and placed in the rank of the seventy disciples. St. Paul lodged at his house in Jerusalem, A. D. 58. Several Latin copies call him Jason, others Nason, but his true name was Mnason. He was a different person from Jason the host of St. Paul at Thessalonica, mentioned Acts xvii. 5.

MOAB, Mo'ab, son of Lot, and of his eldest daughter. See Gen. xix. 31. Moab was the father of the Moabites, who dwelt eastward of the Dead Sea. The capital city of the Moabites was situated upon the river Arnon, and was called Ar, Areopolis, or Ariel of Moab, or Rabbath-Moab, that is, the capital of Moab, or Kir-haresh, that is, a city with brick walls. This country was at first possessed by a race of giants called Emims, Deut. ii. 11, 12. The Moabites conquered them, and afterward the Amorites took it from the Moabites, Judg. xi. 13. Moses conquered that part that belonged to the Amorites, and gave it to the tribe of Reuben. The Moabites were spared by Moses, at the command of God, Deut. ii. 9. But there always was a great antipathy between the Moabites and the Israelites, which occasioned great wars between them. Balaam, the soothsayer, seduced the Hebrews to idolatry and uncleanliness, by means of the daughters of Moab, Num. xxv. 1, 2, &c. and Balak, king of this people, did all in his power to prevail on Balaam to curse the people of the Lord, Num. xxii. 2. God ordained that the Moabites should not enter into the congregation of his people, even to the tenth generation, Deut. xxiii. 3, on account of their refusing them a passage through their land.

Eglon, king of the Moabites, was one of the first that oppressed Israel after the death of Joshua. Ehud killed Eglon, and the Israelites drove the Moabites out of their country. Hanun, king of the Amorites, having insulted the ambassadors of David, this prince made war against him, and subjugated Moab and Ammon, in which state they continued until the separation of the ten tribes. And they continued subject to the Israelites till the death of Ahab. After the death of this prince the Moabites shook off the yoke; and Mesha, king of Moab, would no longer pay the usual tribute.

It is not easy to conceive what their circumstances were from that time; but Isaiah, in the beginning of the reign of king Hezekiah, threatens them with a calamity, which was to happen three years after his prediction, and which probably related to the war that Shalmaneser, king of Assyria, made with the ten tribes and the other people beyond Jordan.

Amos, ch. ii. 1—3, predicted great miseries that were to come upon them, which probably were those brought on them by Shalmaneser, or by the war of Nebuchadnezzar, five years after the destruction of Jerusalem: we we believe this conqueror carried them away captive beyond the Euphrates, as the prophets had threatened them: Jer. ix. 26, xii. 14, 15, xxv. 11, 12, xlviii. 1—47, and that Cyrus sent them home again, as he did the other captives. After their return from captivity, they multiplied and fortified themselves as the Jews and other neighbouring people did, though still in subjection to the kings of Persia, afterward they were conquered by Alexander the Great, and in subjection to the kings of Egypt and Syria successively, and finally to the Romans. It is probable, that in the latter times of the Jewish republic, they obeyed the Asmonean kings, and afterward Herod the Great.

The principal deities of the Moabites were Chemosh and Baal-peor. These have already been spoken of: and we have showed that Chemosh was the sun, and Baal-peor the god Adonis. The Scriptures speak also of Nebo, of Baal-Meon, and of Baal-Dibon, as gods of the Moabites. But it is very likely that these names rather refer to places where Chemosh and Peor were worshipped, and that they mean no more than Chemosh adored at Dibon, Meon, and upon Mount Nebo.

MOADIAH, Mo-a-di'ah, the name of a Levite.

MOCKMUR, or Mockram, the name of a river in Palestine, Judith vii. 18.

MODIN, Mo'din, a city in Palestine, in the tribe of Dan, celebrated for being the burying-place of Mattathias and his sons, so well known by the name of Maccabees, 1 Macc. ii. 1, 15, ix. 19. Eusebius says, that Modin was not far from Diospolis, and that, in his time,

was still to be seen the tomb of the Maccabees.

MOETH, Mo'ETH, a Levite who returned from the Babylonish captivity, 1 Esd. viii. 63.

MOLADAH, Mol'A-DAH, a city of the tribe of Simeon, Josh. xv. 26, xix. 2.

MOLE, in zoology, a genus of quadrupeds, of the order of the feræ, thus characterized, the feet are formed for digging, and it has no external ears; it lives under ground. The mole was declared unclean by the law of Moses, Lev. xi. 30. The Hebrew word תנשמת *tinshamet*, here used, is rendered in the Septuagint ασπαλαξ, and in the Vulgate *talpa*, both which words signify a *mole*; in which sense it is understood by the Chaldee and the rabbins. Castilio, however, translates the term a *toad*, and Bochart thinks the cameleon is meant, and some others take it for a weasel.

MOLECH, or Mo'LOCH, a god of the Ammonites. The word signifies *king*. Moses, in several places, forbids the Israelites to dedicate their children to Moloch, by making them pass through the fire in honour of that god; see Lev. xviii. 21, xx. 2—5. It is probable that the Hebrews were much addicted to the worship of this deity, even before they left Egypt, since Amos, ch. v. 26, and St. Stephen, Acts vii. 43, reproach them with having carried along with them into the wilderness, the tabernacle of their god Moloch. Solomon built a temple to Moloch on the Mount of Olives, 1 Kings xi. 7; and Manasseh, a long time after, imitated his impiety by making his son pass through the fire in honour of Moloch, 2 Kings xxi. 3—6. The rabbins assure us that this idol was of brass, sitting upon a throne of the same metal, adorned with a royal crown, having the head of a *calf*, or *bullock*, and his arms extended as if to embrace any one. When they would offer any children to him, they heated the statue within by a great fire, and when it was burning hot, they placed the miserable victim within its arms, which was soon consumed by the violence of the heat; and that the cries of the children might not be heard, they made a great noise with drums and other instruments around the idol. And this was chiefly in the valley of Tophet and Hinnom, on the east of Jerusalem, where the Jews paid this abominable worship to Moloch, Jer. xix. 5, 6. Others relate that the idol was hollow, and within it were contrived seven partitions, one of which was appointed for meal or flour, in the second there were turtles, in the third an ewe, in the fourth a ram, in the fifth a calf, in the sixth an ox, and in the seventh a *child*. All these were burned together by heating the statue on the inside. *Calmet*. It appears from the substance of this idol, which was *brass* or *copper*, from its having the head of a *calf*, or *bull*, the animal emblem of *fire*, from its being divided into *seven partitions*, answering to the *seven planetary spheres* or *orbits*, and from the horrid rites performed to it, that it was intended as a representative of the *solar fire*. This is also confirmed by its name which signifies *king*: for as a king, in his political capacity, acteth where he is not by means of others, so the solar fire in this system doth, in some sense, act where it is not, by means of the light which it is continually sending forth, and putting into motion. Add to this, that the apparent spring of material action is in fire.

It has been doubted whether this shocking rite of making their children pass through the fire to Moloch, implied that they were always burnt to death or not. Some are of opinion, that they only made their children leap over a fire sacred to Moloch, that by this they might be consecrated to this false deity; and by this lustration to purify them, being a ceremony usual on other occasions among the Pagans. Others believe that they made them pass between two fires opposite to each other for the same purpose. But let any one consult Ezek. xvi. 20, 21, xxiii. 37, 39, Jer. xxxii. 35, and vii. 31, and he will see they were actually burnt to death in the fire.

With regard to that horrid, but general custom, among the heathens of offering human sacrifices, and particularly, as to their sacrificing of children to *Moloch*, *Cronus*, or *Saturn*, the reader, among some curious particulars, may find enough to make his blood run cold in *Parker's* Bibliotheca Biblica, from whence we will cite one passage, which relates to the Carthaginians, when besieged by Agathocles, tyrant of Sicily. "They imputed this calamity," says Diodorus, "to Saturn's fighting against them; for, whereas they used in former times to sacrifice the best of their children to this god, they had lately offered such children as they had privately purchased, and on inquiry, some of those, who had been sacrificed, were found to have been suppositious. Reflecting, therefore, on these things, and seeing the enemy encamped at their very walls, they were seized with a religious dread, as having profaned those honours which their ancestors paid to the gods. In haste, then, to rectify their errors, they chose out two hundred of the noblest children, and sacrificed them publicly. Other persons, who were accused of irreligion, gave up themselves willingly, to the number of no less than three hundred. For they had a brazen statue of Saturn stretching out his hands towards the ground in such a manner, that the child placed within them tumbled down into a pit full of fire."

MOLI, Mo'LI, a son of Levi.

MOLID, Mo'LID, one of the posterity of Caleb, 1 Chron. ii. 29.

MOMDIS, one who returned from the Babylonish captivity, 1 Esd. ix. 34.

MONASTERY, a convent or house built for the reception of the religious; whether it be abbey, priory, nunnery, or the like.

Monastery is only properly applied to the houses of monks, mendicant friars, and nuns; the rest are more properly called religious houses.

The houses belonging to the several religious orders which obtained in England and Wales, were cathedrals, colleges, abbeys, priories, preceptories, commanderies, hospitals, friaries, hermitages, chantries, and free chapels. These were under the direction and management of various officers. The dissolution of houses of this kind began so early as the year 1312, when the templars were suppressed; and in 1323, their lands, churches, advowsons, and their liberties, in England, were given, by 17 Edw. II. stat. 3, to the prior and brethren of the hospital of St. John of Jerusalem. In the years, 1390, 1437, 1441, 1459, 1497, 1505, 1508, and 1515, several other houses were dissolved, and their revenues settled on different colleges in Oxford and Cambridge. Soon after the last period, cardinal Wolsey, by license of the king and pope, obtained a dissolution of above 30 religious houses for the founding and endowing his colleges at Oxford and Ipswich. About the same time a bull was granted by the same pope to cardinal Wolsey to suppress monasteries, where there were not above six monks, to the value of 3000 ducats a year, for endowing Windsor and King's college, in Cambridge; and two other bulls were granted to the cardinals Wolsey and Campeius, where there were less than 12 monks, and to annex them to the greater monasteries; and another bull to the same cardinals to inquire about abbeys to be suppressed in order to be made cathedrals. Although nothing appears to have been done in consequence of these bulls, the motives which induced Wolsey and many others to suppress these houses was the desire of promoting learning; and archbishop Cranmer engaged in it with a view of carrying on the reformation. There were other causes that concurred to bring on their ruin.

Many of the religious were loose and vicious; the monks were generally thought to be in their hearts attached to the pope's supremacy; their revenues were not employed according to the intent of the donors; many cheats in images, feigned miracles, and counterfeit relics, had been discovered, which brought the monks into disgrace; the observant friars had opposed the king's divorce from queen Catharine; and these circumstances operated, in concurrence with the king's want of a supply, and the people's desire to save their money, to forward a motion in parliament, that, in order to support the king's state and supply his wants, all the religious houses might be conferred upon the crown, which were not able to spend above 200l. a year; and an act was passed for that purpose, 27 Hen. VIII. c. 28. By this act, about 380 houses were dissolved, and a revenue of 30,000l. or 32,000l. a year came to the crown, besides about 100,000l. in plate and jewels. The suppression of these houses occasioned discontent, and at length an open rebellion; when this was appeased, the king resolved to suppress the rest of the monasteries, and appointed a new visitation, which caused the greater abbeys to be surrendered apace: and it was enacted by 31 Hen. VIII. c. 13, that all monasteries which had been surrendered since the 4th of February, in the 27th year of his majesty's reign, and which hereafter should be surrendered, should be vested in the king. The knights of St. John of Jerusalem were also suppressed by 32 Hen. VIII. c. 24. The suppression of these greater houses, by these two acts, produced a revenue to the king of above 100,000l. a year, besides a large sum in plate and jewels. The last act of dissolution in this king's reign was the act of 37 Hen. VIII. c. 4, for dissolving colleges, free chapels, chantries, &c. which act was further enforced by 1 Edw. VI. c. 14. By this act were suppressed 90 colleges, 110 hospitals, and 2,374 chantries and free chapels. The number of houses and places suppressed from first to last, so far as any calculation appears to have been made, seems to be as follows:—

| | |
|---|---|
| Of lesser monasteries, of which we have the valuation, | 374 |
| Of greater monasteries, | 186 |
| Belonging to the hospitallers, | 43 |
| Colleges, | 90 |
| Hospitals, | 110 |
| Chantries and free chapels, | 2374 |
| Total | 3182 |

Besides the friars' houses, and those suppressed by Wolsey, and many small houses of which we have no particular account, the sum total of the clear yearly revenue of the several houses at the time of their dissolution, of which we have any account, seems to be as follows:—

| | £. | s. | d. |
|---|---|---|---|
| Of greater monasteries, | 104,919 | 13 | 3½ |
| Of all those of the lesser monasteries of which we have the valuation, | 29,702 | 1 | 10½ |
| Knights hospitallers' head-house in London, | 2,385 | 12 | 8 |
| Twenty-eight of their houses in the country, | 3,026 | 9 | 5 |
| Friars' houses, | 751 | 2 | 0¾ |
| Total, | £140,784 | 19 | 3¾ |

If proper allowances are made for the lesser monasteries and houses not included in this estimate, and for the plate, &c. which came into the hands of the king by the dissolution, and for the value of money at that time, which was at least six times as much as at present, and also consider that the estimate of the lands was generally supposed to be much under the real worth, we must conclude their whole revenue to have been immense.

It does not appear that any computation was made of the number of persons contained in the religious houses.

| | |
|---|---|
| Those of lesser houses dissolved by 27 Hen. VIII. were reckoned at about | 10,000 |
| If we suppose the colleges and hospitals to have contained a proportionable number, these will make about | 5,347 |
| If we reckon the number in the greater monasteries according to the proportion of their revenues, they will be about 35,000; but as probably they had larger allowances in proportion to their number than those of the lesser monaste- | |

| | |
|---|---|
| ries, if we abate upon that account 5,000, there will be . . . . . | 30,000 |
| One for each chantry and free chapel, . | 2,374 |
| Total, . . . . . | 47,721 |

But as there were probably more than one person to officiate in several of the free chapels, and there were other houses which are not included in this calculation, perhaps they may be computed in one general estimate at about 50,000. As there were pensions paid to almost all those of the greater monasteries, the king did not immediately come into full enjoyment of their whole revenues; however, by means of what he did receive, he founded six new bishopricks, viz. those of Westminster, (which was changed by queen Elizabeth into a deanery, with 12 prebends and a school,) Peterborough, Chester, Gloucester, Bristol, and Oxford. And in eight other sees he founded deaneries and chapters, by converting the priors and monks into deans and prebendaries, viz. Canterbury, Winchester, Durham, Worcester, Rochester, Norwich, Ely, and Carlisle. He founded also the colleges of Christ Church, in Oxford, and Trinity, in Cambridge, and finished King's College there. He likewise founded professorships of divinity, law, physic, and of the Hebrew and Greek tongues, in both the said universities. He gave the house of Grey-Friars and St. Bartholomew's Hospital to the city of London, and a perpetual pension to the poor knights of Windsor, and laid out great sums in building and fortifying many ports in the channel. It is observable, upon the whole, that the dissolution of these houses was an act, not of the church, but of the state, in the period preceding the reformation, by a king and parliament of the Roman Catholic communion in all points, except the king's supremacy; to which the pope himself by his bulls and licenses had led the way.

As to the merits of these institutions, authors are much divided. While some have considered them as beneficial to learning, piety, and benevolence, others have thought them very injurious. We may form some idea of them from the following remarks of Mr. Gilpin.

He is speaking of Glastonbury Abbey, which possessed the amplest revenues of any religious house in England. "Its fraternity," says he, "is said to have consisted of 500 established monks, besides nearly as many retainers on the abbey. Above 400 children were not only educated in it, but entirely maintained. Strangers from all parts of Europe were liberally received, classed according to their sex and nation, and might consider the hospitable roof, under which they were lodged, as their own. Five hundred travellers, with their horses, have been lodged at once within its walls. While the poor, from every side of the country, waited the ringing of the alms-bell; when they flocked in crowds, young and old, to the gate of the monastery, where they received every morning, a plentiful provision for themselves and their families:—all this appears great and noble.

"On the other hand, when we consider 500 persons bred up in indolence, and lost to the commonwealth; when we consider that these houses were the great nurseries of superstition, bigotry, and ignorance; the stews of sloth, stupidity, and perhaps intemperance; when we consider that the education received in them had not the least tincture of useful learning, good manners, or true religion, but tended rather to vilify and disgrace the human mind; when we consider that the pilgrims and strangers who resorted thither were idle vagabonds, who got nothing abroad that was equivalent to the occupations they left at home; and when we consider, lastly, that indiscriminate alms-giving is not real charity, but an avocation from labour and industry, checking every idea of exertion, and filling the mind with abject notions, we are led to acquiesce in the fate of these foundations, and view their ruins, not only with a picturesque eye, but with moral and religious satisfaction."

MONASTIC, something belonging to monks, or the monastic life. The monastic profession is a kind of civil death, which, in all worldly matters, has the same effect with the natural death.

St. Anthony is the person, who, in the fourth century, first instituted the monastic life; as St. Pachomius, in the same century, is said to have first set on foot the cœnobitic life; i. e. regular communities of the religious. In a short time the deserts of Egypt became inhabited by a set of solitaries, who took upon them the monastic profession. St. Basil carried the monkish humour into the east, where he composed a rule which afterward obtained through a great part of the west.

In the 11th century the monastic discipline was grown very remiss. St. Odo first began to retrieve it in the monastery of Cluny: that monastery, by the conditions of its erection, was put under the immediate protection of the holy see; with a prohibition to all powers, both secular and ecclesiastical, to disturb the monks in the possession of their effects, or the election of their abbot. In virtue hereof they pleaded an exemption from the jurisdiction of the bishop, and extended this privilege to all the houses dependant on Cluny. This made the first congregation of several houses, under one chief, immediately subject to the pope, so as to constitute one body, or as they now call it, one *religious order*. Till then, each monastery was independent, and subject to the bishop.

MONK, anciently denoted, "a person who retired from the world to give himself up wholly to God, and to live in solitude and abstinence." The word is derived from the Latin *monachus*, and that from the Greek μοναχος, *solitary*; μονος, *solus*, alone.

The original of monks seems to have been this: The persecutions which attended the first ages of the Gospel, forced some Christians to retire from the world, and live in de-

sorts and places more private and unfrequented, in hopes of finding that peace and comfort among beasts which were denied them among men; and this being the case of some very extraordinary persons, their example gave such reputation to retirement, that the practice was continued when the reason of its commencement ceased. After the empire became Christian, instances of this kind were numerous; and those, whose security had obliged them to live separately and apart, became afterward united into societies. We may also add, that the mystic theology, which gained ground towards the close of the third century, contributed to produce the same effect, and to drive men into solitude, for the purposes of devotion.

The monks, at least the ancient ones, were distinguished into *solitaries*, *cœnobites*, and *sarabaites*.

The *solitary* were those who lived in places remote from all towns and habitations of men, as do still some of the hermits. The *cœnobites* were those who lived in community with several others in the same house, and under the same superiors. The *sarabaites* were strolling monks, having no fixed rule of residence. The houses of the monks, again, were of two kinds, viz. *monasteries* and *laurœ*.

Those who are now called *monks*, are cœnobites, who live together in a convent or monastery; who make vows of living according to a certain rule established by the founder, and wear a habit which distinguishes their order.

Those that are endowed, or have a fixed revenue, are most properly called monks, *monachi*; as the Chartereux, Benedictines, Bernardines, &c. The Mendicants, or those that beg, as the Capuchins and Franciscans, are more properly called *religious* and *friars*; though the names are frequently confounded.

The first monks were those of St. Anthony, who, towards the close of the fourth century, formed them into a regular body, engaged them to live in society with each other, and prescribed to them fixed rules for the direction of their conduct. These régulations, which Anthony had made in Egypt, were soon introduced into Palestine and Syria by his disciple Hilarion. Almost about the same time, Aones, or Eugenius, with their companions Gaddanus and Azyzas, instituted the monastic order in Mesopotamia, and the adjacent countries; and their example was followed with such rapid success, that in a short time the whole east was filled with a lazy set of mortals, who, abandoning all human connexions, advantages, pleasures, and concerns, wore out a languishing and miserable existence amidst the hardships of want, and various kinds of suffering, in order to arrive at a more close and rapturous communication with God and angels.

From the east this gloomy institution passed into the west, and first into Italy and its neighbouring islands; though it is uncertain who transplanted it thither. St. Martin, the celebrated bishop of Tours, erected the first monasteries in Gaul, and recommended this religious solitude with such power and efficacy, both by his instruction and example, that his funeral is said to have been attended by no less than two thousand monks. From hence the monastic discipline extended gradually its progress through the other provinces and countries of Europe. There were, besides the monks of St. Basil, called in the east, *Calogeri*, from καλος γερων, *a good old man*, and those of St. Jerome, the hermits of St. Augustine, and afterward those of St. Benedict and St. Bernard: at length came those of St. Francis and St. Dominick, with a legion of others; all which see under their proper heads.

Towards the close of the 5th century, the monks, who had formerly lived only for themselves in solitary retreats, and had never thought of assuming any rank among the sacerdotal order, were now gradually distinguished from the populace, and endowed with such opulence and honourable privileges, that they found themselves in a condition to claim an eminent station among the pillars and supporters of the Christian community. The fame of their piety and sanctity was so great, that bishops and presbyters were often chosen out of their order; and the passion of erecting edifices and convents, in which the monks and holy virgins might serve God in the most commodious manner, was, at this time, carried beyond all bounds. However, their licentiousness, even in this century, was become a proverb; and they are said to have excited the most dreadful tumults and seditions in various places. The monastic orders were at first under the immediate jurisdiction of the bishops, from which they were exempted by the Roman pontiff about the end of the 7th century; and the monks, in return, devoted themselves wholly to advance the interest and to maintain the dignity of the bishop of Rome. This immunity which they obtained, was a fruitful source of licentiousness and disorder, and occasioned the greatest part of the vices with which they were afterward so justly charged.

In the 8th century, the monastic discipline was extremely relaxed, both in the eastern and western provinces, and all efforts to restore it were ineffectual. Nevertheless, this kind of institution was in the highest esteem; and nothing could equal the veneration that was paid about the close of the ninth century to such as devoted themselves to the sacred gloom and indolence of a convent. This veneration caused several kings and emperors to call them to their courts, and to employ them in civil affairs of the greatest moment. Their reformation was attempted by Louis the meek, but the effect was of short duration. In the 11th century, they were exempted by the popes from the authority of their sovereigns, and new orders of monks were continually established; insomuch that in the council of

Lateran, that was held A. D. 1215, a decree was passed, by the advice of Innocent III. to prevent any new monastic institutions; and several were entirely suppressed. In the 15th and 16th centuries, it appears, from the testimony of the best writers, that the monks were generally lazy, illiterate, profligate, and licentious epicures, whose views in life were confined to opulence, idleness, and pleasure. However, the reformation had a manifest influence in restraining their excesses, and rendering them more circumspect and cautious in their external conduct.

Monks are distinguished by the colour of their habits, into *black*, *white*, *grey*, &c. Among the monks, some are called *monks of the choir*, others, *professed monks*, and others, *lay monks*; which last are destined for the service of the convent, and have neither clericate nor literature.

*Cloistered monks* are those who actually reside in the house: in opposition to *extra*-monks, who have benefices depending on the monastery. Monks are also distinguished into *reformed*, whom the civil and ecclesiastical authority have made masters of ancient convents, and empowered to retrieve the ancient discipline, which had been relaxed; and *ancient*, who remain in the convent, to live in it according to its establishment at the time when they made their vows, without obliging themselves to any new reform.

Anciently the monks were all laymen, and were only distinguished from the rest of the people by a peculiar habit, and an extraordinary piety or devotion. Not only the monks were prohibited the priesthood, but even the priests were expressly prohibited from becoming monks, as appears from the letters of St. Gregory. Pope Syricus was the first who called them to the clericate, on account of some great scarcity of priests that the church was supposed to labour under; and since that time, the priesthood has been usually united to the monastical profession.

MONEY.* The most ancient method of trade was by barter, exchanging one thing for another: in after times, the more precious metals were used as the price in merchandise. The gold and silver, however, were long weighed, not coined. Abraham *weighed* the four hundred shekels which he gave for his burying-place, Gen. xxiii 13, 16. Joseph was sold for 20 shekels *weight* of silver, and his brethren carried back to Egypt the same *weight* of money that had been returned in their sacks, Gen. xxxvi. 28, and xliii. 21. Jeremiah *weighed* the seventeen shekels of silver which he gave for his cousin's field, Jer. xxxii. 10. Shekels and talents whereby money was estimated, were weights, not coins, 2 Sam. xii. 30, and xiv. 26. We are not certain of any coined money in the world till about A. M. 3460, when Crœsus, king of Lydia, coined his Crœsi, and Darius the Mede, his Darics, or Darkmons. Nor do we know of the Jews coining any till about 400 years after, when Antiochus Sidetes gave Simon the Maccabee a privilege for that purpose. The Romans began to coin silver about A. M. 3735, and gold in A. M. 3797. The ancient Britons used rings or plates of iron for money. The Lacedemonians used bars of iron. Anciently, and in straitened circumstances, leather, wood, paste-board, &c. have been coined for money. To this day, the Chinese do not coin, but cut and weigh their gold and silver for trade: and in some nations they trade with shells and fruits instead of money.—Christ's blessings are *without money and without price*; altogether free, neither price, nor promise of price, being required from us, Isa. lv. 1.

*The value and proportion of the Grecian coins.*

| | | | | | | | | | | | s. | d. | q. |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Lepton or mite | | | | | | | | | | | 0 | 0 | $0\frac{3}{336}$ |
| 7 | Chalcos | | | | | | | | | | 0 | 0 | $0\frac{31}{48}$ |
| 14 | 2 | Dichalcos | | | | | | | | | 0 | 0 | $1\frac{7}{24}$ |
| 28 | 4 | 2 | Hemiobolion | | | | | | | | 0 | 0 | $2\frac{7}{12}$ |
| 56 | 8 | 4 | 2 | Obolos | | | | | | | 0 | 1 | $2\frac{1}{6}$ |
| 112 | 16 | 8 | 4 | 2 | Diobolon | | | | | | 0 | 2 | $2\frac{1}{3}$ |
| 224 | 32 | 16 | 8 | 4 | 2 | Tetrobolon | | | | | 0 | 5 | $0\frac{2}{3}$ |
| 336 | 48 | 24 | 12 | 6 | 3 | $1\frac{1}{2}$ | Drachme | | | | 0 | 7 | 3 |
| 672 | 96 | 48 | 24 | 12 | 6 | 3 | 2 | Didrachmon | [Stater | | 1 | 3 | 2 |
| 1324 | 192 | 96 | 48 | 24 | 12 | 6 | 4 | 2 | Tetradrachmon | | 2 | 7 | 0 |
| 1655 | 240 | 120 | 60 | 30 | 15 | $7\frac{1}{2}$ | 5 | $2\frac{1}{2}$ | $\frac{1}{10}$ | Pentadrachm | 3 | 2 | 3 |

*This article is extracted from Wood's Dictionary of the Bible.

*Note* 1. Of these, the Drachm, Didrachm, &c. were of silver; the rest, for the most part, of brass; the other parts, as Tridrachm, Triobolus, &c. were sometimes coined.

*Note* 2. I have supposed, with the generality of authors, that the Drachma and Denarius were equal, though there is reason to believe the Drachma was somewhat the weightier.

*The Grecian Gold Coin was,*

| | £ | s. | d. |
|---|---|---|---|
| The golden Stater, weighing two Attic Drachms, or half of the silver Stater, and exchanging usually for 25 Attic Drachms of silver, in our money | 0 | 16 | $1\frac{1}{4}$ |
| According to our proportion of gold to silver | 1 | 0 | 9 |
| There was likewise the Stater Cyzicenus, exchanging for 28 Attic Drachms, or | 0 | 18 | 1 |
| Stater Philippicus, and Stater Alexandrinus, of the same value. | | | |
| Stater Daricus, according to Josephus, worth 50 Attic Drachms, or | 1 | 12 | $3\frac{1}{2}$ |
| Stater Cresius, of the same value. | | | |

*The value and proportion of the Roman Coins.*

| | | | | | d. | q. |
|---|---|---|---|---|---|---|
| Teruncius | | | | | 0 | $0\frac{775}{1000}$ |
| 2 | Sembella | | | | 0 | $1\frac{55}{100}$ |
| 4 | 2 | Libella, As | | | 0 | $3\frac{1}{10}$ |
| 10 | 5 | $2\frac{1}{2}$ | Sestertius | | 1 | $3\frac{3}{4}$ |
| 20 | 10 | 5 | 2 | Quinorius, Victoriatus | 3 | $3\frac{1}{2}$ |
| 40 | 20 | 10 | 4 | 2 Denarius | 7 | 3 |

*Note.* Of these the Denarius, Victoriatus, Sestertius, and sometimes the As, were of silver, the rest of brass.

There were sometimes also coined of brass, the Triens, Sextants, Uncia, Sextula, and Dupondius.

The Roman gold coin was the Aureus, which weighed generally double the Denarius.

| | £ | s. | d. |
|---|---|---|---|
| The Aureus, according to the first proportion of coinage, mentioned by Pliny, lib. xxxiii. cap. 3. was worth | 1 | 4 | $3\frac{2}{4}$ |
| According to the proportion that obtains now amongst us, worth | 1 | 0 | 9 |
| According to the Decuple proportion, mentioned by Livy and Julius Polux, worth | 0 | 12 | 11 |
| According to the proportion mentioned by Tacitus, and which afterward obtained, whereby the Aureus exchanged for 25 Denarii, its value | 0 | 16 | $1\frac{3}{4}$ |

Jewish money reduced to the English standard.

*Silver money.*

| | | | | | £ | s. | d. | q. |
|---|---|---|---|---|---|---|---|---|
| Gerah | | | | | 0 | 0 | 1 | $\frac{52}{100}$ |
| 10 | Bekah | | | | 0 | 1 | 1 | $\frac{11}{16}$ |
| 20 | 2 | Shekel | | | 0 | 2 | $3\frac{3}{8}$ | |
| 1200 | 120 | 50 | Maneh, Mina Hebraica | | 5 | 14 | $0\frac{3}{4}$ | |
| 60000 | 6000 | 3000 | 60 | Talent | 342 | 3 | 9 | |

*Gold Money.*

| | £ | s. | d. |
|---|---|---|---|
| Solidus Aureus, or Sextula, worth | 0 | 12 | $0\frac{1}{2}$ |
| A Shekel of gold, worth | 1 | 16 | 6 |
| A Talent of gold, worth | 5475 | 0 | 0 |

MONTH. See article YEAR.

MOON, a satellite, or secondary planet, always attendant on our earth. Of the six primary planets, we find but three that are certainly attended with moons, viz. the Earth, Jupiter, and Saturn. Astronomers have drawn the face of the moon according as it is seen with the best telescope, and have discovered that the surface of the moon is not smooth, or even, but diversified with hills, vales, and continents; and to appearance with seas, lakes, &c. Though it is pretty well agreed upon now, that there are no seas nor rivers in the moon; and no atmosphere, and, of course, that there can be no clouds, rain, snow, or other meteors, whence such changes might be expected.

The distance of the moon from our earth is computed at 60 semidiameters and a half of the earth from its centre, or 240,000 miles; and the magnitude of the moon compared to our earth is very nearly as 1 to 48. The time which the moon takes up in making a revolution about the earth from a fixed star to the same again, is 27 days, 7 hours, 43 minutes, which is called the periodical month. But the time that passes between two conjunctions, that is, from one new moon to another, is 29 days, 12 hours, 44 minutes, 3 seconds, which is called a synodical month; for after one revolution is finished, the moon has small arches to describe, to get between the sun and the earth, because the sun keeps advancing forward in the ecliptic. The moon moves about its own axis in the same time that it moves about the earth, from whence it comes to pass that she always shows the same face to us: for by this motion about her axis, just so much of her surface is turned towards us constantly, as by her motion about the earth would be turned from us. As the moon illumines the earth by reflecting upon it the light of the sun, in like manner does the earth illuminate the moon.

The Lord created the sun and the moon on the 4th day of the world; see Gen. i. 14—16. The sacred authors tell us that God appointed the moon for the distinction of seasons, &c. &c. Psa. civ. 19, &c. The Hebrews who did not conceive that the earth moved round the sun, could not explain the eclipses of the moon or sun in a physical manner. The orientals in general, and the Hebrews in particular paid more respect to the moon than to the sun. The worship of the moon among them was more extensive, and more famous than that of the sun. This adoration of the host of heaven is severely interdicted. Deut. iv. 19, xvii. 3: and yet the worship of the moon was extended far, and became very popular. This is hinted at by Job, xxxi. 26, 27

MOOSIAS, Mo-o'si'as, one who returned from the Babylonish captivity, 1 Esd. ix. 31.

MORASTHITE, Mo'RAS THITE. Micah, one of the twelve lesser prophets, was a Morasthite, from a place in the southern part of Judea, named Morasthi, Jer. xxvi. 18.

MORAVIANS, a sect generally said to have arisen under Nicholas Lewis, count of Zinzendorf, a German nobleman of the last century, and thus called because the first converts to their system were some Moravian families. According to the society's own account, however, they derive their origin from the Greek church in the ninth century, when, by the instrumentality of Methodius and Cyrillus, two Greek monks, the kings of Bulgaria and Moravia being converted to the faith, were, together with their subjects, united in communion with the Greek church. Methodius was their first bishop, and for their use Cyrillus translated the Scriptures into the Sclavonian language.

The antipathy of the Greek and Roman churches is well known, and by much the greater part of the brethren were in process of time compelled, after many struggles, to submit to the see of Rome. A few, however, adhering to the rites of their mother church, united themselves in 1176 to the Waldenses, and sent missionaries into many countries. In 1457 they were called *Frates legis Christi*, or Brethren of the Law of Christ; because, about that period, they had thrown off all reverence for human compilations of the faith, professing simply to follow the doctrines and precepts contained in the word of God.

There being at this time no bishops in the Bohemian church, who had not submitted to the papal jurisdiction, three priests of the society of United Brethren, were, about the year 1467, consecrated by Stephen, bishop of the Waldenses in Austria; and these prelates, on their return to their own country, consecrated 10 co-bishops, or co-seniors, from among the rest of the presbyters. In 1523, the United Brethren, commenced a friendly correspondence with Luther, and afterward with Calvin and other leaders among the reformers. A persecution which was brought upon them on this account, and some religious disputes, which took place among themselves, threatened, for awhile, the society with ruin; but the disputes were, in 1570, put an end to by a synod, which decreed that differences about non-essentials should not destroy their union; and the persecution ceased in 1575, when the United Brethren obtained an edict for the public exercise of their religion. This toleration was renewed in 1609, and liberty granted them to erect new churches. But a civil war, which in 1612, broke out in Bohemia, and a violent persecution which followed it in 1621, occasioned the dispersion of their ministers, and brought great distress upon the Brethren in general. Some of them fled to England, others to Saxony and Brandenburg; whilst many, overcome by the severity of the persecution, conformed to the rites of the church of Rome. One colony of these, who retained in purity their original principles and practice, was, in 1722, conducted by a brother, named Christian David, from Fulneck in Moravia, to upper Lusatia, where they put themselves under the protection of Nicholas Lewis, count of Zin-

zendorf, and built a village on his estate, at the foot of a hill, called *Hutberg*, or *Watch Hill*. The count, who, soon after their arrival, removed from Dresden to his estate in the country, showed every mark of kindness to the poor emigrants; but being a zealous member of the church established by law, he endeavoured, for some time, to prevail upon them to unite themselves with it, by adopting the Lutheran faith and discipline. This they declined; and the count, on a more minute inquiry into their ancient history and distinguishing tenets, not only desisted from his first purpose, but became himself a convert to the faith and discipline of the United Brethren.

The synod which, in 1570, put an end to the disputes which then tore the church of the Brethren into factions, had considered as non-essentials the distinguishing tenets of their own society of the Lutherans and of the Calvinists. In consequence of this, many of the reformers of both these sects had followed the Brethren to Herrnhut, and been received by them into communion; but not being endued with the peaceable spirit of the church which they had joined, they started disputes among themselves, which threatened the destruction of the whole establishment. By the indefatigable exertions of count Zinzendorf, these disputes were allayed; and the statutes being in 1727, drawn up and agreed to for the regulation both of the internal and external concerns of the congregation, brotherly love and union was again established; and no schism whatever, in point of doctrine, has since that period disturbed the church of the United Brethren.

In 1735, the count, who under God, had been the instrument of renewing the Brethren's church, was consecrated one of their bishops, having the year before been examined and received into the clerical order by the theological faculty of Tubingen. Dr. Potter, then archbishop of Canterbury, congratulated him upon this event, and promised his assistance to a church of confessors, of whom he wrote in terms of the highest respect, for their having maintained the pure and primitive faith and discipline in the midst of the most tedious and cruel persecutions. That his grace, who had studied the various controversies about church government with uncommon success, admitted the Moravian episcopal succession, we know from the most unquestionable authority; for he communicated his sentiments on the subject to Dr. Secker, while bishop of Oxford. In conformity with these sentiments of the archbishop, we are assured that the parliament of Great Britain, after mature investigation, acknowledged the *Unitas Fratrum* to be a Protestant episcopal church; and in 1794 an act was certainly passed in their favour.

This sect, like many others, has been shamefully misrepresented, and things laid to their charge of which they never were guilty. It must, however, be acknowledged, that some of their converts, having previously imbibed extravagant notions, propagated them with zeal among their new friends, in a phraseology extremely reprehensible; and that count Zinzendorf himself sometimes adopted the very improper language of those fanatics, whom he wished to reclaim from their errors to the soberness of truth; but much of the extravagance and absurdity which has been attributed to the count is not to be charged on him, but on those persons, who, writing his *extempore* sermons, in short-hand, printed and published them without his knowledge or consent.

This eminent benefactor to the United Brethren died in 1760; and it is with reason that they honour his memory, as having been the instrument by which God restored and built up their church. But they do not regard him as their head, nor take his writings, nor the writings of any other man, as the standard of their doctrines, which they profess to derive immediately from the word of God. It has already been observed, that the church of the United Brethren is episcopal; but though they consider episcopal ordination as necessary to qualify the servants of the church for their respective functions, they allow to their bishops no elevation of rank or pre-eminent authority; their church having, from the first establishment, been governed by synods, consisting of deputies from all the congregations, and by other subordinate bodies, which they call *conferences*. The synods, which are generally held once in seven years, are called together by the elders who were in the former synod appointed to superintend the whole unity. In the first sitting a president is chosen, and these elders lay down their office; but they do not withdraw from the assembly: for they, together with all bishops, *seniores civiles*, or lay elders, and those ministers who have the general care or inspection of several congregations in one province, have seats in the synod without any particular election. The other members are one or more deputies sent from each congregation, and such ministers, or missionaries, as are particularly called to attend. Women, approved by the congregation, are also admitted as hearers, and are called upon to give their advice in what relates to the ministerial labour among their sex; but they have no decisive vote in the synod. The votes of all the other members are equal.

In questions of importance, or of which the consequences cannot be foreseen, neither the majority of votes, nor the unanimous consent of all present can decide; but recourse is had to the *lot*. For adopting this unusual mode of deciding in ecclesiastical affairs, the brethren allege as reasons the practice of the ancient Jews and the apostles; the insufficiency of the human understanding, amidst the best and purest intentions to decide for itself in what concerns the administration of Christ's kingdom; and their own confident reliance on the comfortable promises that the Lord Jesus will approve himself the head and ruler of his church. The *lot* is never made use of but after mature deliberation and fervent prayer;

nor is any thing submitted to its decision which does not, after being thoroughly weighed, appear to the assembly eligible in itself.

In every synod, the inward and outward state of the unity, and the concerns of the congregations and missions, are taken into consideration. If errors in doctrine or deviations in practice have crept in, the synod endeavours not only to remove them, but, by salutary regulations, to prevent them for the future. It considers how many bishops are to be consecrated to fill up the vacancies occasioned by death; and every member of the synod gives his vote for such of the clergy as he thinks best qualified. Those who have the majority of votes are taken into the *lot*, and they who are approved are consecrated accordingly; but, by consecration, they are vested with no superiority over their brethren, since it behoves him who is the greatest to be the servant of all.

Towards the conclusion of every synod a kind of executive board is chosen, and called *the elders' conference of the unity*. At present it consists of 13 elders, and is divided into four committees or departments. 1. The *mission's* department, which superintends all the concerns of the missions in heathen countries. 2. The *helper's* department, which watches over the purity of doctrine and the moral conduct of the different congregations. 3. The *servants'* department, to which the economical concerns of the unity are committed. 4. The *overseers'* department, of which the business is to see that the constitution and discipline of the brethren be every where maintained. No resolution, however, of any of these departments has the smallest force till it be laid before the assembly of the whole *elders' conference*, and have the approbation of that body. The powers of the *elders' conference* are, indeed, very extensive: besides the general care which it is commissioned by the synods to take of all the congregations and missions, it appoints and removes every servant in the unity, as circumstances may require; authorizes the bishops to ordain presbyters or deacons, and to consecrate other bishops; and in a word, though it cannot abrogate any of the constitutions of the synod, or enact new ones itself, it is possessed of the supreme executive power over the whole body of the United Brethren. Besides this general *conference of elders*, which superintends the affairs of the whole unity, there is another conference of elders belonging to each congregation, which directs its affairs, and to which the bishops, and all other ministers, as well as the lay members of the congregation, are subject. This body, which is called the *elders' conference of the congregation*, consists, 1. Of the *minister*, as president, to whom the ordinary care of the congregation is committed, except when it is very numerous, and then the general inspection of it is entrusted to a separate person, called the *congregation helper*. 2. Of the *warden*, whose office it is to superintend, with the aid of his council, all outward concerns of the congregation, and to assist every individual with his advice. 3. Of a *married pair*, who care particularly for the welfare of the married people. 4. Of a *single clergyman*, to whose care the young men are particularly committed. And 5. Of *those women* who assist in caring for the spiritual and temporal welfare of their own sex; and who in this conference have equal votes with the men. As the *elders' conference of each congregation* is answerable for its proceedings to the *elders' conference of the unity*, visitations from the latter to the former, are held from time to time, that the affairs of each congregation, and the conduct of its immediate governors, may be intimately known to the supreme executive government of the whole church.

In their opinion, episcopal consecration does not confer any power to preside over one or more congregation; and a bishop can discharge no office but by the appointment of a synod, or of the elders' conference of the unity. Presbyters among them can perform every function of the bishop, except ordination. Deacons are assistants to the presbyters much in the same way as in the church of England; and, in the Brethren's churches, deaconesses are retained for the purpose of privately admonishing their own sex, and visiting them in their sickness; but though they are solemnly blessed to this office, they are not permitted to teach in public, and far less to administer the sacraments. They have likewise *seniores civiles*, or lay elders, in contradistinction to spiritual elders or bishops, who are appointed to watch over the constitution and discipline of the unity of the Brethren, over the observance of the laws of the country in which congregations or missions are established, and over the privileges granted to the Brethren by the governments under which they live.

They have economies, or choir houses, where they live together in community: the single men and single women, widows and widowers apart, each under the superintendence of elderly persons of their own class. In these houses every person who is able, and has not an independent support, labours in their own occupation, and contributes a stipulated sum for their maintainance. Their children are educated with peculiar care; their subjection to their superiors and elders is singular, and appears particularly striking in their *missions* and *marriages*. In the former, those who have offered themselves on the service, and are approved as candidates, wait their several calls, referring themselves entirely to the decision of the lot; and it is said, never hesitate when that hath decided the place of their destination. In *marriage*, they may only form a connexion with those of their own communion. The brother who marries a person not of their congregation, is

immediately cut off from church fellowship. Sometimes a sister by express license from the *elders' conference*, is permitted to marry a person of approved piety in another communion, yet still to join in their church ordinances as before. A brother may make his own choice of a partner in the society; but as all intercourse between the different sexes is carefully avoided, very few opportunities of forming particular attachments are found, and they usually rather refer their choice to the church than decide for themselves. And as the lot must be cast to sanction their union, each receives his partner as a divine appointment; and, however strange this method may appear to those who consult only their own passions or their interest, it is observable, that no where fewer unhappy marriages are found than among the Brethren. But what characterizes the Moravians most, and holds them up to the attention of others, is their missionary zeal. In this they are superior to any other body of people in the world. "Their missionaries," as one observes, "are all of them volunteers; for it is an inviolable maxim with them to persuade no man to engage in missions. They are all of one mind as to the doctrines they teach, and seldom make an attempt where there are not several of them in the mission. Their zeal is calm, steady, persevering. They would reform the world, but are careful how they quarrel with it; they carry their point by address and the insinuations of mildness and modesty, which commend them to all men, and give offence to none. The habits of silence, quietness, and decent reserve, mark their character.

"When brethren or sisters find themselves disposed to serve God among the heathen, they communicate their wishes and views to the committee appointed by the synods of the brethren to superintend the missions, in a confidential letter. If, on particular inquiry into their circumstances and connexions, no objection, is found, they are considered as candidates. As to mental qualifications, much erudition is not required by the Brethren. To be well versed in the sacred Scriptures, and to have an experimental knowledge of the truths they contain, is judged indispensably necessary. And it has been found by experience, that a good understanding, joined to a friendly disposition, and, above all, a heart filled with the love of God, are the best and the only essential qualifications of a missionary."

The following are the names of the settlements of the United Brethren in heathen countries.

Begun in 1732, in the Danish West India islands. In St. Thomas; New Herrnhut, Nisky. In St. Croix; Friedenstal. In St. Jan; Bethany, Emmaus. In 1733: in Greenland; New Herrnhut, Lichtenfels, Lichtenau. In 1734: in North America; Fairfield, in Upper Canada, Goshen, on the river Muskingum. In 1736; at the Cape of Good Hope, first Bavian's Kloof, now Guadenthal, and Gruenekloof. In 1738; in South America; among the negro slaves at Paramaribo and Sommelsdyk; among the free negroes at Bambey, on the Sarameca; among the native Indians at Hope, on the river Corentyn. In 1754: in Jamaica; two settlements in St. Elizabeth's parish. In 1756: in Antigua; at St. John's, Grace Hill, Grace Bay. In 1760: near Tranquebar, in the East Indies; Brethren's Garden. In 1764; on the coast of Labrador; Nain, Okkah, Hope Dale. In 1765: in Barbadoes; Sharon, near Bridgetown. In 1765: in the Russian part of Asia; Sarepta. In 1775: in St. Kitts; at Basseterre. In 1789; in Tobago; Signal Hill. Upon the whole, their first mission, established in 1732, has multiplied into 29 settlements, in which above 150 missionaries are employed. In the three Danish West India islands, St. Thomas, St. Croix, and St. Jan, their congregations amount to about 12,200 souls; in Greenland, to 1,100; in Antigua, to 12,000; in St. Kitts, to 2000. About 1600 Hottentots constitute the two congregations in South Africa, and the forming a third settlement there is in contemplation, when means can be found to support it. If the reader wish to have a fuller account of this society, he may consult Crantz's Ancient and Modern History of the Church of the United Brethren, 1780.

MORDECAI, MOR'DE-CAI, son of Jair, of the race of Saul, and one of the chief of the tribe of Benjamin. He was carried captive to Babylon by Nebuchadnezzar, with Jehoiachin, or Jeconiah, king of Judah, A. M. 3405, Esth. ii. 5, 6. He settled at Shushan, and there lived to the first year of Cyrus, when it is thought he returned to Jerusalem with several other captives. But afterward he went back to Shushan, seeing that the temple remained unfinished, and that this nation was without any support in Judea. It is highly probable that Mordecai was very young, probably only 10 or 12 years of age, when he first went into captivity: because from the transportation of Jeconiah by Nebuchadnezzar, to the third year of Darius, son of Hystaspes, or Ahasuerus, who this year took Esther to wife, are more than four-score years. But although he might be then 90 or 92 years old, he might very well discharge the duties attached to the employments that the king gave him, and even live many years after. The Jews say he lived in all 190 years; but if he only lived to be 110 or 115, he might accomplish what is related concerning him. When he died we know not. His history is contained in the book of Esther, at least as far as we are informed concerning it, and some believe him to be the author of this book; in which he himself makes such a prominent figure. See articles ESTHER, and HAMAN.

MOREH, MO'REH, a place on the west side of the river Jordan, Gen. xii. 6.

MORESHETH GATH, MO'RESH-ETH GATH, supposed to be the king of Assyria, to

whom the Philistine cities sent presents, Mic. i. 14.

MORIAH, Mo-RI'AH, a mountain upon which the temple of Jerusalem was built by Solomon, 2 Chron. iii. 1. It is thought that this is the place where Abraham was going to offer his son Isaac, though this supposition is attended with great difficulties.

MOSERA, Mo-SE'RAH, or Mo-SE'RATH, one of the encampments of the Israelites in the wilderness; being in the vicinity of Kadesh, and near to Mount Hor, where Aaron died, Num. xxxiii. 30. This place is thought to be the same with Hazeroth.

MOSES, son of Amram and Jochebed. He was born in Egypt, A. M. 2433. His father and mother were of the tribe of Levi. He had a brother called Aaron, and a sister named Miriam, of both of whom we have already spoken. Aaron was three years older than Moses, and Miriam, probably, six or seven years older than Aaron. Some time before the birth of Moses, Exod. i. 8, &c. the king of Egypt made a decree that all the male children of the Hebrews should be put to death as soon as they were born, and that only the females should be preserved. The parents of Moses could not comply with this bloody mandate, and therefore concealed the child during three months in their house. But perceiving they could no longer hope to hide him, his mother Jochebed made an ark of bulrushes; and having pitched it, that it might draw no water, she put him therein, and laid it near the banks of the Nile, where the princes and other noble Egyptians used to walk. He had not lain long before Pharaoh's daughter observed him, was moved with compassion for him, and took him up. See the story at large, Exod. ii. 3, &c. She named him *Moses*, which word in the Egyptian language, signified one that was drawn out of the water, verse 10. She also adopted him for her son, and charged herself with his education, Acts vii. 22. But Amram and Jochebed, who had the care of his infancy, were particular in teaching him the religion and history of his ancestors. And their instructions, with the Divine blessing, produced that disposition so beautifully described by the apostle, Heb. xi. 24—29.

Moses, being 40 years of age, paid a visit to his brethren, Exod. ii. 11, 12, &c. Acts vii. 23; and being an eye-witness of those hardships which the Egyptian task-masters made them undergo, and, in vindicating the cause of a suffering Hebrew inhumanly treated, he slew an Egyptian; and this was the cause of his leaving the land of his nativity, and becoming a stranger in the land of Midian. Here he continued 40 years, viz. till he was 80 years of age; and here he married, and had two sons. About A. M. 2512, the king of Egypt died; and the Israelites still groaned under their oppressions. In Exod. iii. 1, &c. we have an account of God's appearing to Moses, while he fed the flocks of Jethro, his father-in-law, in the desert, and commissioning him to return to Egypt and deliver his people. After some hesitation, Moses proceeded on his mission, taking his wife and two children along with him. But, on their arrival at an inn, the angel of the Lord sought to kill him, because, as is generally believed, he neglected to circumcise his youngest son. Therefore, Zipporah immediately took a sharp stone, and cutting off the fore-skin of her son, cast it at his feet, (as our English translation has it) and said, "Surely a bloody husband art thou to me." Here it must be observed, that the Hebrew text of verse 24, 25, and 26, is very obscure; for it does not express whom the angel would kill; nor does it appear clearly, whether Zipporah threw herself or something else at the feet of Moses; nor even whether it was Moses she addressed when she said, "a bloody husband art thou to me." Hence some interpreters explain it, as if the angel (or the Lord, according to the text) sought to kill Eleazer, the youngest son of Moses: some will have it, that Zipporah cast herself at the feet of the angel, as a supplicant for her husband's life; while others understand it of her throwing herself at the feet of her husband, to request that she and the children might be set at liberty to return home to her father's house. However this may be, Moses and his wife separated one from another, and she returned to her father Jethro, taking her children with her.

The vth, vith, viith, and viiith chapters give a particular account of the plagues inflicted on the Egyptians on account of Pharaoh's refusing to liberate the suffering Hebrews.

The 14th day of the month Abib, or Nisan, in the evening, the Hebrews killed the lamb of the passover, or of the passage of the Lord, and with the blood they sprinkled the two posts, and upper part of their doors; that the destroying angel, passing over their houses, might not enter to kill their first-born, *ibid.* ch. xii. About the middle of the night the Lord smote with death all the first-born of the Egyptians. This circumstance procured the liberation of the Israelites, and determined the leaders of Egypt to urge their immediate departure, which accordingly took place.

The people of Israel set out from Rameses to the number of 600,000 footmen, without reckoning women and children, or the strangers who chose to accompany them. Moses took with him the bones of the patriarch Joseph, according to his injunction before his death, *ibid.* xiii. 19, Gen. l. 25. The Hebrews, departing from Rameses, came to Succoth, and thence to Etham. From Etham they turned towards Pi-hahiroth, which is between the sea and Midgol, over against Baal-Zephon, Gen. xiv. No sooner had they arrived there, than Pharaoh came upon them with a powerful army, thinking to force them back into Egypt. But the Lord placed a miraculous cloud between the camp of Israel and that of the Egyptians, which was luminous on the side

towards his own people, but dark towards his enemies. In this critical situation, the Lord commanded Moses to stretch out his rod towards the Red Sea, to separate its waters, and to prepare a passage for them through the midst of it. Moses obeyed, the sea was parted, and a strong wind that blew all the night dried up its bed, and converted it into dry land. The Hebrews entered therein, and passed through it without harm or danger.

Towards day-break, the Egyptians perceiving that the Hebrews had fled through the separated waters, determined on pursuing them, and immediately put their resolution in practice; and now the Lord caused a wind to arise that brought back the waters, which till then had remained suspended on each side of the passage, so that all the Egyptians perished in the sea. The tide cast their bodies on the shore, and the Israelites took this advantage of seizing their arms and spoils. Then Moses and his people sang a song of thanksgiving to the Lord, *ibid.* xv. 1, &c. From hence they proceeded towards Sinai, and were three days in the wilderness of Shur, where they found no water. The fourth encampment was at Marah, where they found plenty of water indeed, but very bitter, which caused the people to murmur. But Moses crying to the Lord, he showed him a certain kind of wood, which, being cast into the waters, deprived them of their bitterness, and rendered them potable. From thence they came to Elim, where were 12 fountains of sweet water, and three-score and ten palm trees.

On the 15th day of the second month, that is, a whole month after they came out of Egypt, the Hebrews departed from Elim, and came into the wilderness of Sin, which is between Elim and Sinai, *ibid.* ch. xvi. Here the multitude being tired with the length of their journey, began to murmur against Moses: and now it was that God in great mercy and long suffering, rained manna from heaven for the support of his people.

From the desert of Sin, the Hebrews arrived at Dophkah; thence they proceeded to Alush, and afterward to Rephidim; where the people being in want of water, began to murmur again, ch. xvii. But the Lord by the ministry of Moses, brought them water from the rock of Horeb; and this water served them through the whole of their march. At this time the Amalekites came out to attack the Israelites, and Moses sent Joshua against them, who entirely defeated them.

The 3d day of the 3d month from their coming out of Egypt, they arrived at the foot of Mount Sinai, where they continued one whole year, ch. xix. It was there that God intended to give them his law, and to regulate the form of their civil government. It was there that God had told Moses they should offer sacrifices to him, after they came forth out of Egypt. Moses therefore ascended the mountain, and God informed him he would make a covenant with Israel, and grant them his constant protection, on condition that they would be obedient to him, and engage in his service with fidelity. Moses reported the Lord's proposal to the people; who gave for answer, "We will do all that the Lord shall require of us." Moses ascended the mountain a second time, and carried the people's answer to the Lord. Then did the Lord command Moses to go down, and order the people to purify themselves, and to be in readiness against the third day, because then the Lord would descend and make a covenant with them. On the third day, therefore, God gave sensible marks of his presence upon Sinai, by the fire visible on the mount, the peals of thunder, the flashes of lightning, and by the sound of trumpets heard from its summit. And here God gave them the law of the ten commandments, ch. xx; see DECALOGUE. After this, God delivered to Moses several ceremonial and political institutions, contained in chapters xxi. xxii. xxiii. of Exodus. Then Moses, descending from the mount, declared to the people the laws he had received, ch. xxiv. and the people heartily agreed to observe them. Moses now erected an altar of unhewn stone, at the foot of the mount, and 12 monuments, or 12 other altars, in the name of the 12 tribes of Israel. He offered burnt-sacrifices and peace-offerings to the Lord; and taking the blood of the victims, he poured half of it upon the altar, and the other half into cups; and having read to the people the ordinances he had received from the Lord, and which he had written in a book, he sprinkled all the people with the blood that was in the cups. Then the Lord bid Moses come up again into the mountain, and bring with him Joshua his servant, that he might receive such instructions as would qualify him for his office. He commanded the tabernacle to be built, and appointed all its appendages, *ibid.* xxv. xxvi. xxvii. He also prescribed the manner in which the priests were to be consecrated, &c. *ibid.* xxviii. xxix. xxx; and some other particulars, ch. xxxi. Lastly, God gave him the tables of the law, which contained the decalogue, written by the finger of God. At the same time he informed him, that the people, whom he had brought out of Egypt, had forgotten all their promises and engagements; for at that very time they had made them a golden image, and were worshipping a golden calf. To this he added, that he was disposed to exterminate this contumacious people; and make Moses the father and the head of a great nation. Upon this, Moses threw himself at the feet of God, and interceded so powerfully for the people, as to prevent the execution of the threatening, ch. xxxii.

Moses descending from the mount, was so deeply affected at the sight of the people's folly that he broke the tables of stone: and afterward destroyed the golden calf, as has been already related.

Moses then rebuked Aaron severely for complying with the request of the people; and the

consequence was, that 3000 of them perished by the swords of the Levites, at the command of Moses. The next day he remonstrated with the people respecting the greatness of their crime, but told them he would go up again to the mountain, and endeavour to obtain forgiveness for them. He accordingly went up, and entreated the Lord to pardon them, or otherwise he begged that he himself might be blotted out of the book of life. The Lord answered him, that only those who offended should be blotted out of his book, that he would not entirely forsake his people, but would send his angel to conduct them to the promised land; that their crime, however, should not go unpunished, for that he would chastise them in the day of his vengeance, ch. xxxii. 34. After this Moses desired of the Lord that he might see his glory. The Lord told him that he could not see his face; for that no man could endure this and live: but that he would pass before the opening of a rock, where Moses might so place himself, as to view his back parts as he passed along.

Afterward Moses ascended the mount, taking with him new tables of stone, which he had prepared. There God manifested his glory to him as he had promised, ch. xxxiv. He gave him the decalogue anew, and several other commandments; and after 40 days and 40 nights, he came down from the mountain, bringing the two tables of testimony along with him. He was not conscious that his face was so radiant, after his long converse with the Deity. Aaron, and the rest of the people, seeing him thus illuminated, durst not come near him, till he had covered his face with a vail. After this he proceeded to make preparations for the tabernacle, *ibid.* xxxv. xxxvi. xxxvii. xxxviii.

For six months they worked upon the tabernacle, that is, from the sixth month of the holy year, after their coming out of Egypt, to the first day of the first month of the following year, viz. 2514, on which day, answering to the 21st of April, according to Usher, the tabernacle of the covenant was set up, and filled with the glory of the Lord; *ibid.* xxxix. and xl. The 14th of the same month the Israelites celebrated the second passover from their coming out of Egypt; Num. ix. and about the same time, Moses published the laws that are contained in the seven first chapters of Leviticus. He consecrated Aaron and his sons, and anointed and dedicated the tabernacle, &c. The first day of the second month of the same year, Moses took a second account of the people, in which the Levites were reckoned apart, and appointed to the service of the tabernacle, &c. Num. i. 1, &c. iii. 3, 34, 51, viii. 5—26. And also the order was settled which every tribe was to observe in their marches and encampments, that confusion might be avoided, *ibid.* ii. 1, &c.

About the end of that year in which the people made their abode at Mount Sinai, Jethro, the father-in-law of Moses, brought him his wife Zipporah, and his two sons Gershom and Eliezer, Exod. xviii. Moses received him with all possible respect, and by his persuasion changed the method he had established for judicial proceedings. He commissioned judges to assist him in accommodating differences. Soon after this, the pillar of cloud raising itself, by which the Israelites were conducted, they decamped from Sinai to go towards Paran. Moses gives us the names of but two encampments between Sinai and Kadesh, which are Taberah, and Kibroth-hattaavah; these will be noticed under their heads.

Zipporah's arrival in the camp gave occasion to Aaron and Miriam speaking against Moses; Num. xii. 1, &c. We cannot know the particulars of this dispute, nor exactly upon what account it arose; but the Scripture tells us that the Lord himself interposed in behalf of Moses, who was the meekest man upon earth.

It is not easy to determine, whether the rebellion of Korah, Dathan, and Abiram happened after the arrival of the Hebrews, at Kadesh-Barnea, or before, however it is thought proper to notice it here, that we may relate what happened after the encampment at Kadesh-Barnea without interruption. Korah was of the tribe of Levi, as well as Moses and Aaron; Dathan, Abiram, and On, were of the tribe of Reuben. Being disgusted at Moses and Aaron, because they shared between themselves all the chief honours of the republic, they raised a mutiny against them, supported by 250 others of the chief of the people, *ibid.* xvi. Moses having heard them, fell upon his face, and after rising, told them, that the next morning the Lord would make known who were those that belonged to him. "Let every one of you take his censer," said he, "and present himself to-morrow before the Lord." In the mean time Moses sent for Dathan and Abiram; but they returned for answer, they would not come. The day following, Moses, having assembled all the people at the door of the tabernacle, the glory of the Lord appeared; and the Lord said to Moses and Aaron, "Separate yourselves from this congregation, that I may consume them in a moment." But Moses and Aaron threw themselves upon their faces before the Lord, saying, "O Lord God, shall one man sin, and wilt thou be wroth with all the congregation." And the Lord commanded that all the people should separate themselves from the tents of Korah, Dathan, and Abiram; which being done, Moses said to them, "If these men die the common death of all men, then the Lord hath not sent me; but if the earth open her mouth, and swallow them up, then ye shall understand that these men have provoked the Lord." No sooner had he spoken these words, than immediately the earth opened under their feet, and they were swallowed up with their tents, and all that they had. And at the same time, a fire went forth from the Lord, which consumed the 250 men of Korah's party, who were pre-

sent with their censers. Moses then took all these censers, which were of brass, and beat them out into broad plates, and made of them a covering for the altar of burnt-offerings, that they might serve as a monument of what had happened. Yet the very next day, the people again began to murmur against Moses and Aaron on the same occasion, saying, "Ye have killed the people of the Lord." But the Lord caused a sudden plague to break out in the camp, which would have entirely destroyed all the people, if Moses had not presently sent Aaron with his censer into the congregation to make atonement for them. But he placing himself between the living and the dead, and offering his incense, the Lord was intreated for them, and the plague ceased. Upon this occasion no less than 14,700 men perished, without reckoning those that died on account of Korah's mutiny. After this the Lord confirmed again the priesthood to Aaron and his family, by the miracle of the rod that budded and flourished, *ibid.* xvii.

From the encampment called the *Graves of Lust*, the people went to Hazeroth, and thence to Kadesh-Barnea, where they continued a good while. There, by the order of God, *ibid.* xiii. 1, &c. Deut. i. 22, 23, and for the satisfaction of the people, Moses sent 12 chosen men to view the land of Canaan. After an absence of 40 days, these spies returned; and all, except two, brought an evil report concerning the good land; see Num. xiii. 32, 33, xiv. 36, 37, Deut. i. 28—40. When they had continued some time at Kadesh, they decamped from thence and turned back towards the Red-Sea, to Ezion-Gaber. Moses mentions these 18 encampments between Kadesh and Ezion-Gaber, Num. xxxiii. 18, 19, &c. 1. Rithma. 2. Rimmon-parez. 3. Libnah. 4. Rissah. 5. Kehelatha. 6. Mount Shaper. 7. Haradah. 8. Makheloth. 9. Tahath. 10. Tarah. 11. Mithcah. 12. Hashmonah. 13. Moseroth. 14. Benejaakan. 15. Horhagidgad. 16. Jotbathah. 17. Ebronah. 18. Ezion-Gaber. All these places are mentioned under their proper heads. On their arrival at Kadesh, Miriam, the sister of Moses, died, ch. xx. 1, A. M. 2552. And here the people murmured for want of water.

Moses sent ambassadors to the kings of Edom and Moab, to obtain leave of passage through their dominions, which was peremptorily refused, Deut. ii. 4—6, Judg. xi. 17, &c. This refusal obliged the Israelites to pursue a circuitous rout through the wilderness, by the way of Mount Hor, where Aaron died, at the age of 123, A. M. 2552. From hence they proceeded to Zalmonah, Num. xxxiii. 41, where it is thought Moses erected the brazen serpent, to heal those who had been stung by the fiery serpents, *ibid.* xxi. From Zalmonah they went to Punon, thence to Oboth, thence to Ije-abarim; then to Dibon-Gad, to Almon-diblathaim, to Mount Pisgah in the desert of Kedemoth. From thence they despatched ambassadors to Sihon, king of the Amorites, to demand a passage through his country, which being refused, Moses gave him battle, defeated him, and took his land, Num. xxi. 21—31, Deut. ii. 24—36. And soon after this, Og, king of Bashan, marched against Moses; but the Israelites conquered him likewise, and took possession of his country, Deut. iii. 1—11, Num. xxi. 33—35, xxxiii. 48, 49.

After this, Moses encamped in the plains of Moab, at Shittim, where the Israelites continued till they left it to pass over Jordan under the conduct of Joshua. While they abode in this encampment, Balak, king of Moab, sent to invite Balaam the soothsayer to come and curse the Israelites. But the man, contrary to his expectation, having rather blessed than cursed them, he formed another plan much more pernicious. He sent the daughters of Moab into the camp to tempt the Israelites to idolatry and fornication. This wicked counsel had the desired effect; but Moses interfered, and punished with death all those who had worshipped Baal-Peor, 1 Cor. x. 8. And the Lord cut off, on that day, to the number of 23,000, Num. xxv. 4—6; besides 1000, who were executed by the sentence of the judges.

After this, the Lord commanded Moses to make war upon the Midianites, who had sent their daughters along with those of Moab to debauch the Israelites; and it was in this war that Balaam perished, along with others. Here Moses repeated sundry laws, and gave, as it were, the people his last advice and blessing, Deut. xxxii. and xxxiii. After this, the Lord ordered Moses, at the beginning of the 12th month, to ascend Mount Nebo, where he gave him a view of the whole country on both sides of Jordan. After this, Moses died, and was buried by God's peculiar care in a valley in the land of Moab, over against Beth-Peor, so that the place of his sepulchre was never yet discovered. Thus died Moses, the illustrious prophet and servant of God, A. M. 2553, in the 120th year of his age; and when the people of Israel came to understand that he was dead, they lamented him with great solemnity for the space of 30 days, Deut. xxxiv.

Nothing can be plainer from the text, than that Moses died, and was really buried; nay, Josephus tells us, that the Scripture affirms, that he died, lest the people should think, because of the excellency of his character, and conduct, that he was still alive and with God. And yet notwithstanding this, some of the Jewish doctors positively affirm, that he was translated into heaven, where he stands and ministers before God: and of those who admit of his death, and that his soul and body were really separated, the greater part will not allow that he died a common death: for their notion is, that his soul departed with a kiss, because he is said to die עַל פִּי יְהוָה, *al pi Jehovah*, literally, at or upon the mouth of the Lord: or, as it is more justly rendered, *according to the word of the Lord.* But if there be any sense in this expression, it must

be, that he resigned his soul with great cheerfulness, and serenity.

The commendations of Moses are great, as recorded in the Scriptures, see Ecclus. xlv. 1, &c. Deut. xxxiv. The character Josephus gives him is to this effect: "He was a man of admirable wisdom, and one that made the best use of what he understood; an excellent speaker, and no man better skilled in moving the affections of the people than himself; and so great a master of his passions, that he lived as though he had none; or, as if he only knew them by their names, or by observing them in others. Never was there a greater captain, nor a prophet equal to him; for all his words were oracles." Nor was he less famous to posterity for his writings, than he was to the age he lived in for his actions. For besides the Pentateuch, which is all of his own composition, except the concluding chapter, the ancients generally thought him to be the author of the book of Job, and of eleven Psalms, which begin at the 90th and conclude with the 100th; and there were once other books, such as the lesser Genesis, the Revelation of Moses, the Ascension of Moses, the Assumption of Moses, and the mysterious books of Moses, cited by some ancient writers, which they likewise ascribed to him. And though they have long since lost their authority, and been exploded as spurious, yet they are an argument of the greatness of his name, when so many authors borrowed it as a recommendation of their works.

Josephus has greatly adorned the history of Moses, and it is natural to suppose that he has delivered nothing but what was then believed among the Jews. For the particulars of this history the reader may consult *Josephus*, Antiq. *lib.* ii. c. 5.

MOSOLLAMON, Mo-sol'-la-man, one who returned from the Babylonish captivity, 1 Esd. viii. 44.

MOSULLAMAN, Mo-sul'la-mon, a principal person who returned from Babylon.

MOUNTAINS. Judea was a mountainous country, but the very mountains were in general very beautiful, fertile, and in a high state of cultivation. They produced olives, vines, pasturage. Moses observes, Deut. xxxii. 13, that the rocks of its mountains produced oil and honey, by a figure of speech, which elegantly shows their fertility. He says, elsewhere, *ibid.* viii. 7, 9, that the mountains of Palestine are the heads of excellent fountains, and that in their bowels are iron and brass. And indeed we are informed by history, that heretofore there were good mines in Palestine and Mount Libanus. Aristeus, in his history of the seventy interpreters, assures us, that these mines were in being down to the empire of the Persians; and that then the governors of the province acquainting the king that the charges of working the mines exceeded the profit, they were discontinued. Moses earnestly desired of the Lord that he might have a view of the fine mountains of Judea and Lebanon, Deut. iii. 25. The Hebrews frequently gave to the mountains the epithets of everlasting or ancient, because they are as old as the world itself, Gen. xlix. 26, Deut. xxxiii. 15.

Some philosophers have doubted, whether before the deluge there were any mountains in the world. They pretend that mountains were first produced by the sinking and trembling of the earth, caused by the openings made by the waters under the earth in several places, to overflow the globe of the earth. Then the surface of the earth being unequally raised and sunk by the shocks and motions that the waters caused, mountains and vallies must of necessity be produced. The doctrine of the formation of mountains, as delivered by the modern philosophers, may be seen under the article Creation.

MOURNING. The Hebrews, at the death of their near relations or friends, gave all possible demonstrations of grief and mourning. They wept, tore their clothes, smote their breasts, fasted, and lay upon the ground, went barefoot, pulled off their hair and beards, or at least, cut them, and made incisions upon their breasts, or tore them with their nails, Lev. xix. 28, xxi. 5, Jer. xvi. 6. The time of mourning was commonly seven days; but sometimes this was lengthened or shortened, according to the state or circumstances in which they found themselves.

The rabbins admit of several degrees in their mourning. For the three first days it was allowed to give themselves up to tears, and to the most sensible grief. The seven following their trouble was more moderate. But if the time of mourning was extended to a whole month, it was to be managed with much moderation. The mournings for Saul, Judith, and Herod the Great, lasted only seven days, 1 Sam. xxxi. 13, Judith xvi. 24. Those for Moses and Aaron were prolonged to 30 days, Num. xx. 29, Deut. xxxiv. 8. Josephus says that a 30 days' mourning ought to be sufficient for any wise man in the loss of his nearest relation, or dearest friend. During the whole time of mourning, the near relations of the deceased, as father, mother, husband, brother, sister, children, continued sitting in their houses, and eat upon the ground. The food they took was thought unclean, and even themselves were judged impure; at least it was so before the destruction of the temple by the Romans, see Hos. ix. 4. Their faces were covered, and during that time they could not apply themselves to any labour, nor read the book of the law, nor pray in their usual manner. They did not dress themselves, nor make their beds, nor uncover their heads, nor shaved themselves, nor cut their nails, nor went into the baths, nor saluted any one.

MOUSE, in zoology, a species of mus, with a long and almost naked tail, and a white belly.

The mus, is a genus of quadrupeds of the order of agrice, the characters of which are

these; the fore-teeth are acute, and there are no canine teeth at all; the feet are divided, and the ears naked. The mouse was by the law declared unclean, Lev. xi. 29. The Philistines sent golden mice with the ark, when they returned it, 1 Sam. vi. 4, 5.

MOZA, Mo'za, the son of Zimri, of king Saul's family. Also the son of Caleb, 1 Chr. ii. 46.

MOZAH, Mo'zah, a city of Palestine, Josh. xviii. 26.

MULBERRY-TREE, in the Linnæan system of botany, a genus of the tetrandria order, belonging to the monœcia class of plants, having no corolla; the stamina are four subulated, erect filaments, longer than the cup; there is no pericarpium; the cup is very large, carnose, succulent, and baccated, containing a single ovato-acute seed.

The leaves of the mulberry-tree are used for feeding silk-worms; mention is made of it, 2 Sam. v. 23.

MULE, in zoology, a mongrel kind of quadrupeds, usually generated between an ass and a mare, and is too well known to need a description here. It is probable the Jews did not breed mules; because they were forbidden to couple two creatures together of different species, Lev. xix. 19. But they were not prohibited the use of them, 2 Sam. xiii. 29, xviii. 9, 1 Kings i. 33, &c. According to our version of the Bible, as well as several others, Anah, the son of Zibeon, discovered the manner of breeding mules; Gen. xxxvi. 24; see article Anah.

MUPPIM, Mup'pim, one of the sons of Benjamin, Gen. xlvi. 21. The same is called Shupham, Num. xxvi. 39.

MURDER. Voluntary murder among the Hebrews was always punished with death, but involuntary murder was only punished by banishment. Cities of refuge were appointed for persons guilty of involuntary man-slaughter, whither they might retire in safety, till the death of the high priest, Num. xxxv. 28. But as for the voluntary murderer, he was put to death without any remission, and the kinsman of the murdered person might kill him with impunity, *ibid.* 27. Money could not redeem his life, 31, he was dragged away even from God's altar, if he had taken refuge there, Exod. xxi. 14. And we may learn from Deut. xxi. 1—8, in what a heinous light they regarded murder.

MUSHI, Mu'shi, son of Merari, chief of the family of the Levites, named Mushites, Num. iii. 33.

MUSIC. The ancient Hebrews had a strong inclination to music and musical instruments. They used it in the ceremonies of religion, in their public and private rejoicings at their feasts, and even in their mourning. We have in Scripture, songs of joy, of thanksgiving, of praise, of mourning, &c.

Music is very ancient in the world. Moses tells us, Gen. iv. 21, that Jubal, who lived before the deluge, was the father or master of all those who played upon the *kinnor*, and the *gangab*. Now the first of these certainly means the harp, and the other an ancient organ, that is, a kind of flute composed of several pipes of different sizes, joined together. Laban complains that his son-in-law, Jacob, had left without bidding him farewell, and without giving an opportunity of sending him away with songs, with tabret, and with harp, &c. Gen. xxxi. 27. Moses having passed the Red-Sea, composed a song, Exod. xv. 1, 2. David also composed a great number of Psalms, and appointed men and women singers in the temple service, where musical instruments were used.

Asaph, Heman, and Jeduthun, had the direction of the music of the tabernacle under David; and of that of the temple under Solomon. Asaph had four sons, Jeduthun six, and Heman fourteen. These 24 Levites, sons of the three great masters of the music of the temple, were at the head of the 24 bands of musicians, which served in the temple by turns. Here they were always very numerous, but especially at the great solemnities. They were ranged in order about the altar of burnt sacrifices. Those of the family of Kohath were in the middle, those of that of Merari at the left, and those of Gershom's family on the right hand. As the whole business of their lives was to learn and practice music, it must be supposed, that they understood it perfectly well; as well vocal as instrumental.

The kings also had their particular music; Asaph was chief master of music to king David. Women, also, were admitted as singers in the temple; for Heman had not only 14 sons, but three daughters, who were engaged in the same service of the house of God, 1 Chron. xxv. 5. Ezra, in numbering the persons returned from captivity, mentions 200 singing men and singing women, Ezra ii. 65, Neh. vii. 67. The Chaldee paraphrast upon chap. ii. ver. 8, of Ecclesiastes, where Solomon says, he gat himself singing men and singing women, understands it of the singing women of the temple.

MUSTARD, in botany, a genus of the tetradynamia-siliquosa class of plants, the corolla whereof consists of four uniform, roundish, plane patent and entire petals, with erect linear ungues, and scarcely the length of the cup; the fruit is an oblong rough pod, consisting of two valves and containing two cells; the seeds are numerous and globose.

Our Lord mentions this plant, Matt. xiii. 31, 32, where his words are to be interpreted according to their popular use. The mustard in Canaan grew much larger than ours, there being a species of it which advanced to the height of five or six cubits, and was sufficient to bear a man climbing upon it. The kingdom of God is compared to it, to represent the small beginning and yet wonderful increase of the Gospel church.

MUTHLABBEN, Muth-lab'ben, *the death of the warrior.* Being the title of the

ninth psalm. Some suppose it to mean a musical instrument, but of what kind cannot now be known.

MYNDUS, Myn'dus, a city of Lower Asia, 1 Macc. xv. 23.

MYRA, My'ra, a city of Lycia, where St. Paul embarked on board a vessel of Alexandria, in his passage to Rome, Acts xxvii. 5.

MYRRH, a vegetable production of the resin kind, issuing by incision, and sometimes spontaneously, from the trunk and large branches of a tree growing in Egypt, Arabia, and Abyssinia. The incisions are made twice a year: and the myrrh issuing out is received on rush mats spread underneath.

The Magi, mentioned Matt. ii. 11, presented myrrh along with their other presents. Mark, ch. xv. 23, mentions wine mingled with myrrh, which was offered to our Lord, perhaps with a view to deaden his pain, as it was customary among the Jews to administer some stupifying draught to those who were suffering. Several commentators are of opinion, that the wine mingled with myrrh, mentioned by St. Mark, is the same with the wine mingled with gall mentioned by St. Matthew. But some suppose the Jews intended for our Lord a portion of wine mixed with myrrh; and that the soldiers, out of wanton cruelty, mixed gall with it, for which reason he refused to drink it. However, others are of opinion, that St. Matthew, writing in Syriac, made use of the word *marra*, which signifies *bitterness*, *myrrh*, or *gall*, and that the Greek translator took it for gall, and St. Mark for myrrh.

MYRTLE, a genus of the icosandria monogynia class of plants, the corolla of which consists of five large oval and undivided petals; and its fruit is an oval triocular berry, with a single kidney-shaped seed in each cell, Neh. viii. 15, Isa. xli. 19, lv. 13, Zech. i. 8.

MYSIA, a province in Asia Minor, between Bithynia to the north, Phrygia to the east, and the Hellespont to the west. St. Paul preached in this country, Acts xvi. 7, 8.

MYSTERY, a doctrine or fact revealed by God, which is above the power of our natural reason, either to find out, or fully to comprehend when it is revealed, Eph. v. 32, 1 Tim. iii. 16. It often signifies, also, a matter long concealed, and when declared, difficult to be believed, through the prejudices of men, such as the taking of the Gentiles into the church of God, Eph. iii. 4—6. The religion of the Jews was full of mysteries; nay, the whole nation was a mystery: according to St. Austin, their sacrifices, their priesthood, their purifications included mysteries which have been explained by our Lord and his apostles. The brazen serpent was a mystery that represented the cross and death of Christ. Sarah and Hagar, Isaac and Ishmael, denoted the two covenants. The tabernacle and its vessels denoted the worship that God was to receive in the Christian church. The priesthood of Aaron, has been explained by St. Paul as being emblematical of the priesthood of Jesus Christ; and Christ himself has declared the mystery signified by Jonah's being three days in the belly of the whale. That of manna represented the sacrament of Christ's body and blood. That of the union of Adam and Eve, typified the mystical union between Christ and his church. When he spoke of the temple's being destroyed and rebuilt in three days, he intended his own death and resurrection.

Prophecies concerning the person, the coming, the character, the death, and passion of the Messiah, are to be found in a multitude of places in the Old Testament; but frequently after a figurative and mystical manner. The actions, the words, the life of some of the prophets were a continued and general prophecy, which was concealed from the eyes of the people, and, perhaps, sometimes from the prophets themselves, and were not explained or discovered till after the death of Christ. And these mysteries were dispensed in so wonderful a method, and so ordered by a wise Providence, that the first served as a foundation for the second; and the succeeding gave new light to those that went before. They still improved in clearness and evidence, and the Holy Ghost communicated them by measure, and in due degrees. Daniel is more explicit than the prophets before him. Haggai, Zecharia, and Malachi, speak of the coming, of the death, and of the priesthood of Christ, and of the calling of the Gentiles, after a more plain and distinct manner than most of the prophets before them. The mysteries of the Christian religion and the incarnation of the *Word*, his hypostatical union with human nature, his miraculous birth, his death, resurrection, and ascension; the grace of Jesus Christ, and the manner of its operation on our hearts; the resurrection of the dead, with all the other mysteries revealed to us both in the Old and New Testament, are the objects of the faith of true Christians. And the doctrine of the Gospel; and these tenets of Christianity were called mysteries, not only because they were secrets which had not been known, if the Son of God, and his Holy Spirit had not revealed them; but because they were not revealed indifferently to all.

MITYLENE, mentioned Acts xx. 14.

# N.

NAAM, Na'am, son of Caleb, 1 Chron. iv. 15.

NAAMAH, Na'a-mah, daughter of Lamech and Zilla, Gen. iv. 22. It is believed she discovered the art of spinning wool, and of making cloths and stuffs.

2. Naamah, an Ammonitess, wife of Solo-

mon, and the mother of Reboboam, 1 Kings xiv. 21.

3. NAAMAH, a city from whence came Zophar, one of Job's friends, Job ii. 11.

NAAMAN, NA'A-MAN, a son of Benjamin, Gen. xlvi. 21.

2. NAAMAN, son of Bela, and grandson of Benjamin, 1 Chron. viii. 4. He was head of the family of the Naamites, Num. xxvi. 40.

3. NAAMAN, general of the army of Benhadad, king of Syria, 2 Kings v. 1, &c. This man was cured of a leprosy by the prophet Elisha.

Naaman, after his cure, returned to the man of God, to make his acknowledgments, and said, "Now I know, certainly, that there is no other God but the Lord: I entreat thee to receive a present at my hand." But though he was very importunate, Elisha refused. Then Naaman requested that he might be permitted to carry home two mules' burden of the earth of the land of Israel, for the purpose of erecting an altar whereon to offer sacrifices to the God of Israel. Elisha easily complied with his request. This piece of devotion, it is observed, was very ancient both among the Jews and Christians. Benjamin of Tudela, says, that the Jews of Nahardea, in the kingdom of Persia, built their synagogue with earth and stones that were brought on purpose from Jerusalem; and we are assured that the empress Helena, mother of Constantine the Great, caused a large quantity to be brought from Rome, which she put in the church of the holy cross.

But to return to Naaman; this Syrian, conversing with Elisha, adds, "In this thing the Lord pardon thy servant, that, when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing. And he said unto him, *Go in peace.*" This passage has given occasion to many scruples. Many commentators are of opinion, that Naaman, having sufficiently declared his intention of worshipping the God of Israel only, he asks leave from Elisha to continue those external services to his master Benhadad, which he had been wont to render him, when he entered into the temple of Rimmon, whose idolatrous worship he now renounced: and that Elisha suffered him to continue to accompany the king his master into the house of the idol, provided however that he should pay him no worship. The rabbins pretend, that a proselyte of habitation, such as Naaman was, was not obliged to refrain from idolatry out of the land of Israel; and that if he should fall into the worship of false gods in a strange land, this would not be imputed to him as a fault.

Others, in greater numbers, translate the Hebrew in the past tense, in the following manner: "*In this thing the Lord pardon thy servant, that when my master went into the house of Rimmon to worship there, and he leaned on my hand, and I bowed myself in the house of Rimmon: when I bowed down myself in the house of Rimmon, the Lord pardon thy servant in this thing.* And he said, Go in peace." According to which translation, Naaman does not solicit permission to accompany his master for the future, which certainly would have been incompatible with the profession he had just made, but requests a pardon for his past conduct in this particular. And he mentions only this sin, because idolatry includes all other crimes. With respect to what follows, see article GEHAZI. After this, we hear no more of Naaman.

NAARI, NA'A-RI, one of the valiant men of David's army, 1 Chron. xi. 37.

NAARAN, NA'A-RAN, a city of Ephraim, 1 Chron. vii. 28.

NAARATH, NA'A-RATH, a city of the tribe of Ephraim, situated, according to Eusebius, five miles from Jericho, Josh. xvi. 7.

NAASHON, NA-ASH'ON, Aaron's brother-in-law, the son of Aminadab, Exod. vi. 23, Matt. i. 4.

NAATHUS, NA'A-THUS, one who returned from the Babylonish captivity, 1 Esd. ix. 31.

NABAL, a rich, but churlish man, of the tribe of Judah, and of the race of Caleb, see 1 Sam. xxv.

NABARIAS, NAB-A'RI-AS, one who returned from the Babylonish captivity, 1 Esd. ix. 44.

NABATHEANS, NA-BA-THE'ANS, the inhabitants of Nabathea, a country of Arabia, extending from the Euphrates to the Red Sea, the chief cities whereof were Petra, the capital of Arabia Deserta, Medeba, and some others. We scarce find any mention of this people in the writings of the Hebrews before the time of the Maccabees. During the several wars that the Jews maintained against the Syrians, and while almost all the surrounding nations were against them, the Nabatheans alone showed them friendship, 1 Macc. v. 24, &c.

NABOTH, NA'BOTH, an Israelite of the city of Jezreel, who lived under Ahab, king of the ten tribes, and had a fine vineyard near the king's palace. Ahab coveted his vineyard; but Naboth, according to the law, Lev. xxv. 23, 24, refused to sell it. And besides it was a disgrace for a Hebrew to sell the inheritance of his ancestors. But his refusal exposed him to the indignation of the king. For a farther account of this, see articles *Ahab*, Jezebel, and Elijah.

NACHON, NA'CHON. Mention is made of this person's threshing-floor, 2 Sam. vi. 6. So that Nachon must be the name of a man, who is named only in this passage of Scripture. Here, however, we are told, that when the oxen, which carried the ark, were arrived at this threshing-floor, they stumbled; this endangering the ark, Uzzah put forth his hand for the purpose of staying it. But for this piece

of officious irreverence the Lord struck him dead. The first book of Chronicles, ch. xiii. 9, reads *Chidon*, instead of *Nachon*.

NACHOR, Na'chor, the same as Nahor, Luke iii. 34.

NADAB, Na'dab, son of Aaron, and brother to Abihu. He offered incense to the Lord, with strange fire, that is, with common fire, and not with that which had been miraculously lighted upon the altar of burnt-offerings. Therefore, he was slain by the Lord, together with his brother Abihu, Lev. x. 1, &c. It is thought that these two brothers were rather intoxicated with wine, because that immediately after this event the use of wine is forbidden by the Lord to the priests, during the time of their officiating in the tabernacle.

2. Nadab, son of Jeroboam I. king of Israel. He succeeded his father in the kingdom of the ten tribes, A. M. 3050. He reigned only two years, being assassinated while at the siege of Gibbethon, by Baasha, son of Ahijah, of the tribe of Issachar, who usurped the kingdom, 1 Kings xv. 25, 26, &c. According to the account given in the Scriptures, he was a bad man and worse sovereign.

NADABATHA, Na-dab'a-tha, a place in Arabia, mentioned 1 Macc. ix. 37.

NAGGE, Nag'ge, one of the ancestors of Joseph, the husband of the virgin Mary, Luke iii. 25,

NAHALAL, Na-hal'al, a city of Zebulon, Josh. xix. 15. It was ceded to the Levites, and given to the family of Merari, Josh. xxi. 35. The children of Zebulon did not make themselves complete masters of it, but suffered the Canaanites to dwell in it, Judg. i. 30. Its situation is not exactly known.

NAHALIEL, Na-ha'li-el, an encampment of the Israelites in the wilderness. From Mattanah they went to Nahaliel, and thence to Bamoth, Num. xxi. 19. Eusebius says, that Nahaliel is upon the Arnon, and that Mattanah is beyond the Arnon towards the east, 12 miles from Medeba.

NAHAM, Na'ham, a descendant of Judah, 1 Chron. iv. 19.

NAHAMANI, Na-ham'a-ni, one who returned from the Babylonish captivity, Neh. vii. 7.

NAHARAI, Na-har'a-i, a native of Beeroth, a person of great valour, and armour-bearer to Joab, 2 Sam. xxiii. 37.

NAHASH, Na'hash, a king of the Ammonites, who attacked Jabesh-Gilead, a month after the election of Saul to be king of Israel, 1 Sam. xi.

2. Nahash, king of the Ammonites, and a friend of David, probably the son of him last mentioned, 2 Sam. x. 2. We know nothing of the circumstances of his life, nor upon what occasion a friendship was commenced between him and David. It is likely, however, that this might happen during Saul's persecution of him, when he was forced to retire to the other side Jordan. It is probable, also, that Shobi, son of Nahash, of Rabbath, the capital city of the Ammonites, was the same with him we now speak of, 2 Sam. xvii. 27.

3. Nahash, father of Abigail and Zeruiah, 2 Sam. xvii. 25.

4. Nahash, father of Shobi, the friend of David, 2 Sam. xvii. 27; probably the same with Nahash II. king of the Ammonites.

NAHATH, Na'hath, the son of Reuel, and grandson to Esau, Gen. xxxvi. 13.

NAHBI, Nah'bi, or Nahabi, son of Vophsi, one of the spies sent by Moses to view Canaan, Num. xiii. 14.

NAHOR, Na'hor, son of Serug, was born A. M. 1849, and died at the age of 148 years. The name of his son was Terah, the father of Abraham, whom he begat at the age of 29, Gen. xi. 22, 24.

2. Nahor, son of Terah, and brother of Abraham, Gen. xi. 26. Neither the year of his birth or death are exactly known. Nahor married Milcah, the daughter of Haran; by whom he had several sons, viz. Huz, Buz, Kemuel, Chesed, Hazo, Pildash, Jidlaph, and Bethuel. Nahor fixed his habitation at Haran, which is therefore called the city of Nahor. Gen. xi. 29, xxii. 20—22, xxiv. 10.

NASHON, Na'shon, Aaron's brother-in-law, Num. i. 7.

NAHUM, Na'hum, the seventh of the 12 lesser prophets, a native of Elkosh, or Elkoshai, a little village of Galilee, the ruins of which were still seen in the time of St. Jerom. The particular circumstances of this prophet's life are totally unknown. Authors are divided as to the time when Nahum prophesied; some fixing it in the reign of Ahaz; others in that of Manasseh, and others in the time of the captivity. St. Jerom places it in the reign of Hezekiah, after the war of Sennacherib, in Egypt, which the prophet speaks of as an event already past.

The subject of Nahum's prophecy is the destruction of Nineveh, which he describes in the most lively and pathetic manner; and this prophecy was verified in the siege of that city by Astyages, A. M. 3378. The style of this prophet is very bold and figurative, and is scarcely exceeded by the most celebrated masters in oratory. The time of his death is not known, but the Greek monologies and Latin martyrologies, observe his festival on the first of December.

NAIDUS, Na-i'dus, one who returned from the Babylonish captivity, 1 Esd. ix. 31.

NAIN, Na'in, a city of Palestine, wherein Jesus Christ restored the widow's son to life, as they were carrying him out to be buried. Eusebius says, that this was in the neighbourhood of Endor, and Scythopolis. Elsewhere he says, that it was two miles from Tabor, towards the south. The brook Kishon ran between Tabor and Nain.

NAIOTH, Nai'oth, near Rama, a place whither David withdrew to avoid the violence of Saul. Samuel with the sons of the prophets dwelt at Naioth, 1 Sam. xix. 23.

NAKEDNESS, besides its literal meaning, it signifies the want of interest in Christ and his sacrifice and intercession, Rev. iii. 17, 2. Want of innocency and the favour and protection of God, Exod. xxxii. 25. 3. The want of worldly wealth, Job i. 21. The nakedness of Adam and Eve was unknown to them before they sinned, Gen. ii. 25. They were not ashamed of it, because concupiscence and irregular desires had not yet produced rebellion in their flesh against the Spirit, and their nakedness excited no disorder in their imagination, nor any feelings contrary to the purest laws of reason.

NAME is referred, 1. to God, and signifies any thing whereby his nature and will is made better known to us; as his titles, Exod. iii. 13, 14. 2. The Greek *ονομα*, (from whence the Latin *nomen*, and English *name*, are derived,) signifies a name, or character, described by a name, Matt. x. 41, 42. 3. Reputation or fame, Mark vi. 14. 4. Name implies authority or dignity, Eph. i. 21, Phil. ii. 9.

5. As a name is the substitute for or representative of a person, it is used for the person himself, whether Divine or human, as Matt. vi. 9, Rom. xv. 9, Heb. xiii. 15, John i. 12, ii. 23, iii. 18.

6. Name imports the confession of a name, or the cause or interest of the person so confessed, Matt. x. 22, xix. 29. So to be baptized in the *name*, is to be baptized into the *faith* or confession, or in token of one's faith in and of one's openly confession of the person of Christ, or of the Father, or Holy Spirit. See Matt. xxviii. 12, Acts ii. 38, viii. 16, x. 48.

NAOMI, Na'o-mi, wife of Elimelech. They were obliged to remove into the land of the Moabites, on account of a famine in Judea; where Elimelech dying, Naomi settled and disposed of her two sons in marriage, Mahlon to Ruth, and Chilion to Orpah. See the whole account of this history in the book of Ruth, ch. i. 1, iv. &c.

The exact time is not known in which this history of Ruth and Naomi happened; but we know that between the time of the marriage of Salmon with Rahab of Jericho, and the birth of David, are 366 years, which are filled up only with these three persons, Boaz, Obed, and Jesse. So that each of these must have lived very long to fill up this space.

NAPHISH, Na'phish, a son of Ishmael, Gen. xxv. 15.

NAPHISI, Naph'i-si, one who returned from the Babylonish captivity, 1 Esd. v. 31.

NAPHTALI, Naph'ta-li, the sixth son of Jacob, by Bilhah, Rachel's hand-maid. The word Naphtali, signifies *wrestling*, or *struggling*. When Rachel gave him this name, she said, "With great wrestlings have I wrestled with my sister, and I have prevailed," Gen. xxx. 8. We know but few particulars of the life of Naphtali. His sons were Jahzeel, Guni, Jezer, and Shillem, *ibid.* xlvi. 24. The patriarch Jacob, when he gave his blessing to his son Naphtali, Gen. xlix. 21, said to him, "Naphtali is a hind let loose; he giveth goodly words." Most of the rabbins and commentators apply this to Barak, who was of the tribe of Naphtali; and who, having at first the fear of a hind, by refusing to march against the Canaanites, unless the prophetess Deborah would go along with him; Judg. iv. 5, &c. afterward showed that he imitated the swiftness of a hind in pursuit of the enemy. He signalized his eloquence also in that sublime canticle he composed with Deborah to give thanks to God for victory. The Septuagint gives another explanation to this text of Genesis. Νεφθαλι ελαφος απειμενον επιδιδους εν τω γεννηματι καλλος, *Naphtali is a tree that puts forth young branches, the shoots of which are fine.* This interpretation is, in the opinion of Calmet, as good at least as that which is commonly followed. Jacob commends the great fertility of Naphtali, and the beauty of his race. Naphtali had but four sons, and yet at the coming out of Egypt his tribe made up 53,400 men, able to bear arms. Moses, Deut. xxxiii. 23, in the blessing he gave to the same tribe, says, "O Naphtali, satisfied with favour, and full with the blessing of the Lord, possess thou the west and the south." The Vulgate reads it, *the sea and the south*, and the Hebrew will admit of either interpretation, that is the sea of Gennesareth, which was to the south by the inheritance of this tribe. His soil was very fruitful in corn and oil. His limits were extended into upper and lower Galilee, having Jordan to the east, the tribes of Asher and Zebulon to the west, Libanus to the north, and the tribe of Issachar to the south.

NAPHTHAR, Naph'thar, 2 Macc. i. 36.

NAPHTUHIM, Naph'tu-him, the fourth son of Mizraim, the son of Ham the patriarch, Gen. x. 13. He dwelt in Egypt, and it is probable, that he may have peopled that part of Ethiopia which is situated between the Siene and Meroe, and of which Napata is the capital.

NARCISSUS, Nar-cis'sus, Rom. xvi. 11. Paul says, "Greet the household of Narcissus, which are in the Lord." This passage cannot prove that Narcissus was a Christian, any more than the following words to the Philippians, ch. iv. 22, proves Cæsar to be a Christian, "Salute all those that are of Cæsar's household." Grotius thinks, that Narcissus was a pagan, but others are of opinion that he was a Christian. But as these last maintain him to have been the celebrated freed-man of Claudius the emperor, they must certainly be mistaken, in the opinion of Calmet, since this Narcissus was never a Christian, and besides he was dead some years before St. Paul wrote his epistle to the Romans. The Pseudo-Ambrosius says, that some copies make Narcissus, a priest, and, if St. Paul does not salute him, it is because perhaps he might be absent. The Greeks say he was bishop of Athens, and a martyr, give him the title of an apostle, and place him in the number of the seventy disciples. Baronius has accordingly

inserted him in the Roman martyrology on the 31st of October.

NASBAS, Nas'bas, cup-bearer to Sarchedonus, king of Assyria, Tob. i. 21.

NASHON, Na'shon, the son of Aminadab, head of the tribe of Judah, at the time when the children of Israel came out of Egypt. He was the first who made his offerings to the tabernacle of the Lord, in the second year after leaving Egypt; see Num. vii. 12, 13.

NASETH, Na'seth, one whose sons were servants of the temple, 1 Esd. v. 32.

NASOR, Na'sor, mentioned 1 Macc. xi. 67.

NATHAN, Na'than, the son of David and Bathsheba, and father of Mattatha, Luke iii. 31, 1 Chron. iii. 5.

2. Nathan, a prophet of the Lord, who appeared in Israel in the time of king David, and had a great share in the confidence of this prince. His country is unknown, as also the time in which he began to prophesy. The first time we find him mentioned, is when David designed to build the temple, 2 Sam. vii. 3, &c. We find him mentioned again, ch. xi. 3, in the affair of David and Bathsheba, when he faithfully reproved the king for his wicked conduct. And when Adonijah began to take upon him the state, and to assume the dignity of a sovereign, and to form a party in opposition to his brother Solomon, Nathan repaired to Bathsheba, and sent her immediately to the king with instructions what to say; and while she was yet discoursing with the king, Nathan came in, reminded David of his promise, that Solomon should be his successor, and procured Solomon to be immediately anointed king of Israel: see article Adonijah.

The time and manner of Nathan's death are not known. It is said, 1 Chron. xxix. 29, that Gad and Nathan the prophet had written the history of David. The same prophets had also regulated with David the order and disposition of the ministers of the temple. Lastly, that Nathan and Ahijah, of Shilo, had written the history of Solomon, 2 Chron. ix. 29. Under the reign of Solomon we find mention made of Azariah and Zabud, sons of Nathan, 1 Kings iv. 5, who had considerable employments at court; but whether this was Nathan the prophet is not certain.

3. Nathan, father of Igal, 2 Sam. xxiii. 36. He is called Nathan, brother of Joel, 1 Chron. xi. 38, one of the champions in David's army.

4. Nathan, one of the chief of the Jews that returned from captivity with Ezra, and was sent by him to Iddo, that he might give them Nethinims for the service of the temple, Ezra viii. 16.

NATHANAEL, Na-than'a-el, son of Zuar, head of the tribe of Issachar at the time of their coming out of Egypt. He made his oblations to the tabernacle, Num. i. 8, vii. 18, 19.

2. Nathanael, the fourth son of Jesse, of Bethlehem, and brother of David, 1 Chron. ii. 14.

3. Nathanael, son of Obededom, of the race of the priests. He sounded a trumpet at the solemnity of bringing the ark to Jerusalem, 1 Chron. xv. 24, xxvi. 4.

4. Nathanael, a doctor of the law, who was sent by Jehoshaphat to several cities of his empire, to instruct the people, 2 Chron. xvii. 7.

5. Nathanael, father of Shemaiah, a Levite, 1 Chron. xxiv. 6.

6. Nathanael, a Levite in the time of king Josiah, 2 Chron. xxxv. 9.

7. Nathanael, a Jew, who returned from the Babylonish captivity, Ezra x. 22.

8. Nathanael, a disciple of our Lord and Saviour Jesus Christ, John i. 45, 46. Many have thought that Nathanael and Bartholemew were the same person. The evangelist, who mentions Bartholemew, says nothing of Nathanael; and St. John, who mentions Nathanael, takes no notice of Bartholemew. We read at the end of St. John's Gospel, that our Saviour, after his resurrection, manifested himself to Peter, Thomas, Nathanael, and the sons of Zebedee, as they were fishing in the Lake of Gennesareth. We know no other circumstances of the life or death of this holy man. There are some who believe he was the bridegroom at the marriage of Cana in Galilee.

NATHANIAS, Na-tha-ni'as, one who returned from the Babylonish captivity, 1 Esd. ix. 34.

NATIVITY OF CHRIST. The birth of our Saviour was exactly as predicted by the prophecies of the Old Testament, Isa. vii. 14, Jer. xxxi. 22. He was born of a virgin of the house of David, and of the tribe of Judah, Matt. i. Luke i. 27. His coming into the world was after the manner of other men, though his generation and conception were extraordinary. The place of his birth was Bethlehem, Mic. v. 2, Matt. ii. 4—6, whither his parents were wonderfully conducted in providence, Luke ii. 1—7. The time of his birth was foretold by the prophets to be before the sceptre or civil government departed from Judah, and the time of his public ministry, while the second temple was standing, Gen. xlix. 10, Mal. iii. 1, Hag. ii. 6, 7, 9, Dan. ix. 24; but the exact year of his birth is not fully agreed on by chronologers; it was, however, about the four thousandth year of the world. Nor can the season of the year, the month, and day, in which he was born, be ascertained. The Egyptians placed it in January; Wagenseil, in February or August; Bochart, in March; some mentioned by Clement of Alexandria, in April; others in May; Epiphanius speaks of some who placed it in June, and of others, who supposed it to have been in July; Lightfoot, on the 15th of September; Scaliger, Casaubon, and Calvisius, in October; others in November: and the Latin church in December. It does not, however, appear probable that the vulgar account is correct; the circumstance of the shepherds watching their

flocks by night, agrees not with the winter season. Dr. Gill thinks it more likely that it took place in autumn, in the month of September, at the feast of tabernacles, to which there seems some reference in John i. 14. The Scripture, however, assures us, that it was in the *fulness of time*, Gal. iv. 4; and indeed the wisdom of God is evidently displayed, as to the time when, as well as the end for which Christ came.

It was in a time when the world stood in peculiar need of such a Saviour, and was best prepared for receiving him. About the time of Christ's appearance, says Dr. Robertson, "there prevailed a general opinion, that the Almighty would send forth some eminent messenger to communicate a more perfect discovery of his will to mankind. The dignity of Christ, the virtues of his character, the glory of his kingdom, and the signs of his coming, were described by the ancient prophets with the utmost perspicuity. Guided by the sure word of prophecy, the Jews of that age concluded the period predetermined by God to be then completed, and that the promised Messiah would suddenly appear, Luke ii. 25—38. Nor were these expectations peculiar to the Jews. By their dispersions among so many nations, by their conversation with the learned men among the heathens, and the translation of their inspired writings into a language almost universal, the principles of their religion were spread all over the east; and it became the common belief that a prince would arise at that time in Judea who should change the face of the world, and extend his empire from one end of the earth to the other. Now, had Christ been manifested at a more early period, the world would not have been prepared to meet him with the same fondness and zeal: had his appearance been put off for any considerable time, men's expectations would have begun to languish, and the warmth of desire, from a delay of gratification, might have cooled and died away."

"The birth of Christ was also in the fulness of time, if we consider the then *political* state of the world. The world, in the most early ages, was divided into small independent states, differing from each other in language, manners, laws, and religion. The shock of so many opposite interests, the interfering of so many contrary views, occasioned the most violent convulsions and disorders; perpetual discord subsisted between those rival states, and hostility and bloodshed never ceased. Commerce had not hitherto united mankind, and opened the communication of one nation with another: voyages into remote countries were very rare; men moved in a narrow circle, little acquainted with any thing beyond the limits of their own small territory. At last, the Roman ambition undertook the arduous enterprise of conquering the world; *they trod down the kingdoms*, according to Daniel's prophetic description, *by their exceeding strength, they devoured the whole earth*, Dan. vii. 7, 23. However, by enslaving the world, they civilized it, and while they oppressed mankind, they united them together: the same laws were every where established, and the same language was understood; men approached nearer to one another in sentiments and manners, and the intercourse between the most distant corners of the earth was rendered secure and agreeable. Satiated with victory, the first emperors abandoned all thoughts of new conquests; peace, an unknown blessing, was enjoyed through all that vast empire; or, if a slight war was waged on an outlying and barbarous frontier, far from disturbing the tranquillity, it scarcely drew the attention of mankind. The disciples of Christ, thus favoured by the union and peace of the Roman empire, executed their commission with great advantage. The success and rapidity with which they diffused the knowledge of his name over the world, is astonishing. Nations were now accessible which formerly had been unknown. Under this situation, into which the providence of God had brought the world, the joyful sound in a few years reached those remote corners of the earth into which it could not otherwise have penetrated for many ages. Thus the Roman ambition and bravery paved the way, and prepared the world for the reception of the Christian doctrine."

If we consider the state of the world in regard to *morals*, it evidently appears that the coming of Christ was in the most appropriate time. "The Romans," continues our author, "by subduing the world, lost their own liberty. Many vices, engendered and nourished by prosperity, delivered them over to the vilest race of tyrants that ever afflicted or disgraced human nature. The colours are not too strong which the apostle employs in drawing the character of that age; see Eph. iv. 17, 19. In this time of universal corruption did the wisdom of God manifest the Christian revelation to the world. What the wisdom of men could do for the encouragement of virtue in a corrupt world, had been tried during several ages, and all human devices were found by experience to be of very small avail; so that no juncture could be more proper for publishing a religion, which, independent of human laws and institutions, explains the principles of morals with admirable perspicuity, and enforces the practice of them by most persuasive arguments."

The wisdom of God will still farther appear in the time of Christ's coming, if we consider the world with regard to its *religious* state. "The Jews seem to have been deeply tinctured with superstition. Delighted with the ceremonial prescriptions of the law, they utterly neglected the moral. While the Pharisees undermined religion on the one hand, by their vain traditions and wretched interpretations of the law, the Sadducees denied the immortality of the soul, and overturned the doctrine of future rewards and punishments;

so that, between them, the knowledge and power of true religion were entirely destroyed. But the deplorable state of the heathen world called still more loudly for an immediate interposal of the Divine hand. The characters of the heathen deities were infamous, and their religious worship consisted frequently in the vilest and most shameful rites. According to the apostle's observation, they *were in all things too superstitious.* Stately temples, expensive sacrifices, pompous ceremonies, magnificent festivals, with all the other circumstances of show and splendour, were the objects which false religion presented to its votaries; but just notions of God, obedience to his moral laws, purity of heart, and sanctity of life, were not once mentioned as ingredients in religious services. *Rome* adopted the gods of almost every nation whom she conquered, and opened her temples to the grossest superstitions of the most barbarous people. Her foolish heart being darkened, she changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things, Rom. i. 21—23. No period, therefore, can be mentioned, when Divine instructions would have been more seasonable and necessary. And no wonder that those, who were looking for salvation, should joyfully exclaim, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people."

The nativity of Christ is celebrated among us on the 25th of December, and Divine service is performed in the church, and in many places of worship among dissenters; but, alas! the day, we fear, is more generally profaned than improved. Instead of being a season of *real devotion*, it is a season of *great diversion.* The luxury, extravagance, intemperance, obscene pleasures, and drunkenness that abound, are striking proofs of the immoralities of the age.

NATURE, the essential properties of a thing, or that by which it is distinguished from all others. It is used also for the system of the world, and the Creator of it; the aggregate powers of the human body, and common sense, Rom. i. 26, 27, 1 Cor. xi. 14. The word is also used in reference to a variety of other objects, which we shall enumerate. 1. *The Divine nature* is not any external form or shape, but his glory, excellency, and perfections, peculiar to himself. 2. *Human nature*, signifies the state, properties, and peculiarities of man. 3. *Good nature* is a disposition to please, and is compounded of kindness, forbearance, forgiveness, and self-denial. 4. *The law of nature* is the will of God relating to human actions, grounded in the moral differences of things. Some understand it in a more comprehensive sense, signifying those stated orders by which all the parts of the material world are governed in their several motions and operations. 5. *The light of nature* does not consist merely in those ideas which heathens have actually had, but those which are presented to men by the works of creation, and which by the exertion of reason they may attain, if they be desirous of retaining God in their minds. 6. *By the dictates of nature*, with regard to right and wrong, we understand those things which appear to the mind to be natural, fit, or reasonable. 7. *The state of nature* is that in which men have not by natural engagements, implicit or express, entered into communities. 8. *Depraved nature* is that corrupt state in which all mankind are born, and which inclines them to evil.

NAHUM, Na'hum, see Luke iii. 25.

NAZARETH, Naz'a-reth, a little city in the tribe of Zebulun, in lower Galilee, to the west of Tabor, and to the east of Ptolemais. Eusebius says, it is 15 miles from Legio, towards the east. This city is much celebrated in the Scriptures for having been the usual place of the residence of Jesus Christ, during the first 30 years of his life, Luke ii. 51. It was here our Lord became incarnate, here he lived in obedience to Joseph and Mary, and hence he took the name of Nazarene. After he had begun to execute his mission, he preached here sometimes in the synagogue, *ibid.* iv. 16. But because his countrymen had no faith in him, and were offended at the meanness of his original, he did not many miracles here, Matt. xiii. 54, 58, nor would he dwell therein. So he fixed his habitation at Capernaum for the latter part of his life, ch. iv. 13. The city of Nazareth was situated upon an eminence, and on one side was a precipice, from whence the Nazarenes designed, at one time, to have cast Christ down headlong because he upbraided them for their incredulity, Luke iv. 29.

St. Epiphanius says, that in his time Nazareth was a village, and that to the reign of Constantine, it was inhabited by Jews alone, exclusive of all Christians. Adamnanus, a writer of the seventh age, says, that in his time, there were two great churches to be seen at Nazareth, one in the midst of the city, built upon two arches, in the place where the house of our Saviour had stood. Under the two arches now mentioned, was a very fine fountain, which furnished water to the whole city, and thence water was drawn also by the help of a pulley for the use of the church above it. The second church of Nazareth was built in the place where the house stood, wherein the angel Gabriel revealed to the virgin Mary the mystery of our Lord's incarnation; and we are assured that the church of incarnation, which is supported by two arches, is in being to this day. Mr. Maundrell tells us, that there is a convent built over what is said to have been the place of annunciation; for the chamber, where she received the angel's salutation, was, above 500 years ago, removed from Nazareth; and, according to the Roman legends, transported by angels to Loretto, then a small village in the pope's dominions, now become a bishop's see. However, Calmet's opinion upon the different translations of this famous house of Loretto, is, that they were no other than so

many different buildings made upon the model of the church of Nazareth, just as in several places, sepulchres have been built upon the model of that at Jerusalem.

NAZARITE, Naz'a-rite, or Nazarene, a term which may signify, 1. One that is of Nazareth, or a native of that city. 2. It was given to Jesus Christ and his disciples, and is commonly taken in a sense of derision and contempt, in such authors as have written against Christianity. 3. It has been taken for a sect of heretics called Nazarenes. 4. For a Nazarite, a man who has laid himself under the obligation of a vow to observe the rule of Nazariteship; whether it be for his whole life, as Samson, and John the Baptist; or only for a time, as those mentioned Num. vi. 18, 19, 20, Amos ii. 11, 12. Lastly, the name Nazarite, in some passages of Scripture, denotes a man of particular distinction and dignity in the court of some prince. But we must speak of these several sorts of Nazarites something more distinctly.

The name of Nazarene belongs to Jesus Christ, not only because of his having lived the greatest part of his time at Nazareth, and because this city has always been considered as his country, but also because the prophets had foretold that he should be called a Nazarene, Matt. ii. 23. We find no particular place in the prophets in which it is said that the Messiah should be called a *Nazarene*; and St. Matthew only quotes the prophets in general. Perhaps he would insinuate, that the consecration of the Nazarites, and the great purity of which they made profession, was a type and a sort of prophecy of those of our Saviour; or else that the name נזיר, *Nazir*, or *Nazarite*, given to the patriarch Joseph, Gen. xlix. 26, Deut. xxxiii. 16, was a prophecy which was to be fulfilled in the person of Jesus Christ, of whom Joseph was a figure. Lastly, St. Jerom was of opinion, that St. Matthew alludes to that passage of Isaiah, xi. 1, and lx. 21, "And there shall come forth a rod out of the stem of Jesse, and a branch (in Hebrew, *Nezer*,) shall grow out of his roots." The Branch, or *Nezer*, and the Rod, are certainly intended to denote Jesus Christ, by the general consent of all the fathers and interpreters.

When the word Nazarene is put for the heretics known by this name, it denotes Christians converted from Judaism, whose chief error consisted in defending the necessity or expediency of observing the ritual law of Moses, and who obstinately adhered to the practice of the Jewish ceremonies. The fathers frequently mention the Gospel of the Nazarenes, which at first differed nothing from that of St. Matthew, which was either in Hebrew or Syriac, for the use of the first converts, but was afterward corrupted by the Ebionites. These Nazarenes preserved this first Gospel in its primitive purity. Some of them were still in being in the time of St. Jerom, who does not reproach them with any error. They were very zealous observers of the law of Moses, but held the traditions of the Pharisees in great contempt.

The word *Nazarites*, when put to signify those under the ancient law, who made a vow of preserving a more than ordinary degree of purity, Num. vi. &c. denotes those men or women who engaged themselves by a vow to abstain from wine and all intoxicating liquors; to let their hair grow without cutting or shaving; not to enter into any house that was polluted by having a dead corpse in it, nor to be present at any funeral. And, if any person should happen to die in their presence, they were to begin again the whole ceremony of their consecration and Nazariteship. This ceremony generally lasted eight days, sometimes a month, and sometimes their whole lives. When the time of their Nazariteship was accomplished, the priest brought the person to the door of the temple, who there offered to the Lord a male lamb for a burnt-offering, a female lamb for an expiatory sacrifice, and a ram for a peace-offering. They likewise offered loaves and cakes, with wine necessary for the libations. After all this was sacrificed and offered to the Lord, the priest, or some other, shaved the head of the Nazarite at the door of the tabernacle, and burnt his hair, throwing it upon the fire of the altar. Then the priest put into the hand of the Nazarite the shoulder of the ram roasted, with a loaf and a cake, which the Nazarite returning into the hands of the priest, he offered them to the Lord, lifting them up in the presence of the Nazarite. And from this time he might again drink wine, the term of his Nazariteship being now accomplished.

As to those that were perpetual Nazarites, as were Samson and John the Baptist, it appears that they were consecrated to their Nazariteship by their parents, and continued all their lives in that state, without drinking wine or cutting their hair. Those that made a vow of Nazariteship out of Palestine, and could not come to the temple when their vow was expired, contented themselves with observing the abstinence required by the law, and, after that, cutting their hair in the place where they were. As to the offerings and sacrifices prescribed by Moses, which were to be offered at the temple by themselves, or by others for them, they deferred these till they could have a convenient opportunity. Hence it was, that St. Paul being at Corinth, and having made the vow of a Nazarite, he had his hair cut off at Cenchrea, and put off fulfilling the rest of his vow till he should arrive at Jerusalem, Acts xviii. 18. When a person found that he was not in a condition to make a vow of Nazariteship, or had not leisure to perform the ceremonies belonging to it, he contented himself with contributing to the expense of the sacrifices and offerings of those that had made and fulfilled this vow; and by this means he became a partaker in the merit of such Nazariteship. When St. Paul came to Jerusalem, A. D. 58, the apostle St.

James the less, with the other brethren, said to him, Acts xxi. 23, 24, that to quiet the minds of the converted Jews, who had been informed that he every where preached up the entire abolition of the law of Moses, he ought to join himself to four of the faithful, who had a vow of Nazariteship upon them, and contribute to the charge of the ceremony at the shaving of their heads, by which the new converts would perceive that he continued to keep the law, and that the reports concerning him were unfounded.

The Hebrew word *Nazir*, or *Nazarite*, which is made use of to express a man exalted to great dignity, as it is said of the patriarch Joseph, Gen. xlix. 26, and Deut. xxxiii. 16, *that he was separate from his brethren*, as it is in our translation, or as the Vulgate and others understand the Hebrew, *that he was a Nazarite among his brethren*, is variously understood. Some think that the Hebrew word *Nazir* in these places, signifies one who is *crowned*, *chosen*, *separated*, or *distinguished*; the word *Nezer*, signifying a *crown*. The Septuagint translate this word, a *chief*, or *him that is honoured*. Calmet thinks that this was a term of dignity in the courts of eastern princes; and that at this day, in the court of Persia, the word Nazir signifies the *superintendent general of the king's household*, the *chief officer of the crown*, the *high steward of his family*, *treasures* and *revenues*; and that, in this sense Joseph was the Nazir of the court of Pharaoh, Le Clerc translates the *Nazir*, a *prince*, and calls Joseph the *prince of his brethren*, in the two places already quoted. Mr. Pool declares in favour of this last translation.

NEAH, Ne'ah, a city of the tribe of Zebulon, Josh. xix. 13

NEAPOLIS, Ne ap'o-lis, now called Napoli, a city of Macedonia, whither St. Paul came after he had left the isle of Samothracia, Acts, xvi. 11.

NEARIAH, Ne-a-ri'ah, one of the sons of Ishi, and one of those, who, at the head of 500 men of the tribe of Simeon, attacked the remnant of the Amalekites in Mount Seir, defeated them, and occupied their country, 1 Chron. iv. 42.

NEBAI, Neb'a-i, a Hebrew of rank, Neh. x. 19.

NEBAJOTH, Ne-ba'joth, the first son of Ishmael, and grandson of Abraham and Hagar, Gen. xxv. 13. He is thought to be the father of the Nabathean Arabians.

NEBALLOT, Ne bal'lot, a city in Palestine, Neh. xi. 34.

NEBAT, Ne'bat, of the tribe of Ephraim, and the race of Joshua. He was father of Jeroboam, the first king of the ten tribes, and the author of the revolt against the house of David, 1 Kings xi. 26. Some have been of opinion, that Nebat was the same with Shimei, who cursed David, 2 Sam. xvi. 5.

NEBO, Ne'bo, a city in the tribe of Reuben, Num. xxxii. 38. This city being in the vicinity of the country of Moab, the Moabites became masters of it, and in the days of Jeremiah it was in their possession, Jer. xlviii. 1.

2. Nebo, was also the name of a city of Judah; see Ezra ii. 29, x. 43, Neh. vii. 33. It is thought to have been the village of Naban, eight miles from Hebron, towards the south, which was forsaken in the time of Eusebius and St. Jerom.

3. Nebo, the name of a mountain beyond Jordan, where Moses died, Deut. xxxii. 49.

4. Nebo, the name of an idol of the Babylonians. "Bel boweth down, Nebo stoopeth," says Isaiah, xlvi. 1. The word Nebo comes from a root, that signifies to prophecy, and therefore may stand for an oracle. There is some probability in the opinion of Calmet, that Bel and Nebo are but one and the same deity; and that Isaiah made use of these names as synonymous. The god *Bel* was the oracle of the Babylonians. The name *Nebo*, or *Nabo*, is found in the composition of the names of several princes of Babylon; as Nabonassar, Nabopolassar, Nebuchadnezzar, Nebuzaradan, Nebushasban, &c. The Septuagint, instead of Nebo, read Dagon. The Chaldeans worshipped a god that they called Odacon.

NEBUCHADNEZZAR, Neb-u-chadnezzar, or Nebuchadrezzar, or Nebuchodonosor, king of Assyria, otherwise called Saosduchin. He began to reign at Nineveh, A. M. 3335. In the 12th year of his reign, this prince, in a set battle, overthrew Arphaxad, king of the Medes, in the plains of Ragau, Judith i. 5, &c. Then Nebuchadnezzar sent to all the inhabitants of Cilicia, Damascus, Mount Libanus, Phœnicia, Judea, and all the other nations adjoining to them, as far as Ethiopia, to require of them to acknowledge him as king, and to submit to his empire. But all these people sent back his ambassadors with disdain, and slighted his menaces. Nebuchadnezzar, enraged at this conduct, swore by his throne, that he would be revenged for this affront; *ibid.* ii. 1, 2, &c. and in the 13th year of his reign, he assembled the chief officers of his army, and acquainted them with the resolution he had taken, of bringing the whole earth under subjection to his government. He appointed Holofernes his generalissimo, gave him his instructions, put large sums of money into his hands, and sent him away at the head of a powerful army, to reduce all those nations. For the particulars of this expedition, see article Holofernes. This prince died A. M. 3356, and was succeeded by Saracus or Chynaladanus.

2. Nebuchadnezzar, otherwise Nabopolasser, father of Nebuchadnezzar the Great. He was a Babylonian; but getting the command of the army of Saracus, king of Assyria, he made a league with Astyages, otherwise called Ahasuerus, and thereby obtained Amyitis, the daughter of Astyages, in marriage for his son Nebuchadnezzar: whereupon Nabo-

polassar and Astyages joining their forces, attacked Saracus, king of Nineveh, besieged him in his capital, took him prisoner; and, upon the destruction of the Assyrian monarchy, erected two kingdoms, that of the Medes, possessed by Astyages, and that of the Chaldeans, or Babylonians, founded by Nabopolassar, A. M. 3378. This Nabopolassar died in 3399, and left the kingdom of Babylon to his son, Nebuchadnezzar the Great, so much celebrated in the Scriptures.

3. NEBUCHADNEZZAR *the Great*, son and successor of Nabopolassar, was sometime before his father's death admitted as a partner in the kingdom; and was sent by his father to recover Carchemish, which had been taken from him four years before by Necho, king of Egypt. Nebuchadnezzar, having been successful in this expedition, marched against the governor of Phœnicia, and against Jehoiakim, king of Judea, who was tributary to Necho, king of Egypt, 2 Chron. xxxvi. 6, Dan. i. 1, &c.

Nabopolassar, dying, A. M. 3399, Nebuchadnezzar, who was then either in Egypt or Judea, hastened to Babylon, and left to his generals the care of bringing to Chaldea the captives he had taken in Syria, Judea, Phœnicia, and Egypt; for, according to Berosus, he had subdued all these countries. He distributed these captives into several colonies, and in the temple of his god Belus he deposited the sacred vessels of the temple of Jerusalem, and the other rich spoils he had taken from his enemies.

Jehoiakim, king of Judea, continued three years in fealty to king Nebuchadnezzar; but, being weary of paying tribute to the Chaldeans, he threw off their yoke, and would acknowledge subjection to them no longer, 2 Kings xxiv. 1. The king of Chaldea did not think fit to march in person against him, but sent troops of Chaldeans, Syrians, Moabites, and Ammonites, who harrassed all Judea. This war continued three or four years; in which, at last, Jehoiakim was besieged and taken in Jerusalem, put to death, and his body thrown to the birds of the air, according to the word of the Lord: see Jer. xxii. 18, 19, xxxvi. 30.

In the mean time, Nebuchadnezzar being in Babylon in the second year of his reign, had a mysterious dream, which see at large in Dan. ii. 1—45.

Jehoiachin, king of Judah, having revolted against Nebuchadnezzar, A. M. 3405, this prince marched against him with an army, and besieged him in Jerusalem, 2 Kings xxiv. 8, 9, &c. Jehoiachin was forced to surrender himself, and submit to the king of Babylon's mercy. But this prince took him with his chief officers, and led him captive to Babylon, with his mother, his wives, and the best artificers of Jerusalem, to the number of 10,000 men. From the rest of the country he took away also 7000 men bearing arms, with 1000 smiths and carpenters. Among the captives was Mordecai the uncle of Esther, and Ezekiel the prophet. Lastly, he took away all the vessels of gold, which Solomon had made for the use of the temple, and all the valuables in the royal treasury. Instead of Jehoiachin, Nebuchadnezzar set up Mattaniah his uncle by the father's side, to whom he gave the name of Zedekiah.

After Zedekiah had continued faithful to Nebuchadnezzar during nine years, 2 Kings xxv. 1, &c. Jer. xxxiv. being then weary of subjection, he revolted against him, and entered into a confederacy with the neighbouring princes, that he might oppose him with the greater security. The king of Babylon came into Judea with a powerful army, and, having reduced the chief places of the country, he laid siege to Jerusalem. But Pharaoh Hophra coming out of Egypt to the assistance of Zedekiah, Nebuchadnezzar raised the siege for a season, went to meet the king of Egypt, overcame him in battle, and forced him back into his own country. After this he returned to the siege of Jerusalem, and was 390 days before the place, before he could take it. But at last, in the 11th year of Zedekiah, and A. M. 3416, the city was taken. Zedekiah attempted to make his escape, but was taken and brought to Nebuchadnezzar, who was then at Riblah in Syria. The king of Babylon condemned him to die, caused his children to be put to death in his presence, and then put out his eyes, loaded him with chains, and sent him to Babylon. Nebuzaradan, general of the Chaldean troops, took care of Jeremiah, according to the orders he received from the king for that purpose; and left him at liberty to go where he pleased. Then setting fire to the city and temple, he carried with him to Babylon, all the captives he had taken during the war; and left Gedaliah in the country, as governor of the small remains of the people, whom the sword and other calamities of war had spared.

Three years after the Jewish war, Nebuchadnezzar laid siege to the city of Tyre; which siege, according to Josephus, lasted 13 years, at the end whereof the city was taken. But, during this siege, Nebuchadnezzar made war with the people bordering upon the Jews; such as the Sidonians, the Moabites, the Ammonites, and the Edomites; and treated these nations much in the same manner he had done the Jews. Nebuchadnezzar, after this, entered Egypt; and having reduced that country, and enriched himself with the plunder he had taken in this war, returned with all his army in triumph to Babylon, bringing along with him a vast number of captives. See Jer. xlviii. xlix. Ezek. xxv. This prince being now at peace, had leisure to improve his capital. See article BABYLON.

About A. M. 3434, Nebuchadnezzar had his dream of the great tree: see Dan. iv.

A year after this, as Nebuchadnezzar was walking in his palace in Babylon, he broke forth in the following soliloquy: "Is not this

great Babylon that I have built for the house of my kingdom, by the might of my power, and for the honour of my majesty!" But scarcely had he pronounced these words, when a voice was heard from heaven, telling him, that he should be deprived of his kingdom, driven from the company of men, and be reduced, like a brute beast, to eat the herbs of the field. This threatening was immediately executed upon him: for he fell into a disease, or distraction, which so altered his imagination, that he thought himself metamorphosed into an ox. He took up the manners and inclinations of this beast; and after having been seven years in this state, God opened his eyes, his understanding was restored him, he acknowledged his dependence, recovered his royal dignity, and continued to reign with the same splendour as formerly. This he himself acknowledges, in a decree which he published some time after. The repentance of Nebuchadnezzar, however, was neither solid nor sincere, if we attend to the transactions recorded by Dan. ch. iii. 1, &c.

Nebuchadnezzar died A. M. 3442, after having reigned 43 years, according to Berosus. Magasthenes, quoted by Eusebius, says, that this prince, having ascended to the top of his palace, was there seized with a fit of enthusiasm and cried out, "O Babylonians, I declare to you a misfortune, that neither our father Belus, nor queen Baltis, have been able to prevent. A Persian mule shall one day come into this country, who, supported by the assistance of your gods, shall bring you into slavery. He shall be assisted by the Mede, the glory of the Assyrians." This Persian mule is Cyrus, who was born of a mother that was a Mede, and a Persian father. The Mede who assisted Cyrus was Cyaxares, or Darius the Mede.

It may not be improper to add a word here concerning the metamorphosis of this prince into an ox. There are many opinions concerning this matter. Origen believed the thing to be impossible, and has turned the whole into allegory. Bodin thought that Nebuchadnezzar was really changed into a bull, and did not only lose the shape and sentiments, but even the soul of a man. But others maintain, that this change was only in his body and outward form, but not in his soul; the king preserving his reason in the midst of his misfortune; like Apuleius, during his change into an ass, and like those Italians mentioned by St. Austin, who after they had tasted some cheese that was given them by the magicians of the country, were immediately changed into beasts of burden, and then after a certain time recovered their pristine forms, and returned to their first condition. Some rabbins have pretended, that the soul of Nebuchadnezzar quitted the body of that prince, and gave place, for a time, to that of an ox, which communicated its sentiments to him, and imparted to his body the same notions, taste, and inclinations, which are observable in oxen. Others have acknowledged in Nebuchadnezzar only a vitiated imagination, and in his subjects a kind of fascination of the eyes, which made them believe that this monarch was changed into an ox, and had the figure of one, though in reality there was no such thing. The most general opinion is, that by the effect of the power of God, Nebuchadnezzar fell into a black melancholy, and in his phrensy imagined that he was become an ox; as in the disease called lycantropy, a man fancies that he is changed into a wolf, a dog, a cat: a disease which only subsists in his distempered brain, and overheated imagination, whence he howls, bites, eats raw meat, runs into the fields, and avoids the society of men. Thus Nebuchadnezzar, imagining that he was become an ox, imitated all the modes common to this animal; at which his people being astonished, bound him as a mad man: but he escaping out of their hands, fled into the fields, living there like an ox; and being exposed to the inclemencies of the weather, his hair grew like the feathers of an eagle, and his nails like the claws of a lion. Nothing more than this is requisite to account for all that the Scripture says concerning Nebuchadnezzar.

Another difficulty is started concerning the duration of this disease. Some maintain, that as the Persians distinguish their years into two seasons, winter and summer, the seven years of Nebuchadnezzar must be reckoned in this manner, which will reduce them to three years and a half. The word *time*, Dan. iv. 25, which is generally understood to mean a *year*, according to others, denotes no more than the space of a month; so that the king's disorder of course lasted no more than seven months. But these and many other such like suppositions upon this subject, are all idle conjectures. A year was a common measure of time among the Chaldeans, especially in the chronicles of their kings; and therefore in this particular we need no other interpreter for Daniel than Daniel himself, who, in sundry places of his prophecy, particularly in chap. xii. 7, has set a *time* and *times* and *half a time*, for the space of three years and a half.

NEBUSHASBAN, NE-BU-SHAS-BAN, one of the generals of Nebuchadnezzar's army. He went with Nebuzar-adan to take Jeremiah out of prison, and to recommend him to Gedaliah, Jer. xxxix. 13.

NEBUZAR-ADAN, NEB-U-ZAR'A-DAN, a general of Nebuchadnezzar's army, and the chief officer of his household. He managed the siege of Jerusalem, and made himself master of the city, while his sovereign was at Riblah in Syria, 2 Kings xxv. Jer. xxxix. xl. lii. Some have thought that this general gave Jeremiah the ark of the covenant, the golden candlesticks, the tables of incense, and of the show-bread, and that this prophet concealed them in a cave of Mount Nebo, in the land of Moab; but of this there is neither proof nor probability.

Four years after Jerusalem was taken, while Nebuchadnezzar was engaged at the siege of Tyre, Nebuzar-adan carried to Babylon 740 captives more; so that the country was left in a manner desolate. He afterward marched against the Ammonites, took their capital city, laid waste their country, and led their king and princes captives to Babylon. From this time the Scriptures are silent respecting Nebuzar-adan.

NECHO, NE-CHO, a king of Egypt, who carried his arms as far as the Euphrates, and conquered the city of Carchemish. This prince is not only known under the name Necho in the Scriptures, but also in profane history. Herodotus informs us, that Necho was the son of Psametichus, king of Egypt, who no sooner succeeded to the crown, than he raised great armies, and fitted out vast fleets, as well upon the Mediterranean as upon the Red-Sea; that he gave battle to the Syrians near the city of Midgol; routed them, and made himself master of the city of Cadytis. The learned, however, are not agreed about this Cadytis. Some will have it to be Cades in Arabia Petræa, others Jerusalem; and others say it is the city of Cedes, or Kedesh, in Galilee, in the tribe of Naphtali.

The Scripture fully acquaints us with the expedition of Necho against the Assyrians and Babylonians, A. M. 3394; see 2 Kings xxiii. 29, &c. 2 Chron. xxxv. 20, &c. On his return from this successful expedition, he halted at Riblah in Syria; and sending for Jehoahaz, king of the Jews, whom they had crowned in the place of Josiah, he deposed him, and loading him with irons, sent him into Egypt. Then, coming to Jerusalem, he set up Eliakim, or Jehoiakim in his place, and exacted the payment of 100 talents of silver and one talent of gold from the country. Jeremiah acquaints us, that the city of Carchemish was taken from Necho by Nebuchadnezzar, king of Babylon, in the 4th year of Jehoiakim, king of Judah; so that Necho did not enjoy his conquests above four years. Josephus adds, that the king of Babylon pursuing his victories, reduced to his yoke all the country lying between the Euphrates and Egypt, excepting Judea. Thus Necho was again reduced within the limits of his own country.

NECODAN, NE-CO'DAN, Νεκωδαν, one whose family returned from the Babylonish captivity, 1 Esd. v. 37.

NECROMANCY, νεκρομαντεια, the art of raising up the ghosts of deceased persons, with a view to get information from them concerning future events, or things secret. See articles, SAUL, MAGICIAN, DIVINATION, INCHANTMENT, &c. This practice, no doubt, the Israelites brought with them from Egypt, which affected to be the mother of the most occult sciences; and whence it spread into the neighbouring countries, and soon infected all the east. The injunction of the law is very express against it, Deut. xviii. 11, and the punishment to be inflicted on the practisers of it was stoning to death, Lev. xx. 27. What forms of enchantments were used in the practice of necromancy, we are at a loss to know, because we read of none that the pythoness of Endor employed; however, that there were several rites, spells, and invocations used upon those occasions, we may learn from almost every ancient author, but from none more particularly than from Lucan, who brings in Erichtho animating a dead body, for the purpose of telling young Pompey the fate of the civil war. These ceremonies are described in Pharsal. lib. vi.

NEDABIAH, NED-A-BI'AH, *the vow of the Lord, the prince of the Lord.* One of the posterity of king David: 1 Chron. iii. 18.

NEEMIAS, NE-E-MI'AS, νεεμιας, mentioned Eccles. xlix. 13. The Greek name of Nehemiah.

NEGINOTH, NEG'I-NOTH. This term is read before some of the Psalms, as Psa. lxvii. It signifies *stringed instruments of music*, used by female musicians; and the title of those Psalms where this is found may be thus translated: *A Psalm of David, to the master of Music, who presides over the stringed instruments.*

NEHEL, or NEHELAM, or NE-HEL'AMITE. Shemaiah, a false prophet of Judah, was of Nehelam. Jer. xxix. 24. The word Nehelamith may signify *a dream.* Thus Shemaiah the Nehelamite may signify Shemaiah the *dreamer.*

NEHEMIAH, NE-HE-MI'AH, *comfort, rest, or conduct of the Lord.* He was the son of Hachaliah, born at Babylon, during the captivity, Neh. i. 1, &c. According to some, he was of the race of the priests, but according to others of the tribe of Judah, and the royal family. Those who maintain the first opinion, support it by Ezra x. 10, where he is called a priest. But those who believe that he was of the royal race, say, 1. That as he governed the republic of the Jews for a considerable time, there is great probability he was of that tribe of which the kings always were. 2. He mentions his brethren Hanani, and some other Jews, who coming to Babylon during the captivity, acquainted him with the sad condition of the country. 3. The office of cup-bearer to the king of Persia, to which Nehemiah was promoted, is a farther proof that he was of an illustrious family. 4. He excuses himself from entering into the inner part of the temple, probably because he was only a layman, Neh. vi. 11.

In Ezra ii. 63, and Neh. vii. 65, he is called תרשתא, *tirshatha*, that is, *cup-bearer;* for he had this office in the court of Artaxerxes Longimanus. He was strongly attached to the country of his fathers, though he had never seen it, Neh. ii. &c. A. M. 3350, he obtained a commission to repair the ruins of Jerusalem. This he did; see Neh. iv. and vi. vii. He also reformed numberless abuses, enforced the observation of the sabbath, xiii. 15, &c. And caused the priests and others to seal the covenant or compact with the Lord. This was done, A. M. 3551.

We read in the books of Maccabees, 2 Macc. i. 19, &c. that Nehemiah sent to search for the sacred fire, which before the captivity of Babylon, the priests had concealed in a dry and deep pit; but not finding any fire there, but instead thereof, a thick and muddy water, he sprinkled this upon the altar; whereupon the wood which had been sprinkled with this water presently took fire, as soon as the sun began to appear. Which miracle coming to the knowledge of the king of Persia, he caused the place to be enclosed by walls, where the fire had been hid, and granted great favours and privileges to the priests. It is recorded in the same book, 2 Macc. ii. 13, 14, that Nehemiah erected a library, wherein he placed whatever he could find, of the books of the prophets, of David, and of such princes as had made presents to the temple. Lastly, after Nehemiah had governed the Jews 12 years, he returned to king Artaxerxes; about the 32d year of that prince, A. M. 3568. From thence he returned again to Jerusalem, where he died in peace, A. M. 3580, having governed the people of Judah for about 30 years.

The book which in the English Bible, as also in the Hebrew, has the name of Nehemiah, in the Latin Bible is called the book of Esdras; and it must be confessed, that though this author speaks in the first person, and though at first reading one would think, that he had written it day by day, as the transactions occurred, yet there are some things in it which could not be written by Nehemiah himself: for example, memorials are quoted wherein were registered the names of the priests in the time of Jonathan, the son of Eliashib, and even to the time of the high priest Jaddus, who met Alexander the Great. These parts, therefore, must have been added afterward.

It may well be questioned, whether this Nehemiah be the same that is mentioned Ezra ii. 2, as one that returned from the Babylonish captivity under Zerubbabel; since from the first year of Cyrus, when Zerubbabel returned, to the 20th of Artaxerxes Longimanus, when this Nehemiah received his commission, there are no less than 92 years intervening; so that if the same person be intended in both passages, the subject of this history must have been a very old man when sent into Judea; upon the lowest computation 100, consequently utterly incapable of being the king's cupbearer, of taking a journey from Shushan to Jerusalem, and of conducting himself there with all that courage and activity that are recorded of him. Upon this presumption, therefore, we may conclude that this was a different person, though of the same name, and that *Tershatha*, the appellation given him, Ezra ii. 63, Neh. vii. 65, denotes the title of his office. And indeed both in the Persian and Chaldean tongues it was the name generally given to the king's deputies and governors.

NEHUM, NE'HUM, *a comforter, penitent, a leader of them.* One who returned from the Babylonish captivity, Neh. vii. 7.

NEHUSHTA, NE-HUSH'TA, daughter of Elnathan, and mother to Jehoiachin, 2 Kings xxiv. 8.

NEHUSHTAN, NE-HUSH'TAN, *a snake*, or *serpent, soothsaying.* The name which king Hezekiah gave to the brazen serpent that Moses had made, and which the children of Israel worshipped till the time of Hezekiah, who destroyed it, 2 Kings xviii. 4.

NEIEL, NE-I'EL, *commotion, moving of God.* A city in the tribe of Asher, Josh. xix. 27.

NEKEB, NE'KEB, *a pipe.* A city of the tribe of Naphtali, Josh. xix. 33.

NEKODA, NE-KO'DA, *painted, inconstant, made crooked.* One whose children were of the order of Nethinims, Ezra ii. 48.

NEMUEL, NEM-U'EL, *the sleeping of God.* A son of Eliab, of the tribe of Reuben, brother to Dathan and Abiram, Num. xxvi. 9.

2. NEMUEL, son of Simeon, and father of the Nemuelites, Num. xxvi. 12.

NEPHEG, NE'PHEG, *weak, slack.* The son of David, 2 Sam. v. 15, 1 Chron. iii. 7, xiv. 6.

NEPHI, NE'PHI, the name of the place where Nehemiah found the muddy water in the pit where the holy fire had been concealed, 2 Macc. i. 36. Copies vary concerning this word.

NEPHIS, NE'PHIS, one who returned from the Babylonish captivity with his family, 1 Esd. v. 21.

NEPHISH, NE'PHISH, *a soul.* A country of Canaan which Reuben warred against, 1 Chron. v. 19.

NEPHISHESIM, NE-PHI'SHE-SIM, *diminished, torn in pieces.* One whose children were of the order of the Nethinims, Neh. vii. 52.

NEPHTALI, NEPH'TA-LI, the same as Naphtali. A city of Palestine, near Thisbe, Gen. xxx. 8.

NEPHTOAH, NEPH-TO'AH, *open*, or *an opening.* The name of a fountain in the tribe of Benjamin, Josh. xv. 9.

NEPHTUIM, NEPH'TU'IM, *openings.* A son of Mizraim, and grandson of Ham, Gen. x. 13.

NEPHUSIM, NE-PHU'SIM, *diminished, torn in pieces.* One whose children were of the order of Nethinims, Ezra ii. 50.

NER, *a candle, light, land sown every other year.* The son of Abiel, and father of Abner, the general of Saul's armies, 1 Sam. xiv. 50, 51.

NEREUS, NE'RE-US, the same meaning as Ner; mentioned Rom. xvi. 15.

NERGAL, NER'GAL, *searching out, a footman.* Land sown every other year. A god of the Cuthites, 2 Kings xvii. 30.

2. NERGAL-SHAREZER, a general of Nebuchadnezzar's army, Jer. xxxix. 3.

NERI, NE'RI, *the light*, or *candle of the Lord.* The son of Melchi, Luke iii. 27.

NERIAH, Ne-ri'ah, father of the prophet Baruch, Jer. xxxii. 12.

NERO, Ne'ro. This Roman emperor is known in Scripture only by his surname Cæsar. To him it was that St. Paul appealed, and was therefore carried to Rome, where he arrived in the month of February, A. D. 60. We are not informed how he got clear of the accusations that were exhibited against him by the Jews; whether he appeared before Nero, or whether his enemies dropped their prosecution. But this is certain, that he was liberated A. D. 62.

He returned to Rome A. D. 65, in the 11th or 12th of Nero's reign; and having, as report goes, made a proselyte of one of this prince's concubines, he was seized and put in prison by his orders. He appeared before him, and was forsaken by every body on this important occasion: but God delivered him at this time "out of the mouth of the lion," 2 Tim. iv. 16, 17. He appeared before him a second time, and was condemned to lose his head, A. D. 66. The apostle St. Peter was also apprehended and put to death by order of the same tyrant, and at the same time with St. Paul. Nero is reckoned the first persecutor of the Christian church; and the persecution he raised against it, A. D. 64, is counted the first persecution by the Roman emperors. Nero, the most cruel and savage of all men, as also the most wicked and depraved, began his persecution against the Christians on pretence of their burning Rome, of which every one thought him the author. He endeavoured to throw all the odium of that fact on the Christians, and, on this account, all were seized who were known to be such, and by their means many others were discovered. They were condemned to death, and even insulted in their sufferings. Some of them were sewed up in the skins of wild beasts, and then exposed to dogs, to be torn in pieces. Others were nailed to crosses, others perished by flames, and were lighted up in the night season, to serve as torches to the people. Nero gave leave to make use of his own gardens to be the scene of all these cruelties. From this time they began to publish edicts against the Christians, and a great number of martyrs were found in Nero's reign, from the year 64, especially in Italy. We have already mentioned the deaths of St. Paul and St. Peter, that were consequent on this persecution; which probably continued till the 14th of this emperor, who then laid violent hands upon himself, viz. on the 10th of June, A. D. 68. We shall not enter upon the particulars of Nero's life and actions, but confine ourselves to what concerns the Christian religion only, and what may properly belong to a Dictionary of the Bible. The revolt of the Jews from the Romans happened about the 65th and 66th years of Christ, and in the 12th and 13th of Nero. The city of Jerusalem, making an insurrection, A. D. 66, Florus there slew 3600 persons, and thus began the war. A little while after, those of Jerusalem butchered the Roman garrison. Cestius upon this came to Jerusalem, in order to suppress the sedition; but he was forced to retire, after having besieged it for above six weeks, and was routed in his retreat, the 8th of November, A. D. 66. About the end of the same year, Nero gave to Vespasian the command of his troops against the Jews. This general carried on the war in Galilee, and the rest of Judea, during the 67th and 68th years of Christ, and the 13th and 14th of Nero. But Nero killing himself in the 14th of his reign, the city of Jerusalem was not besieged till the 70th year of Christ, and the first and second of Vespasian.

NETHANEEL, Ne-than'e-el, *the gift of God.* The son of Zuar, Num. i. 8.

NETHANIAH, Neth-a-ni'ah, *the gift of the Lord.* Of the royal race of Judah, the father of Ishmael, who slew Gedaliah, 2 Kings xxv. 23.

2. Nethaniah, a Levite, head of the fifth band of musicians, 1 Chron. xxv. 2, 12.

NETHINIMS, Neth'i-nims, *given, rewarded.* The Nethinims were servants who had been given up to the service of the tabernacle and temple, to perform the meanest and most laborious services therein, in supplying wood and water. At first the Gibeonites were appointed to this service: Josh. ix. 27. Afterward the Canaanites who surrendered themselves, and whose lives were spared, were consigned to the performance of the same duties. We read, Ezra viii. 20, that the Nethinims were slaves devoted by David and the other princes to the ministry of the temple; and elsewhere, that they were slaves given by Solomon; the children of Solomon's servants, Ezra ii. 58. And we see in 1 Kings ix. 20, 21, that this prince had subdued the remains of the Canaanites, and had constrained them to several servitudes; and it is very probable he gave a good number of them to the priests and Levites for the service of the temple. The Nethinims were carried into captivity with the tribe of Judah, and there were great numbers of them near the coast of the Caspian Sea, from whence Ezra brought some of them back, Ezra viii. 17. After the return from the captivity they dwelt in the cities appointed them, Ezra ii. 17. There were some of them also at Jerusalem, who inhabited that part of the city, called Ophel, Neh. iii. 26. Those who returned with Ezra were to the number of 220, Ezra viii. 20; and those who followed Zerubbabel made up 392, Ezra ii. 58. This number was but small in regard to the offices that were imposed on them; so that we find them afterward instituting a solemnity called *Xylophoria;* in which the people carried wood to the temple with great ceremony to keep up the fire on the altar of burnt-sacrifices.

NETOPHA, Ne-to'pha, *dropping down from the head,* the *bending of the mouth.* A city and country between Bethlehem and Anathoth, Ezra ii. 22, Neh. vii. 26, Jer. xl. 8, 1 Chron. ix. 16.

NETOPHATHI, Ne-toph'a-thi, a country in Judea, Neh. xii. 28.

NEZIAH, Ne-zi'ah, *a conqueror, everlasting, strong.* One whose children were of the order of the Nethinims, Ezra ii. 54.

NEZIB, Ne'zib, *standing, a standing place, a plant.* A city of Palestine in the tribe of Judah, in the valley, Josh. xv. 43.

NIBHAS, Nib'has, *speaking,* or *budding forth,* or *prophesying,* a *vision.* A god of the Avites, 2 Kings xvii. 31.

NIBSHAN, Nib'shan, *a speech, prophecy,* the *springing forth of a tooth.* A city of Judah, place uncertain, Josh. xv. 62.

NICANOR, Ni-ca'nor, Νικανωρ, *a conqueror, victorious.* The son of Patroclus, who returned from Rome along with king Antiochus Epiphanes, and had a great share in the favour of this prince, 2 Macc. viii. 9. The author of the second book of Maccabees, ch. xiv. 12, says that he was master of the elephants. He was sent into Judea with Gorgias, by Antiochus Epiphanes, to stop the progress which Judas Maccabeus was then making; and he thought himself so sure of the victory, that he presumed to promise the 2000 talents that the king owed to the Romans for tribute, with the money that should arise from the sale of the Jewish slaves: see article Judas Maccabeus; 1 Macc. iii. 46, &c. iv. 1, &c. vii. 26, &c. 2 Macc. xiv. 12, &c. The last battle he had with the Maccabees was at Adarsa, four miles from Bethoron, on the 13th day of the month Adar, when Nicanor's army was entirely routed, and himself slain in the contest. His soldiers, seeing him fall, threw down their arms, and betook themselves to flight. They cut off Nicanor's head, and his right hand, which he had sacrilegiously stretched out against the temple; these the Jews brought, and hung them up in the sight of Jerusalem, and ordered that for the future, this day should be celebrated as a festival to all Israel. Such was the end of Nicanor, who died A. M. 3843.

2. Nicanor, one of the first deacons that was appointed at Jerusalem, soon after the descent of the Holy Ghost, upon occasion of the division among the believers, into two parties, those that used the Greek, and those of Palestine, who used the Syriac language.

Nothing is known concerning Nicanor in particular; but the Roman martyrology says, that he suffered martyrdom in the island of Cyprus, though others will have it to have been at Jerusalem.

NICODEMUS, Nic-o-de'mus, *innocent blood, the victory of the people.* A disciple of Jesus Christ, a Jew by nation, and a Pharisee, John iii. 1, &c.

At the time when the priests and Pharisees had sent officers to seize Jesus, John vii. 45, &c. Nicodemus declared himself openly to be his friend; and still more so when he went, *ibid.* xix. 39, 40, with Joseph of Arimathea to pay the last duties to his body, which they took down from the cross, embalmed, and laid in a sepulchre.

We are told that Nicodemus received baptism from the disciples of Christ: but it is not mentioned whether before or after our Lord's passion. It is added, that the Jews being informed of this, deposed him from his dignity of senator, excommunicated him, and drove him from Jerusalem: but that Gamaliel, who was his cousin-german, took him to his country house, and maintained him there till his death when he had his body interred honourably, near that of St. Stephen. There is still extant an apocryphal Gospel under the name of Nicodemus, which in some manuscripts bears the title of the *Acts of Pilate.*

NICOLAS, Nic'o-las, Νικολαος, *overcome, the victories of the common people.* Mentioned Acts vi. 5. He was first a proselyte of Antioch, that is, was converted from paganism to the religion of the Jews. Afterward he embraced Christianity, and was one of the most zealous and most holy among the first Christians; so that he was chosen for one of the first seven deacons of the church of Jerusalem. His memory, however, has been tarnished in the church by a blemish, from which it has not been possible to clear him hitherto. Certain heretics were called Nicolaites from his name; and though perhaps he had little or no share in their errors, nor in their irregularities, yet he is suspected, at least, to have given some countenance to them. This is what the ancients inform us in this matter. He had a wife, who was very beautiful, and in imitation of those who aimed at a great degree of perfection, he left her to live in a state of continence: (thus early did Satan deceive mankind respecting the perfection of holiness.) St. Epiphanius says, he did not persevere in this resolution; he grew wiser, and took his wife again, and to justify his conduct, he advanced principles that were contrary to truth and piety. He plunged himself into irregularities, that gave rise to the sect of the Nicolaites, to that of the Gnostics, and to several others, who following the bent of their passions, indulged themselves in numberless crimes and vices.

Notwithstanding this, there are not wanting some ancient writers, of still greater antiquity, and equal authority, who express a great esteem for Nicolas, and relate the affair quite otherwise. They affirm, that the Nicolaites falsely assumed his name; and some even distinguish Nicolas the founder of this sect from the deacon.

NICOLAITANS, Nic-o-la'i-tans, Νικολαιται, certain Christian heretics, frequent in Asia, from the end of the first age of the church, and condemned, Rev. ii. 6, 15. Clement reports that these heretics grounded their doctrines upon a word which Nicolas let fall, that the flesh ought to be abused, by which he meant nothing else than that we ought to suppress our inclinations to sensuality and concupiscence, and to mortify our carnal passions and lusts: whereas those disciples of pleasure explained these words according to their sensual desires, and not according to

the meaning of this apostolic man. However, on the other hand, it is observed, that St. John does not in the least seem to excuse Nicolas, nor to clear him from the accusation of his being the author of this sect. That no Christian church has ever paid any honours to the memory of Nicolas, seems also a strong proof against him. Irenæus says, that adulteries, and the use of meats offered to idols, were held as indifferent things among them. Victorinus Petaviensis says, that they eat these meats after having exorcised them, and forgave fornicators eight days after their offence. Theodoret says, that the two distinguishing characters of this heresy were libertinism and folly. St. Epiphanes gives a long account, both of their infamous actions, and their extravagant opinions, and that both concerning God and the creation. St. Austin says, that they had their women in common, and made no scruple to conform to all the pagan superstitions. They tell a number of fables about the creation, too ridiculous to relate.

Irenæus calls them a branch of the Gnostics, and says, that it was against those that St. John wrote his Gospel. They were of short duration.

NICOPOLIS, Ni-cop'o-lis, Νικοπολις, *the city of victory.* A city of Epirus, upon the gulph of Ambracia, was so called, and is by many supposed to be the place where St. Paul passed his winter, A. D. 64; sending word to Titus, who was then at Crete, to come thither to him, Tit. iii. 12. Some, however, are of opinion, that the Nicopolis, where St. Paul intended to winter, was not that of Epirus, but that of Thrace, upon the borders of Macedonia, near the river Nessus.

NIDDUI, Nid'du-i, the first degree of excommunication among the Jews.

NIGER, Ni'ger, Νιγερ, *black, purple, dark.* The surname of Simon, Acts xiii. 1. He was a prophet and teacher, and was one of those who laid their hands on Saul and Barnabas in order to their performance of that office to which they were appointed by the Holy Ghost. Some believe that it is the same person called Simon the Cyrenean, who carried the cross to Mount Calvary; but the only proof for this lies in the similarity of names. St. Epiphanius speaks of one *Niger* among the 70 disciples of our Saviour. The church makes no mention of Simon Niger, in her offices, or martyrologies.

NIGHT. The ancient Hebrews began their artificial day in the evening, and consequently concluded it the next evening; so that with them the night preceded the day.

Night is also used for Pagan ignorance and vice, Rom. xiii. 12; also for adversity, Isa. xxi. 12; and lastly for death, John ix. 4.

NILE, שחר, *black*, or *turbid.* A river of Egypt, which has its head-spring in upper Ethiopia. It is said to proceed from two fountains, or from two eyes, about 20 paces asunder, and each about the size of a cart-wheel. At the distance of three days' journey from the fountain head, the river is wide and deep enough to carry small vessels. Having received another river, called Jama, the Nile pursues its course westward, for above 25 or 30 leagues from its head, where it winds about to the east, and falls into a great lake, which probably is that of Tzana, or Dembea. At its coming out of this lake it makes several windings towards the south. It waters the country of Alata, from whence it precipitates between rocks of 14 fathoms high, with a terrible noise, and with such thick vapours, that at a distance they may be taken for real clouds. After having watered several kingdoms to the east, it continues its course so far into the kingdom of Goiam, that it comes within a day's journey of its source. Thence it takes a tour round about, and runs towards Phezelo and Ombarea. Then it winds about again, from the east to the north, and having crossed several kingdoms and provinces, it falls into Egypt at the cataracts, over rocks of two hundred feet high. The noise caused by these water-falls may be heard at the distance of three leagues. It falls with so much violence as to form a kind of arch under which travellers may pass without being wet.

At the foot of those rocks the Nile returns to its usual gentle pace with which it flows through the plains of Egypt. Its channel, according to Villamont, is about a league broad. Being come below Memphis, at 80 miles from Grand Cairo, it divides into two branches, which form a kind of triangle, whose base is at the Mediterranean Sea, and which the Greeks call the Delta, because of its figure Δ. These two branches are again divided into others, which empty themselves into the Mediterranean, whose distance from the top of the Delta is about 20 leagues. As to the number of the branches of the Nile, the ancients have commonly reckoned them seven. *Septemplicis ostia Nili.* Ptolemy makes them nine, others but four, others eleven, and others fourteen. Several have thought that the Nile, was the Gihon, one of the four rivers mentioned by Moses as flowing by the terrestrial paradise: but this opinion is incapable of support, for the reasons already given under the article Gihon.

Homer, Xenophon, and Diodorus Siculus, testify that the ancient name of this river was Egyptus; and the latter of these writers says, that it took the name of Nilus only since the time of a king of Egypt called by that name. In the Scriptures the river Nile has seldom any other name than the river of Egypt, and when they point out the limits of the land of Promise, they often put the *river of Egypt*, for its most southern boundaries.

The Greeks gave it the name of Melas: and Diodorus Siculus observes, that the most ancient name by which the Grecians knew the Nile was Oceanus. The Egyptians paid divine honours to this river, calling it Jupiter Nilus; for which reason some interpreters think, that the Lord sometimes threatens by

his prophets to smite the river of Egypt, to dry up and kill the fishes, for the purpose of showing the Egyptians the vanity of their worship, Isa. xi. 15.

The Nile overflows regularly every year, in the month of August, in higher and middle Egypt, where this overflowing is necessary, on account of their having little or no rain. But in the lower Egypt the flood is less sensible and less necessary, because it frequently rains there, and the country is sufficiently watered. It is less sensible because they make fewer dikes or reservoirs there for the water, and the inundation spreading itself through all the country, does not rise higher than a cubit through the whole Delta. Whereas in higher and middle Egypt, where it rains very seldom, they have made high banks at a league distance, in the midst of which there are deep canals to receive the waters of the Nile. They make a breach in these dikes by the authority of the pacha, and when a country is sufficiently watered the place is closed, and an aperture is made in another place; and thus the whole land of Egypt is successively watered, as if it were a garden.

When the waters of the Nile rise only 12 cubits perpendicular, a famine follows, and this is also the case where it rises above 16 cubits; so that the just height is between 12 and 16 cubits. The Nilometer is a pillar erected in the middle of the Nile, upon which are marked the degrees of the water's ascent. Formerly there were several of these Nilometers; at present there is only one at the place where the river divides.

Various have been the opinions respecting the cause of the overflowing of the Nile. Some have imputed it to the nitre with which this river is impregnated, and which causes its overflowing, by the vehement fermentations, during the violent heats of summer. At present, however, there is little doubt, that it is occasioned by great rains which fall in Ethiopia, in the months of June, July, and August, which are the winter months in that country. These waters carry along with them much mud, which fattens the land. When the inundation subsides, the culture of the land is easy. The seed being cast upon the mud, with little tillage produces abundance.

NIMRAH, Nim'rah, *a leopard, rebellion, bitterness, change.* A city of the tribe of Gad, or rather of Reuben, situated to the east of the Dead Sea, Num. xxxii. 3. St. Jerom says, that Nimrah is situated on the Dead Sea; and that its name comes from the bitterness of the waters, which have contracted this quality only since the desolation of the city.

NIMRIM, Nim'rim, Jer. xlviii. 34, Isa. xv. 6. See the last article.

NIMROD, *a rebel, sinner, an apostate.* The sixth son of Cush, Gen. x. 8, 9, &c. He began to make himself powerful upon the earth, and gave occasion to the proverb, "As Nimrod the mighty hunter before the Lord." His hunting was not confined to wild beasts, but he exercised his prowess for the subjugation of the human race.

The foundation of his empire was at Babylon; and it is probable, he was one of the most forward in undertaking the tower of Babel; and, continuing there after the dispersion of mankind, he built Babylon in the same place, or near this famous tower. From thence he extended his dominions over the neighbouring countries, and reigned at Erech, Acad, and Calneh, in the land of Shinar. See those respective articles.

Moses adds, "Out of that land went forth Ashur, and built Nineveh, and the city of Rehoboth, and Calah, the same is a great city." This Bochart understands of Nimrod, and thus translates the Hebrew. From this place he went out to go into Assyria, where he built Nineveh, Rehoboth, Calah, and Resen. That is to say, when Nimrod had established the beginning of his empire at Babylon, and in the land of Shinar, he advanced towards Assyria, and there built powerful cities, to serve as so many fortresses, to keep the people in subjection to his dominion. The Scripture gives us no more information concerning Nimrod.

Some rabbins pretend that the sentence respecting this man, *before the Lord*, is to be taken in a good sense; we acknowledge this is sometimes the case, but more generally in a bad sense: as in the case of the Sodomites, Gen. xix. 13, and of Er, Gen. xxxviii. 7.

Some have confounded Nimrod with Belus, the founder of the kingdom of Babylon, and with Ninus, the founder of that of Nineveh; but both of these are much later than Nimrod. Profane authors have embellished the history of Bacchus with several circumstances taken from that of Nimrod; and the Persians have dressed up the history of this prince in a great variety of fables. To him is imputed the first invention of the idolatrous worship of men.

NIMSHI, Nim'shi, *rescued*, or *touched*. The father of Jehu, king of Israel, 1 Kings xix. 16.

NINEVE, Nin'e-ve, Νινευη, Luke xi. 32: see the following.

NINEVEH, Nin'e-veh, *fair, beautiful, a dwelling.* The capital of Assyria, founded by Ashur, the son of Shem, Gen. x. 11, or as others read the text, by Nimrod, the son of Cush: see article Ashur.

However this be, it is certain that Nineveh was one of the most ancient, famous, potent, and largest cities in the world. It is very difficult exactly to assign the time of its foundation; but it cannot be long after the building of Babel. It was situate upon the banks of the Tigris; and in the time of the prophet Jonah, who was sent thither in the reign of Jeroboam II. king of Israel, and, as Calmet thinks, under the reign of Pul, father of Sardanapalus, king of Assyria, Nineveh was a very great city, its circuit being three days' journey, Jonah iii. 3. Diodorus Siculus, who has given us the dimensions of it, says, it was 480 stadia in circumference, or 47 miles; and that it was surrounded with lofty walls and towers; the former

being 100 feet high, and so very broad, that three chariots might drive abreast on them; and the latter 200 feet in height, and 1500 in number; and Strabo allows it to have been much larger than Babylon. Diodorus Siculus, however, was certainly mistaken, or rather his transcribers, as the authors of the *Universal History* think, in placing Nineveh on the Euphrates, since all historians as well as geographers, who speak of that city, tell us in express terms, that it stood on the Tigris. At the time of Jonah's mission thither, it was so populous, that it is reckoned to contain more than six-score thousand persons in a state of infancy, Jonah iv. 11, and on this principle the population must have exceeded 600,000.

Nineveh was taken by Arbaces and Belesis, A. M. 3257, under the reign of Sardanapalus, in the time of Ahaz, king of Judah, and about the time of the foundation of Rome. It was taken a second time by Astyages and Nabopolassar from Chynaladanus, king of Assyria, A. M. 3378. After this time Nineveh no more recovered its former splendour. It was so entirely ruined in the time of Lucianus Samosatensis, who lived under the emperor Adrian, that hardly any vestige of it could be found. However, it was rebuilt under the Persians, and destroyed again by the Saracens about the 7th century. Modern travellers say, that the ruins of ancient Nineveh may still be seen on the eastern banks of the Tigris, opposite to the city Mozul. The sacred authors make frequent mention of this city; and Nahum and Zephaniah foretold its ruin in a very pathetic manner.

NISAN, Nı'san, *a banner, a proving, a miracle.* A month of the Hebrews, answering to our March, and which sometimes takes from February or April, according to the course of the moon. It was made the first month of the sacred year, at the coming out of Egypt, Exod. xii. 2, and it was the 7th month of the civil year. By Moses it is called Abib. The name Nisan is only since the time of Ezra, and the return from the captivity of Babylon.

On the first day of this month the Jews fasted for the death of Aaron's children, Lev. x. 1, &c. On the tenth day was celebrated a fast for the death of Miriam the sister of Moses; and every one provided himself with a lamb for the passover. On this day the Israelites passed over Jordan under the conduct of Joshua, ch. iv. 19. On the 14th day in the evening they sacrificed the paschal lamb, and the day following was held the solemn passover, Exod. xii. 18, &c. The 16th they offered the sheaf of the ears of barley, as the first fruit of the harvest that year, Lev. xxiii. 9, &c. The 21st was the octave of the passover, which was solemnized with particular ceremonies. The 26th the Jews fasted in memory of the death of Joshua. On this day they began their prayers to obtain the rains of the spring. On the 29th they called to mind the capture of Jericho.

NISROCH, Nis'roĸ, נסרך *flight, a standard, thy table.* A god of the Assyrians. Sennacherib was killed by two of his sons, while he was paying his adorations in the temple of this deity, 2 Kings xix. 37, Isa. xxxii. 38. It is uncertain who this god was.

NITRE, or Salt-petre, a crystalline pellucid, but somewhat whitish substance, of an acrid or bitterish taste, impressing a peculiar sense of coldness on the tongue. This salt, though it affords, by means of fire, an acid spirit capable of dissolving almost every thing, yet manifests no sign of it in its crude state. Nitre is of the number of those salts which are naturally blended in imperceptible particles in earth and stones, as the particles of metals in their ores. Earths, of whatever kind, moistened with the dung and excrements of animals, frequently afford nitre in large quantities. The nitrum, or nitre, of the ancients, is a genuine, native, and pure salt, extremely different from our nitre, and from all other native salts, being a fixed alkali. The Hebrews call it *Nether*, and used this word to express a salt proper to extract spots from cloth, and even from the face; Prov. xxv. 20, Jer. ii. 22. This last passage proves the use made of nitre for external cleansing.

NO, or No-Ammon, a city of Egypt, which St. Jerom always translates by Alexandria. But it is rather the city of Diospolis in the Delta, between Busiris to the south, and Mendisium to the north; see Jer. xlvi. 25, Ezek. xxx. 14, &c. Nahum iii. 8. No-Ammon, or Ham-mon-No, signifies the dwelling of Ham, or Ammon.

NOADIAH, No-a-di-ah, *the witnessing of the Lord, the Lord taking away.* The name of a Levite, Ezra viii. 33.

NOAH, No'ah, or Noe, *ceasing, rest.* The son of Lamech. He was born A. M. 1056. Amidst the general corruption of the human race, Noah only was found righteous, Gen. vi. 9. Owing to his great piety, God informed him of his decree to destroy the whole human race except himself and family, with every living thing, ver. 7. He was, therefore, ordered to make an ark, the shape and dimensions of which were given him by the Lord; which arduous task he accomplished in the given time.

In A. M. 1656, and in the 600th year of his age, Noah, by Divine appointment, entered the ark with his family, and all the animals collected for a seed to store the new world with. See Deluge.

After the ark had stranded, and the earth was in a measure dried, Noah offered a burnt-sacrifice to the Lord, of the pure animals that were in the ark; and the Lord was pleased to accept of his offering, and gave him assurance, that he would no more destroy the world by water, Gen. ix. He gave Noah power over all the brute creation, and permitted him to kill and eat of them, as of the herbs and fruits of the earth, except the blood, the use of which he was not allowed.

Noah, being a husbandman, began to cultivate the vine; and, having made wine, and drank thereof too freely, he was unhappily intoxicated, and, falling asleep, lay uncovered in his tent. He was observed by Ham, the father of the Canaanites, who, instead of behaving with becoming reverence towards his venerable father, ridiculed and made sport of him. The conduct of his two brothers was just the reverse. Noah awaking, and knowing, by some means, what he had done, denounced a curse of servitude on the posterity of Ham, especially by his son Canaan. These he predicted should be slaves to the offspring of the two brothers who had covered him, saying, "Blessed be the Lord God of Shem, and let Canaan be his servant." And the prediction was accomplished when the Canaanites were subdued by the Israelites. He said also, "God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant." This latter prophecy also had its accomplishment, when the Grecians, and afterward the Romans, being descended from Japheth, made a conquest of Asia, which was the portion of Shem.

Noah lived after the deluge 350 years, and the whole time of his life having been 950 years, he died A. M. 2006. According to common opinion, he divided the earth among his three sons, Shem, Ham, and Japheth. To Shem he gave Asia, to Ham Africa, and Europe to Japheth. Some will have it, that besides these three sons he had several others. The spurious Berosus gives him 30, called Titans, from the name of their mother Titæa. They pretend the Teutons or Germans are derived from a son of Noah called Thuiscon. The false Methodius also makes mention of Jonithus, or Jonicus, a pretended son of Noah.

St. Peter calls Noah a preacher of righteousness, ch. ii. 5, because before the deluge he was incessantly preaching and declaring to men, not only by his discourses, but by his unblamable life, and by the building of the ark, in which he was employed 120 years, that the cloud of Divine vengeance was about to burst upon them. But his preaching produced no effect, since, when the deluge came, it found mankind practising their usual enormities, Matt. xxiv. 37.

Several learned men have observed, that the heathens confounded Saturn, Deucalion, Ogyges, the god Cœlus, or Ouranus, Janus, Protheus, Prometheus, &c. with Noah. The fable of Deucalion and his wife Pyrrha is manifestly invented from the history of Noah.

The rabbins pretend, that God gave Noah and his sons, certain general precepts, which contain, according to them, the natural rights which are common to all men indifferently, and the observation of which alone will be sufficient to save them. After the law of Moses was given, the Hebrews would not suffer any stranger to dwell in their country, unless he would conform to the precepts of Noah. In war, they put to death without quarter, all who were ignorant of them. These precepts are seven in number.

The first was against the worship of idols: The 2d, against blasphemy, and required to bless the name of God: The 3d, against murder: The 4th, against incest and all uncleanness: The 5th, against theft and rapine: The 6th, required the administration of justice: The 7th was against eating flesh with life.

But the antiquity of these precepts is doubted, since no mention is made of them in the Scripture, or in the writings of Josephus, or in Philo; and none of the ancient fathers knew any thing of them.

2. NOAH, a daughter of Zelophehad, Num. xxvi. 33.

NOB, *prophesy, springing forth, barked at.* A sacerdotal city of the tribe of Benjamin or Ephraim. St. Jerom says, that in his time it was entirely destroyed, and that its ruins might be seen not far from Diospolis. When David was driven away by Saul, he went to Nob, and, asking the high priest Abimelech for some provisions and arms, the priest gave him the show-bread, &c. See 1 Sam. xxi. xxii.

NOBAH, NOB'AH, *barking, barked at.* A city beyond Jordan. It took the name of Nobah from an Israelite of this name who made a conquest of it, Num. xxxii. 42. Gideon pursued the Midianites as far as this city, Judg. viii. 11. Eusebius says, there is a desolate place of this name about eight miles from Hebron towards the south. But this could not be the Nobah now mentioned, because it was much farther to the north.

NOD, a *fugitive*, or *the land of Nod.* It was to this country that Cain withdrew after his fratricide, Gen. iv. 16. The Septuagint, as well as Josephus, read Naid instead of Nod, and have taken it for the name of a place. It is not easily known what country this was, unless perhaps it was the country of Nyse or Nysea, towards Hyrcania. St. Jerom and the Chaldee interpreters have taken the word Nod in the sense of an appellative, for *vagabond*, or *fugitive;* he dwelt a fugitive in the land. But the Hebrew reads, he dwelt in the land of Nod.

NODAB, NO'DAB, *vowing of his own accord, principal.* A country bordering upon Iturea and Idumea, but now unknown. We read, 1 Chron. v. 19, that the tribe of Reuben, assisted by those of Gad and Manasseh, had a war against the Hagarites, the Jeturites, and the people of Nephish and of Nodab, in which the Israelites had the advantage: but the time and the other particulars of this war cannot now be known.

NOEBA, NO'E-BA, one who returned from the Babylonish captivity, 1 Esd. v. 31.

NOGA, NO'GA, or NOGAH, *brightness, clearness.* The name of one of David's sons, 1 Chron. iii. 7.

NOHAH, NO'HAH, *resting, a guide.* The fourth son of the patriarch Benjamin. 1 Chron. viii. 2.

MOMADES, Mom'a-des, men wandering here and there; a sort of Bedouins, 2 Macc. xii. 11.

NON, or properly Nun, 1 Chron. vii. 37, Num. xiii. 8, 16.

NONCONFORMISTS, those who do not join in the worship of the established church. Nonconformists in England may be considered of three sorts. 1. Such as absent themselves from Divine worship in the established church through total irreligion, and attend the service of no other persuasion.—2. Such as absent themselves on the plea of conscience; as Presbyterians, Independents, Baptists, &c.—3. Internal Nonconformists, or unprincipled clergymen, who applaud and propagate doctrines quite inconsistent with several of those articles they promised once on oath to defend. The word is generally used in reference to those ministers who were ejected from their livings by the Act of Uniformity, in 1662. The number of these was about 2000. However some affect to treat those men with indifference, and suppose that their consciences were more tender than they needed to have been, it must be remembered, that they were men of as extensive learning, great abilities, and pious conduct as ever appeared. Mr. Locke, if his opinion has any weight, calls them, "worthy, learned, pious, orthodox divines, who did not throw themselves out of service, but were forcibly ejected." These men were driven from their houses, from the society of their friends, and exposed to the greatest difficulties. Their burdens were greatly increased by the Conventicle act, whereby they were prohibited from meeting for any exercise of religion, (above five in number) in any other manner than allowed by the liturgy or practice of the church of England. For the first offence, the penalty was three months imprisonment, or to pay five pounds; for the second offence, six months imprisonment, or to pay ten pounds; and for the third offence to be banished to some of the American plantations for seven years, or pay 100l. and in case they returned, to suffer death without the benefit of the clergy. By virtue of this act, the gaols were quickly filled with dissenting Protestants, and the trade of an informer was very gainful. "So great was the severity of those times," says Neale, "that they were afraid to pray in their families, if above four of their acquaintance, who came to visit them, were present: some families scrupled asking a blessing on their meat, if five strangers were at table."

But this was not all, (to say nothing of the Test Act:) in 1665, an act was brought into the house to banish them from their friends, commonly called the Oxford Five Mile Act, by which all dissenting ministers, on the penalty of forty pounds, who would not take an oath, (that it was not lawful under any pretence whatever to take arms against the king, &c.) were prohibited from coming within five miles of any city, town corporate, or borough, or any place where they had exercised their ministry, and from teaching school. Some few took the oath; others could not, consequently suffered the penalty.

Such were the dreadful consequences of this intolerant spirit, that it is supposed, that near 8000 died in prison in the reign of Charles II. It is said that Mr. Jeremiah White had carefully collected a list of those who had suffered between Charles II. and the revolution, which amounted to 60,000. The same persecutions were carried on in Scotland, and there, as well as in England, numbers, to avoid the persecution, left their country.

But, notwithstanding all these dreadful and furious attacks upon the dissenters, they were not extirpated. Their very persecution was in their favour. The infamous character of their informers and persecutors; their piety, zeal, and fortitude, no doubt had influence on considerate minds; and indeed they had additions from the established church, which several clergymen in this reign deserted as a persecuting church, and took their lot among them.

King William coming to the throne, the famous toleration act passed, by which they were exempted from suffering the penalties above-mentioned, and permission given them to worship God according to the dictates of their own consciences.

NOPH, Noff, *a honeycomb, a distilling from the head, a lifting up, a sieve.* Memphis, a celebrated city of Egypt, and, till the time of the Ptolemies, who removed to Alexandria, the residence of the ancient kings of Egypt. It stood above the dividing of the river Nile, where the Delta begins. Towards the south of this city stood the famous pyramids, two of which were esteemed the wonders of the world, and in this city was fed the ox Apis, which Cambyses slew, in contempt of the Egyptians worshipping it as a deity. The kings of Egypt took much pleasure in adorning this city; and it continued in all its beauty till the Arabians made a conquest of Egypt under the Caliph Omar. The general who took it built another city near it, named Fustal, merely because his tent had been a long time set up in that place; and the Fatimite caliphs, when they became masters of Egypt, added another to it, which is known to us at this day by the name of Grand Cairo: but it must be observed, that the ancient Memphis stood on the western shore of the Nile, whereas whatever the Arabians have built there from that period, is on the eastern shore of that river.

The prophets often speak of this city; they foretel the miseries it was to suffer from the kings of Chaldea and Persia, Isa. xix. 13.

NOPHAH, No'phah, *fearful, binding.* A city of the Moabites, which afterward belonged to the Amorites, and lastly to the Israelites, Num. xxi. 30.

NUMBERS, a canonical book of the Old Testament, being the fourth of the Pentateuch, or five books of Moses; and receives its

denomination from the numbering of the families of Israel by Moses and Aaron, who mustered the tribes, and marshalled the army of the Hebrews in their passage through the wilderness. The Hebrews call it וידבר *vejedaber*, i. e. *and he spoke;* because in the Hebrew it begins with this word. The Septuagint calls it Αριθμοι, *Numbers*. A great part of this book is historical, relating several remarkable events which happened in that journey; and also mentioning various of their journeyings in the wilderness.

This book comprehends the history of about 38 years, though the greater part of the things recorded fell out in the first and last of those years; and it does not appear when those things were done which are related in the middle of the book.

NUMENIUS, Nu-me'ni-us, Νουμηνιος, a son of Antiochus Epiphanes, 1. Mac. xiv. 22.

NUN, *son, posterity, flock, everlasting, a fish.* The son of Elishamah, and father of Joshua. The Greeks call him Ναυη, *Naue*, instead of Nun. Nothing is known of this person otherwise than his being the father of Joshua.

NYMPHAS, Nym'phas, Νυμφας, *a bride*. St. Paul mentions him, Col. iv. 15.

## O.

OATH, a solemn action, whereby we call upon God, the searcher of hearts, to witness the truth of what we affirm, for putting an end to strife and contention, Heb. vi. 16.

"*The forms of oaths*," says Dr. Paley, "like other religious ceremonies, have in all ages been various; consisting however, for the most part of some bodily action, and of a prescribed form of words. Among the Jews the juror held up his right hand towards heaven, Psa. cxliv. 8, Rev. x. 5. The same form is retained in Scotland still. Among the Jews, also, an oath of fidelity was taken by the servant's putting his hand under the thigh of his lord, Gen. xxiv. 2. Among the Greeks and Romans, the form varied with the subject and occasion of the oath: in private contracts, the parties took hold of each other's hands, while they swore to the performance; or they touched the altar of the god by whose divinity they swore. Upon more solemn occasions, it was the custom to slay a victim, and the beast being struck down, with certain ceremonies and invocations, gave birth to the expressions, τεμνειν ορκον, *ferire pactum;* and to our English phrase, translated from these, of *striking a bargain.* The form of oaths in Christian countries are also very different; but in no country in the world worse contrived, either to convey the meaning or impress the obligation of an oath, than in our own. The juror, with us, after repeating the promise or affirmation which the oath is intended to confirm, adds, "So help me God;" or more frequently the substance of the oath is repeated to the juror by the magistrate, who adds in the conclusion; "So help you God;" the energy of this sentence resides in the particle *so;* so, that is, *hac lege*, upon condition of my speaking the truth, or performing this promise, and not otherwise, may God help me. The juror, whilst he hears or repeats the words of the oath, holds his right hand upon a Bible, or other book containing the Gospels, and at the conclusion kisses the book. This obscure and elliptical form, together with the levity and frequency of them, has brought about a general inadvertency to the obligation of oaths, which both in a religious and political view, is much to be lamented: and it merits public consideration, whether the requiring of oaths upon so many frivolous occasions, especially in the customs, and in the qualification for petty offices, has any other effect than to make them cheap in the minds of the people. A pound of tea cannot travel regularly from the ship to the consumer without costing half a dozen oaths at least; and the same security for the due discharge of their office, namely, that of an oath, is required from a churchwarden and an archbishop; from a petty constable, and the chief justice of England. Oaths, however, are lawful, and whatever be the form, the signification is the same. Historians have justly remarked, that when the reverence for an oath began to diminish among the Romans, and the loose Epicurean system, which discarded the belief of providence, was introduced, the Roman honour and prosperity from that period began to decline. The Quakers refuse to swear upon any occasion, founding their scruples concerning the *lawfulness* of oaths upon our Saviour's prohibition, "Swear not at all," Matt. v. 34. But it seems our Lord there referred to the vicious, wanton, and unauthorised swearing in common discourse, and not to judicial oaths; for he himself answered, when interrogated, upon oath, Matt. xxvi. 63, 64, Mark xiv. 61. The apostle Paul also makes use of expressions which contain the nature of oaths, Rom. i. 9, 1 Cor. xv. 31, 2 Cor. i. 18, Gal. i. 20, Heb. vi. 13—17. Oaths are nugatory, that is, carry with them no proper force or obligation, unless we believe that God will punish false swearing with more severity than a simple lie or breach of promise, for which belief there are the following reasons: 1. Perjury is a sin of greater deliberation. 2. It violates a superior confidence. 3. God directed the Israelites to swear by his name, Deut. vi. 13, x. 20, and was pleased to confirm his covenant with that people by an oath; neither of which, it is probable, he would have done, had he not intended to represent oaths as having some meaning and effect beyond the obligation of a bare promise.

OBADIAH, Ob-a-di'ah. *servant of the*

*Lord.* A valiant man of David's army, who came to join him in the wilderness, 1 Chron. xii. 9.

2. OBADIAH, one whom king Jehoshaphat sent as an itinerant teacher, 2 Chron. xvii. 7.

3. OBADIAH, one who signed the covenant, Neh. x. 5.

4. OBADIAH, the prophet. He is believed by some to be the person mentioned 1 Kings xviii. 3, &c. viz. the governor of Ahab's house, who concealed and fed the prophets whom Jezebel would have destroyed. And some say, he was that Obadiah whom Josiah made overseer of the works of the temple, 2 Chron. xxxiv. 12. The truth is, that when he lived and prophesied is wholly uncertain: though most writers make him cotemporary with Hosea, Amos, and Joel. The prophecy of Obadiah is contained in one single chapter, and is partly an invective against the cruelty of the Edomites, who mocked and derided the Israelites as they passed into captivity; and who, with other enemies, their confederates, invaded and oppressed these poor strangers, dividing the spoil among them; and partly a prediction of the deliverance and salvation of Israel; and of the victory and triumph of the whole church over her enemies.

OBAL, O'BAL, *the inconvenience of old age, flowing.* The eighth son of Joktan, Gen. x. 29. He is generally thought to have peopled a part of Arabia.

OBDIA, OB-DI'A, one who returned from the Babylonish captivity, 1 Esd. v. 38.

OBED, O'BED, *a servant, a workman.* Son of Boaz, and of Ruth, father of Jesse, and grandfather of David, Ruth iv. 17.

2. OBED, son of Ephlal, and father of Jehu, of the tribe of Judah, 1 Chron. ii. 37.

OBED-EDOM, O'BED-E'DOM, *the servant of Edom.* Son of Jeduthan, a Levite, 1 Chron. xvi. 38, and the father of Shemaiah and others, 1 Chron. xvi. 5. And we learn, that the Lord blessed this man exceedingly, on account of the ark resting under his roof, 2 Sam. vi. 10, 11. David, having removed the ark to the place he had previously prepared for its reception, Obed-Edom and his sons were appointed to be keepers of the doors of the temple, 1 Chron. xv. 18, 21. Obed-Edom is called the Gittite, probably because he was of Gathrimmon, a city of the Levites beyond Jordan, Josh. xxi. 24, 25.

OBEL, O'BEL, an Ishmaelite, master of the camels to king David, 1 Chron. xxvii. 30.

OBETH, O'BETH, one who returned from the Babylonish captivity, 1 Esd. viii. 32.

OBOTH, O'BOTH, *dragons, fathers, desires.* An encampment of the Israelites in the wilderness. From Punon they went to Oboth, and from Oboth to Ije-Abarim, Num. xxi. 10, xxxiii. 43. Ptolemy speaks of a city called Oboda, or Eboda, in Arabia Petrea, which is the same as Oboth. Pliny, and the geographer Stephanus, mention it also. Stephanus makes it belong to the Nabatheans, and Pliny to the Helmodeans, a people of Arabia.

OCHIEL, O'CHI-EL, a captain of king Josiah, 1 Esd. i. 9.

OCIDELUS, O-CID-E'LUS, one whose family returned from the Babylonish captivity, 1 Esd. ix. 22.

OCINA, OC'I-NA, a place mentioned in Judith ii. 28.

OCRAN, OC'RAN, *troubling, troublesome.* The father of Pagiel, Num. i. 13.

ODED, O'DED, *sustaining, lifting up.* Father of the prophet Azariah, 2 Chron. xv. 1.

2. ODED, a prophet of the Lord, who, being at Samaria when the Israelites of the ten tribes returned from the war with their king Pekah, together with 200,000 of the people of Judah, whom they had taken captive, he went out to meet them, and through his remonstrances the captives were liberated, 2 Chron. xxviii. This circumstance is all that is recorded concerning Oded.

ODOLLAM, O-DOL'LAM, a city of Idumea.

ODONARKES, OD-ON-AR'KES, *the son of praise,* an ally of Bachides, the enemy of the Jews. He was killed by Jonathan, 1 Mac. ix. 66.

OFFERINGS. Among the Jews, under the Mosaic law, a variety of offerings of different kinds were appointed, which are accurately and fully described in the beginning of the book of Leviticus.

*Burnt-offerings.* These were to be taken either from the herd, and out of that, the bullock only, and he without blemish; or from the flock, as the sheep or the goat, and out of that the male only, and he without blemish; or lastly of fowls, the turtle dove, or the young pigeon. These five were the only offerings for burnt-sacrifices, which were to be wholly destroyed by fire, and at the door of the tabernacle only, except what was thrown away of the legs, and inside of the bullock, sheep, or goat, and the crop and feathers of the birds. Philo, the learned Jew, observes, that the offerer was to resemble his oblation; if so, then industry and innocence, usefulness and simplicity are recommended by this institution to the worshippers of God.

*Drink-offerings.* With a bullock, half a hin of wine with three tenth deals of flour, and half a hin of oil.

With a ram, one-third of a hin of wine, with two tenth deals of flour, and one-third of a hin of oil.

With a lamb or a kid of the goats, one-quarter of a hin of wine, one tenth deal of flour, and one-quarter of a hin of oil.

With a sheaf of the first-fruits, one-quarter of a hin of wine, one tenth deal of flour, with oil.

*Heave-offering.* So called from the sacrifice being lifted up towards heaven, in token of its being devoted to Jehovah.

*Peace-offering.* It was an offering of thanksgiving for peace, or for mercies received; sometimes it was offered, by way of a vow, in hope of peace or future blessings; and sometimes it was offered without any antecedent

obligation of a vow, in which case it was called a *free-will-offering*.

The sin and trespass-offering supposed the offender to be guilty, and God displeased; but the peace-offering supposed God to be reconciled to the offerer, and himself to be at peace with God. In the sin and trespass-offerings, though the priests partook of them, yet the offerers had no share; but in the peace-offerings both priest and offerer partook and feasted upon it. In the burnt-offerings, or holocaust, the whole sacrifice was consumed by fire, and neither priest nor offerer partook of them.

*Sin-offering*. Sin-offerings were for expiation of particular sins or legal imperfections, called therefore sin-offerings: the first sort were for sins of ignorance or surprise, either from the high priest or body of the community, from the rulers, or any one of the common people. The other sort of sin-offerings were for voluntary sins; but as to the more capital violations of the moral law, as murder, adultery, or the worship of idols, no expiatory sacrifice was admitted.

*Trespass-offering*. It was for concealing the knowledge of a thing as a witness, for touching an unclean thing, or in making a rash oath; the offender in this case was to offer a female from the flock, a lamb, or kid, or two turtle doves, or two young pigeons; but if the trespass related to holy things, then the trespasser was to offer a ram without blemish.

*Wave-offering*. It was so called, because it it was waved up and down, and east, west, north, and south, to signify, that he, to whom it was offered, was Lord of the universe, the God who fills all space, and to whom all things of right belong.

There was annually sacrificed, at the national charge,—

1201 Lambs,
132 Bullocks,
72 Rams,
21 Kids,
2 Goats,

besides voluntary, vow, and trespass-offerings.

OG, *bread baked in the ashes, hindered.* A king of Bashan; being a giant of the race of the Rephaim. We may judge of his stature by the length of his bed, which was preserved for a long time in the city of Rabbath, the capital of the Ammonites, Deut. iii. 11. It was nine cubits long, and four broad; that is, fifteen feet four inches and a half long, and six feet ten inches broad.

Num. xxi. 33, Moses records the conquest of Og, and his destruction. After which his country was given to the tribes of Reuben, Gad, and the half tribe of Manasseh.

OHAD, O'HAD, *praising, confessing*. The third son of Simeon, and one of those who went down into Egypt with his grandfather Jacob, Gen. xlvi. 10, A. M. 2298.

OHEL, O'HEL, *a tabernacle, tent, light*. Son of Zerubbabel, and a descendant of Josiah, 1 Chron. iii. 20.

OLAMUS, OL'A-MUS, Ωλαμος, one who returned from the Babylonish captivity, 1 Esd. ix. 30.

OLIVE-TREE, in the Linnæan system of botany, a genus of the diandria monogynia class of plants, with a monopetalous flower, divided into four segments at the limb: the fruit is an unilocular drupe, of a somewhat oval shape, containing an ovato-oblong rugose nut, with a kernel of the same shape.

The dove returned to Noah in the ark with a leaf of this tree, Gen. viii. 11. Solomon made the cherubims of this wood, 1 Kings vi. 23, 33.

This tree seems from the beginning to have been considered as an emblem of the benignity of the Divine nature; and particularly after the fall, to have represented the goodness and placability of God through Christ, and the blessed influence of the Holy Spirit in mollifying and healing our disordered nature, and in destroying or expelling from it the poison of the old (spiritual) serpent, even as *olive oil* does that of the natural serpent or viper. Hence we see the propriety with which the olive leaf, or branch, was chosen by Divine Providence as a sign to Noah of the abatement of the deluge; and from this circumstance it has been chosen as the emblem of peace.

OLIVES. The Mount of Olives was situated to the east of Jerusalem, and divided from the city only by the brook Kidron, and by the valley of Jehoshaphat, which stretches out from the north to the south. It was upon this mount that Solomon built temples to the gods of the Ammonites, 1 Kings xi. 7, and the Moabites, out of complaisance to his wives of those nations. Hence it is that the Mount of Olives is called the mountain of corruption, 2 Kings xxiii. 13. Josephus says, that this mountain is five furlongs, or a sabbath day's journey, from Jerusalem. See Acts i. 12. The Mount of Olives had three summits, or was composed of three mountains ranged from north to south. The middle is that from which our Saviour ascended to heaven. It was upon the southernmost that Solomon built his idol temples. That to the north is the highest, and commonly called Galilee.

Maundrell informs us, that he and his company going out of Jerusalem at St. Stephen's gate, and crossing the valley of Jehoshaphat, began immediately to ascend the mountain; that, being got above two-thirds of the way up, they came to certain grottos, cut with intricate windings, and caverns under ground, which were called the sepulchres of the prophets: that a little higher up were 12 arched vaults under ground, standing side by side, and built in memory of the apostles, who are said to have compiled their creed in this place; that 60 paces higher, they came to the place where Christ is said to have uttered his prophecy concerning the final destruction of Jerusalem; and, a little on the right hand, to another, where he is said to have dictated a second time the Lord's prayer to his disciples:

that somewhat higher is the cave of a saint called Pelagia; and a little above that a pillar denoting the place where an angel gave the blessed virgin three days' warning of her death; and at the top of all, the place of our blessed Lord's ascension.

OLYMPAS, O-LYM'PAS, *heavenly.* A believer of distinguished piety, Rom. xvi. 15.

OLYMPIUS, O-LYM'PI-US. Antiochus Epiphanes, having profaned the temple of Jerusalem, 2 Macc. vi. 2, caused the statue of Jupiter Olympius to be set up there, where it continued three years, Dan. xii. 11. At the same time he placed the statue of Jupiter Hospitalis in the temple of Mount Gerizzim.

OMAERUS, OM-A-E'RUS, one who returned from the Babylonish captivity, 1 Esd. ix. 34.

OMAR, O'MAR, *speaking, exalting.* A son of Eliphaz, and grandson of Esau, Gen. xxxvi. 11.

OMEGA, O-ME'GA, the last letter in the Greek alphabet, Rev. i. 8. A title of Christ.

OMRI, OMRI, *a bundle, a rebellion,* or *bitter people.* General of the army of Elah, king of Israel, who being at the siege of Gibbethon, and hearing that his master was murdered by Zimri, he was proclaimed king, and went to give battle to the usurper, 1 Kings xvi. 9, 10, &c. A. M. 3075.

This prince reigned 12 years, six at Tirzah, and six at Samaria. He was a bad man, and dying A. M. 3086, was succeeded by his son Ahab.

2. OMRI, son of Michael, of the tribe of Issachar, 1 Chron. xxvii. 18. This Omri was chief of his tribe in the time of king David.

ON, the appellation of an object of worship in Egypt. The Seventy, Gen. xli. 45, 50, xlvi. 20, Ezek. xxx. 17, have rendered it as the name of a city, Heliopolis, or *the city of the sun.* Here, according to Herodotus, there was an annual assembly in honour of the sun, and a temple dedicated to him.

ONAM, O'NAM, *sorrow, strength, the iniquity of them.* The son of Jerahmeel, Gen. xxxvi. 23.

ONAN, O'NAN, a son of the patriarch Judah, Gen. xxxviii. 4, 8, &c.

ONESIMUS, O-NES'I-MUS, *profitable.* A Phrygian by nation, a slave to Philemon, and lastly a disciple of St. Paul, Philem. 10. He was at Rome, A. D. 61, where finding out St. Paul, he remained with him till the year 62, when he was sent back with a letter to his master. Some think, that from this period he was wholly employed in the ministry of the Gospel. The apostolical constitutions say, that St. Paul made him bishop of Berea, in Macedonia. The martyrologies give him the title of apostle, and say that he ended his life in martyrdom.

ONESIPHORUS, ON-E-SIPH'ORUS, *bringing profit.* He is mentioned 2 Tim. i. 16, 17, and highly commended by the apostle for his benevolence towards him while he was a prisoner in Rome.

ONIAS, O-NI'AS, Ονιας, *the strength of the Lord, a ship.* The name of several of the Jewish high priests mentioned by Josephus, and the books of the Maccabees. The second book of the Maccabees, ch. i. ii. iii. iv. gives us a full account that it was under the pontificate of Onias III. that the history of Heliodorus happened. See *Antiochus,* Jason, &c.

2. ONIAS, otherwise called Menelaus, whom Josephus takes to be the son of Simon the just, and brother to Onias III. but who in the 2d book of Maccabees is said to be brother to one Simon, of the tribe of Benjamin, an enemy and accuser of Onias III. He was created high priest, A. M. 3832, and put to death, A. M. 3842, 2 Mac. iv. 23; see article MENELAUS.

ONION, in the Linnæan system of botany, a genus of the hexandria monogynia class of plants, the flower whereof consists of six ovato, oblong, hollow, erect, open, and obtuse petals; the fruit is a broad, short, triangular capsule, containing three cells, and divided into three valves; the seeds are numerous, roundish and angular. They are mentioned, Num. xi. 5.

ONO, O'NO, *grief, strength, iniquity of him.* A city in the tribe of Benjamin, 1 Chron. viii. 12.

ONUS, O'NUS, one who returned from the Babylonish captivity, 1 Esd. v. 22.

ONYCHA, ON'Y-CHA, or ON'EKA, an aromatic plant of Arabia, thought to be the bdellium.

ONYX, O'NYX, in natural history, one of the semi-pellucid gems, with variously coloured zones, but none red, being composed of crystal, debased by a small mixture of earth; and made up either of a number of flat plates, or of a series of coats surrounding a central nucleus, and separated from each other by veins of a different colour, resembling zones or belts. The onyx was the 11th stone in the pectoral of the high priest: the Hebrew calls it, שהם *shohem,* which is differently translated; some calling it the onyx, some the sardonyx, and others the emerald; and perhaps this last is the most proper rendering, Gen. ii. 12.

OPHEL, O'PHEL, *a tower, darkness, a little cloud.* We find by Scripture, that there was a wall and a tower of this name in Jerusalem. Jotham, king of Judah, made several buildings on the wall, or within the wall of Ophel, 2 Chron. xxvii. 3. See also 2 Chron. xxxiii. 14, Neh. iii. 26. And it seems from Micah, ch. iv. 8, to mean a *tower,* or strong *bulwark.*

OPHER, O'PHER, or O'PHIR, *ashes, a making fruitful.* Son of Joktan. Moses says, Gen. x. 26—30, that the dwelling of the sons of Joktan was extended from Mesha to Sephar, a mountain of the east. We think Mesha to be Mount Masius, in Mesopotamia; and that Mount Sephar is the country of the Sephervaites, which divided Media from Colchis. The Scripture is silent respecting the descendants of Ophir, and what particular province was peopled by him between Mesha and Se-

phar; but it cannot be doubted that the country of Ophir, whatever country that was, must be the country peopled by Ophir the son of Joktan.

2. OPHER, a country much celebrated in Scripture, and about which the critics have proposed a great number of conjectures. It is agreed, with great reason, that this is the country that was peopled by Ophir, the son of Joktan, just mentioned; and Moses lets us know, that the 13 sons of Joktan dwelt from Mesha to Sephar, a mountain of the east, Gen. x. 30. But as Mesha and Sephar are places as much unknown as Ophir itself, there was a necessity of taking another method to discover the country of Ophir. All the passages have been examined, in which mention is made of this country, and it has been observed that the same ships which went to Tarshish, went also to Ophir; compare 1 Kings xxii. 48, with 2 Chron. xx. 36; and 1 Kings ix. 28, x. 22; and these ships set out from Ezion-Gaber, a port of the Red Sea; that three years were required for Solomon's fleet to make the voyage of Ophir: that this fleet returned freighted with gold, peacocks, apes, spices, ivory, and ebony; 2 Chron. viii. 18, ix. 10, &c. lastly, that the gold of Ophir was in more esteem than any other gold mentioned in Scripture, and that the country of Ophir abounded more with gold than any other country then known. By these tokens they have undertaken to search for Ophir, but almost all the interpreters have taken different ways.

Josephus says, that the country of Ophir was in the Indies, and that it was called the gold country. It is thought he means Chersonesus Aurea, known now by the name of Malacca, a peninsula opposite to Sumatra. Lucus Holstenius, after many inquiries, thinks we must fix upon India in general, or at the city of Supar, in the island of Celebes. Others place it in the kingdom of Malabar, or of Ceylon, or in the isle of Tapobrana, so famous among the ancients. Bochart has laboured to support this opinion. Eupolemus has placed Ophir in the island of Durphe, in the Red Sea. Maffeus believed it was Pegu, and it is said the Peguans pretend to be descended from those Jews that Solomon sent to work the mines of this country. Lipenius, who has composed a particular treatise concerning the country of Ophir, places it beyond the Ganges, at Malacca, Java, Sumatra, Siam, Bengal, Pegu, &c. Others have sought for the country of Ophir in America, and have placed it in the island called Hispaniola. Postel, and some others, have placed it in Peru, a country famous for its vast quantity of gold. Some have searched for it in Africa, on the eastern coast of Ethiopia; while others place it in Angola, others at Carthage, and others in Spain.

Calmet is no less singular in his opinion: he places Ophir somewhere in Armenia, not far from the sources of the Tigris and the Euphrates; and to obviate the objections of the country's not bordering on the sea, and not being at a distance enough for a three year's voyage, he supposes that Solomon's fleet made a trading voyage, and that in no one place it met with all the commodities it brought home: but on the coast of Ethiopia, took in Apes, ebony, and parrots; in Arabia, ivory and spices; and at Ophir, gold. And though this Ophir might be no maritime country, yet this hindered not, says he, why the gold it produced might not be brought by land carriage to some port on the Tigris or Euphrates, which at that time were a great way navigable. Grotius, as well as Calmet, is of opinion that Solomon did not send his fleet to any part either of the East or West Indies; but only to a part of Arabia situated on the main ocean, and that the Indians brought down their merchandise thither, to be bought by Solomon's factors, and shipped on board the fleet.

Before the reign of David, the Hebrews did not apply themselves to maritime affairs; but when that prince made a conquest of Idumea, and thereby became master of two sea-ports, Elath, and Ezion-Gaber, he took the benefit of the situations of those two places, and then began his traffic. Solomon's successors, who were possessed of Idumea, still carried on the trade of Ophir, and made use of Ezion-Gaber, down to the time of Jehoshaphat.

OPHNI, OPH'NI, *fleeting, weariness, folding together.* A city in the tribe of Benjamin. Josh. xviii. 24.

OPHRAH, OPH'RAH, *dust, lead, a fawn.* A city of Palestine, in the tribe of Benjamin, Josh. xviii. 23.

ORACLE is by some taken for the mercy-seat, or the cover of the ark of the covenant: and by others it is taken for the sanctuary, or for the most holy place, wherein the ark was deposited; and finally, it is taken for the oracles of the false gods, the most famous of which in the land of Palestine was that of Baal-zebub. There were also Teraphim, as that of Micah. See articles MERCY-SEAT, SANCTUARY, BAAL-ZEBUB, and MICAH.

Among the Jews we may distinguish several sorts of oracles. They had, 1. Oracles that were delivered *viva voce*, as when God spake to Moses face to face, as one friend speaks to another, Num. xii. 8. 2. Prophetical dreams sent by God; as the dreams which God gave to Joseph, and which foretold his future greatness, Gen. xxxvii. 5, 6. 3. Visions; as when a prophet in an exstacy, had supernatural revelations, Gen. xv. 1, xlvi. 2. 4. The oracle of Urim and Thummim, which accompanied the ephod, or the pectoral, worn by the high priest, Num. xii. 6, Joel ii. 28. This manner of inquiring of the Lord was often made use of, from Joshua's time to the erection of the temple in Jerusalem. 5. After the building of the temple, they generally consulted the prophets, who were frequent in the kingdoms of Judah and Israel. From Haggai, Zechariah, and Malachi, who are the

last of the prophets which have left us any remains of their works, the Jews pretend that God gave them what they call the *Bathcol*, the daughter of the voice, which was a supernatural manifestation of the will of God, either by a strong inspiration or internal voice, or by a sensible and external voice, which was heard by a number of persons sufficient to bear testimony of it. For example, such was the voice heard at the baptism of Jesus Christ, saying, "This is my beloved Son," Matt. iii. 17. See articles BATHCOL, EPHOD, PROPHET, &c.

With regard to the oracles among the heathens, some suppose that they were only the inventions of priests, while others conceive that there was a diabolical agency employed in the business. There are, as one observes, several circumstances leading to the former hypothesis; such as the gloomy solemnity with which many of them were delivered in caves and subterraneous caverns; the numerous and disagreeable ceremonies enjoined, as sometimes sleeping in the skins of beasts, bathing, and expensive sacrifices; the ambiguous and unsatisfactory answers frequently returned: these look very much like the contrivance of artful priests to disguise their villany; the medium of priests, speaking images, vocal groves, &c. seem much to confirm this. On the other hand, if we credit the relation of ancient writers, either among heathens or Christians, this hypothesis will hardly account for many of the instances they mention. And, since it cannot be proved either impossible or unscriptural, is it not probable that God might sometimes permit an intercourse with infernal spirits with a design, in the end, to turn this and every other circumstance to his own glory?

The Scripture affords examples of these sorts of oracles. Balaam, at the instigation of his own spirit, and urged by his avarice, fearing to lose the recompense that was promised by Balak, king of the Moabites, suggested a diabolical expedient to this prince, of making the Israelites fall into idolatry and fornication, Num. xxiv. 14, xxxi. 16, by which he assures him of a certain and easy victory, or at least of considerable advantages against this people.

Micaiah, the son of Imlah, a prophet of the Lord, says, 1 Kings xxii. 21, &c. that he saw the Almighty sitting upon his throne, and all the host of Heaven round about him; and the Lord said, who shall tempt Ahab, king of Israel, that he may go to war with Ramoth Gilead, and fall in battle. Various were the answers. At the same time, an evil spirit presented himself before the Lord, and said, I will seduce him. And the Lord asked him how? To which Satan answered, "I will go and be a lying spirit in the mouth of his prophets." And the Lord said, "Go, and thou shalt prevail." This dialogue clearly proves these two things; First, that the devil could do nothing by his own power; and, secondly, that with the permission of God, he could inspire the false prophets, sorcerers, and magicians, and make them deliver false oracles.

The oracles of the heathens were held in such veneration, and had obtained such credit, that they were consulted by the Greeks in particular, and often by the Romans upon important affairs, and doubtful events. Their answers were deemed the advice of Heaven, and received with implicit faith. In short, if a form of government was to be changed, laws made, war declared, or peace concluded, the oracle was first consulted. Large gifts and sacrifices were constantly expected from those who consulted them. Hence all but princes and great men were excluded, and those only admitted upon certain days. Of the gods who were thought to preside over oracles, the most eminent were Jupiter and Apollo. All oracles, however, were not delivered in the same manner. In some places, the answers were given by interpreters; in others, the gods themselves revealed their wills either by a voice, or dreams, or some decisive events. But we shall here give a particular account of some of the most famous oracles.

The oracle of *Dodona*, a city of *Chaonia*, or *Molossia*, or *Thessaly*, (for thus various are the opinions of the learned with respect to its situation,) was the most ancient. Near Dodona was a forest of oaks consecrated to Jupiter, and held from time immemorial in the highest veneration. These oaks were reported to speak, and give the answers of the god. Two doves also are said to have perched upon a particular tree, which was taller than the rest of the forest, and from this elevated situation to have given answers to those who consulted them. But the origin of these fables is this:—In the early times, the diviners of this place, when consulted, mounted an oak, and satisfied inquirers from its summit. Hence the tale of the vocal and prophetic oak. Afterward, old women were appointed to this office; and the word, Πελειαδες, in the *Thessalian* language, signifying both women and doves; this ambiguity gave rise to the fable of the prophetic doves. A wonderful fountain, and a remarkable caldron, contributed much to the fame of this oracle. The fountain would extinguish a lighted torch, or light an extinguished one. The caldron made a continual noise, which was occasioned by the wind, or by some other cause; but was supposed to proceed from the immediate influence of the deity. From the incessant sounding of this wonderful caldron, came the proverb *Dodonean brass*.

The most famous oracle was that of *Delphi*, a city of *Phocis*. Here was the celebrated temple of *Pythian Apollo*, whose oracle was called *Pythian*; the priestess who gave the answers, *Pythia*; and the solemn games exhibited at Delphi, the *Pythian games*. The word Pythian is by some derived from the serpent *Python*, by others, from πυθεσθαι, to rot, because that serpent rotted in this coun-

try; but the most likely derivation is from πυθα, another name of the city of Delphi. This oracle was very ancient, and flourished an hundred years before the Trojan war. It originally belonged to the goddess Themis, who resigned it in after times to Apollo.

A flock of goats are said to have given rise to this oracle. For on Mount Parnassus there was a deep cave, with a narrow entrance, which, by its exhalations, was observed to affect the goats that approached it, in a surprising manner, making them scream and frisk about. The goatherd, surprised at the phænomenon, in order to satisfy his curiosity, went into the cave, or, as another account is, stooped down and leaned over its mouth, and found himself instantly seized with a kind of fury and divine enthusiasm, which opened futurity to his view. A *tripod* was therefore placed over the opening of the cavern, and a temple built there. Notwithstanding the small degree of credit which this fable may receive, it is certain, that in the sanctuary of the temple there was a deep cave, from which a cold exhalation rose high into the air; and that a *tripod*, called χρηστηριος and προφητικος, was placed over its aperture.

The tripod had a covering to it of a circular form, and full of holes, on which the priestess sat, and thus intoxicated herself with the vapour which exhaled from the bottom of the cave; after which, with dishevelled hair, and a foaming mouth, she pronounced her oracles.

The *Pythia*, or priestess, was at first a young woman; but in later times, a woman of 50 years of age was appointed to the office. *Phemonoe* was the first and most famous of the Pythias, and delivered her oracles in hexameter verses. One month in the year, called Βυσιος, or Πυσιος, was allowed for consulting the Delphic oracle; but, in after times, it was consulted once every month. Whoever applied for information here, was obliged to bring ample presents, and offer sacrifices to Apollo. These presents enriched the temple, and the sacrifice afforded a handsome subsistence to the priests, called Οσιοι, who were five in number, and had the care of these sacrifices. They who came to consult the oracle, walked with crowns on their heads, and gave in their questions written and sealed. The answers were delivered in Greek hexameter, and sometimes in iambic verses. But in later times, the oracles were generally given in prose. The language of the answer was generally obscure and equivocal. The oracles were, however, deemed infallible, whence the proverb, τα εκ τριποδος, signifying truth. But whatever the priestess might be as to her infallibility, we cannot say much of her honesty, for we read of her taking bribes.

The oracle of Trophonius, in the neighbourhood of Lebadia, a city of Bœotia, was held in high estimation. It received its name from Trophonius, the brother of Agamedes, who lived in a subterranean dwelling near Lebadia, and pretended to the faculty of foretelling future events. He died in his cave, and was deified, as an oracular god. This oracle owed its reputation to one *Saon*.

Those who repaired to this cave for information, were required to offer certain sacrifices, anoint themselves with oil, and bathe in a certain river: they were then clothed in a linen robe, took a honeyed cake in their hands, and descended into the subterranean chamber by a narrow passage. Here it was that futurity was disclosed to them, either by visions or extraordinary sounds. The return from the cave was by the same passage, but the persons consulting were to walk backwards. They generally came out astonished, melancholy, and dejected; hence the proverb; εις προφαντου μεμαντευται. The priests, on their return, placed them on an elevated seat, called the seat of *Mnemosyne*, where an account was taken of what they had seen and heard. They were then conducted to the chapel of the good genius by their companions, where, by degrees they recovered their usual composure and cheerfulness. Besides these three principal oracles of Greece, there were several others of lesser note, and not worthy of a place here.

Respecting the cessation of those oracles, there have been a variety of opinions. It has been generally held, that oracles ceased on the birth of Jesus Christ; yet some have endeavoured to maintain the contrary, by showing that they were in being in the days of Julian, commonly called *the apostate*, and that this emperor himself consulted them; nay, farther, say they, history makes mention of several laws published by the Christian emperors Theodosius, Gratian, and Valentinian, to punish persons who interrogated them, even in their days; and that the Epicureans were the first who made a jest of this superstition, and exposed the roguery of its priests to the people.

But on the other side it is observed, 1. That the question, properly stated, is not whether oracles became extinct, *immediately upon the birth of Christ*, or from the very moment he was born; but, whether they fell gradually into disesteem, and ceased as Christ and his Gospel became known to mankind? And that they did so is most certain from the concurrent testimonies of the fathers, which whoever would endeavour to invalidate, may equally give up the most respectable traditions and relations of every kind.

2. But did not Julian the apostate consult these oracles? We answer in the negative; he had indeed, recourse to magical operations, but it was because oracles had already ceased; for he bewailed the loss of them, and assigned pitiful reasons for it; which St. Cyril has vigorously refuted, adding that "he never could have offered such, but from an unwillingness to acknowledge that, when the world had received the light of Christ, the dominion of the devil was at an end."

3. The Christian emperors do, indeed, seem to condemn the superstition and idolatry of

those who were still for consulting oracles; but the edicts of those princes do not prove that oracles actually existed in their times, any more than that they ceased in consequence of their laws. It is certain that they were, for the most part, extinct before the conversion of Constantine.

4. Some Epicureans might make a jest of this superstition; however, the Epicurean philosopher, Celsus, in the second century of the church, was for crying up the excellency of several oracles, as appears at large from Origen's seventh book against him.

ORDINATION; the act of conferring holy orders, or of initiating a person into the ministry of the Gospel, by prayer and the laying on of hands. Among the Dissenters, ordination is the publicly setting apart of a person to the work of the ministry, or the appointing of a person, who is already a minister, to exercise his office among and over a people whose call he has accepted. In the church of England, ordination has always been esteemed the principal prerogative of bishops, and bishops still retain the function as a mark of their spiritual sovereignty in their diocese. Without ordination no person can receive any benefice, parsonage, vicarage, &c. A person must be 23 years of age, or near it, before he can be ordained deacon, or have any share in the ministry; and full 24 before he can be ordained priest, and by that means be permitted to administer the holy communion. A bishop, on the ordination of clergymen, is to examine them in the presence of the ministers who, in the ordination of priests, but not of deacons, assist him at the imposition of hands; but this is only done as a mark of assent, not because it is thought necessary. In case any crime, as drunkenness, perjury, forgery, &c. is alleged against any one that is to be ordained, either priest or deacon, the bishop ought to desist from ordaining him. The person to be ordained is to bring a testimonial of his life and doctrine to the bishop, and to give an account of his faith in Latin, and both priests and deacons are obliged to subscribe to the thirty-nine articles. In the ancient discipline there was no such thing as a vague and absolute ordination; but every one was to have a church, whereof he was to be ordained clerk or priest.

In the twelfth century the bishops grew more remiss, and ordained without any title or benefice. The council of Trent, however, restored the ancient discipline, and appointed that none should be ordained but those who were provided with a benefice; which practice still obtains in the church of England. The times of ordination are the four Sundays immediately following the Ember weeks; being the second Sunday in Lent, Trinity Sunday, and the Sundays following the first Wednesday after September 14, and December 13. These are the stated times; but ordination may take place at any other time, according to the discretion of the bishop, or circumstances of the case. Among the Seceders, or Dissenters, ordinations vary. In the establishment of Scotland, where there are no bishops, the power of ordination is lodged in the presbyteries. Among the Calvinistic Methodists ordination is performed by the sanction and assistance of their own ministers. Among the Independents and Baptists, the power of ordination lies in the suffrage of the people. But the qualifications of the candidate are first known, tried and approved by the church. After which trial, the church proceeds to give the person approved and desired a call to be their minister; which he accepting, the public acknowledgment thereof is signified by ordination, the mode of which is so well known as not to need recital here.

Though the Dissenters practise ordination, we find they are not agreed respecting it. Some contend for the power of ordination as belonging to the people; the exercise of which right by them constitutes a minister, and confers validity on his public ministrations. Others suppose it belongs to those who are already in office. Without pretending to determine the question, we shall here give an outline of the arguments on both sides.

According to the former opinion, it is argued that the word *ordain* originally signified to choose or appoint; so that if twenty Christians nominated a man to instruct them once, the man was appointed or *ordained* a preacher for the time, the essence of ordination lying, they say, in the voluntary choice and call of the people, and in the voluntary acceptance of that call by the person chosen and called; for this affair must be by mutual consent and agreement, which joins them together as pastor and people. And this is to be done among themselves; and public ordination, so called, they think is no other than a declaration thereof. *Election* and ordination are spoken of as the same; the latter being expressed and explained by the former. It is said of Christ that he *ordained twelve*, Mark iii. 14, that is, he chose them to the office of apostleship, as he himself explains it, John vi. 70. Paul and Barnabas are said to *ordain elders in every church*, Acts xiv. 23, or choose them; that is, to give orders and directions to every church as to the choice of elders over them: for sometimes persons are said to do that which they give orders and directions for doing; as Moses and Solomon with respect to building the tabernacle and temple, though done by others; and Moses particularly is said to choose the judges, Exod. xviii. 25, the choice being made under his direction and guidance. The word used Acts xiv. 23, is translated *chosen*, 2 Cor. viii. 19, where the apostle speaks of a brother, χειροτονηθεις, *who was chosen of the churches to travel with them*, and is so rendered when ascribed to God, Acts x. 41. This choice and ordination, in primitive times, was made two ways; by casting lots and giving votes, signified by stretching out of hands. Matthias was chosen and ordained to be an apostle in the room of Judas by casting lots;

that being an extraordinary office, required an immediate interposition of the Divine Being: a lot being nothing more nor less than an appeal to God for the decision of an affair. But ordinary officers, as elders and pastors of churches, were chosen and ordained by the votes of the people, expressed by stretching out their hands. Thus it is said of the apostles, Acts xiv. 23, when they had ordained them elders in every church, χειροτονησαντες, by taking the suffrages and votes of the members of the churches, shown by the stretching out of their hands, as the word signifies; and which they directed them to, and upon it declared the elders duly elected and ordained.

Some, however, on this side of the question, do not go so far as to say that the essence of ordination lies in the choice of the people, but in the solemn and *public* separation to office by prayer: still, however, they think that ordination, by either bishops, presbyters, or any superior character, cannot be necessary to make a minister, or ordain a pastor in any particular church; for Jesus Christ, say they, would never leave the subsistence of his churches, or the efficacy of his word and sacraments, to depend on the uninterrupted succession of any office or officer; for then it would be impossible for any church to know whether they ever had any authentic minister; for we could never be assured that such ordinations had been rightly transmitted through 1700 years. A whole nation might be corrupted, and every bishop and elder therein might have apostatized from the faith, as it was in England in the days of popery. To say, therefore, that the right of ordaining lies in men, who are already in office, would drive us to hold the above-mentioned untenable position of *uninterrupted* succession.

On the other side it is observed, that although Christians have the liberty of choosing their own pastor, yet they have no power or right to confer the office itself. Scripture represents ordination to be the setting apart of persons to the holy ministry, by the authority of Jesus himself, acting by the medium of *men in office;* and this solemn investing act is necessary to their being lawfully accounted ministers of Christ. The original word, Acts vi. 3, is καταστησωμεν, which according to Scapula, and the best writers on the sacred language, signifies to put one in rule, or to give him authority. Now if this power be lodged in the people, how happens it that in all the epistles not a single word is to be found giving *them* any direction about constituting ministers? On the other hand, in the epistles to Timothy and Titus, who were persons in office, we find particular instructions given them to lay hands suddenly on no man, to examine men's qualifications before they ordained them, and to take care that they committed the office only to faithful men, who should be able to teach others also. Titus i. 5, 2 Tim. ii. 2, Acts xiv. 23.

Besides, it is said, the primitive Christians evidently viewed this matter in the same light. There is scarcely a single ecclesiastical writer that does not expressly mention ordination as the work of the elders, and as being regarded as a distinct thing from the choice of the people, and subsequent to it.

Most of the foregoing remarks apply chiefly to the supposition that a person cannot be ordained in any other way than as a pastor over a church. But here also we find a difference of opinion. On the one side it is said, that there is no Scripture authority whatever for a person being ordained without being chosen or nominated to the office of a minister by a church. Elders and bishops were ordained in every church, and not without any church. To ordain a man originally, says Dr. Campbell, was nothing else but in a solemn manner to assign him a pastoral charge. To give him no charge, and not to ordain him, were perfectly identical. On the other hand, it is contended, that from these words, "Go ye into all the world, and preach the Gospel to every creature; and, lo, I am with you always, even unto the end of the world;" it is evident that missionaries and itinerants must be employed in the important work of the ministry; that as such *cannot* be ordained over any particular church, there cannot be the least impropriety in ordaining them for the *church universal.* Allowing that they have all those talents, gifts, and graces, that constitute a minister in the sight of God, who will dare to say that they should not be designated by their brethren for the administration of those ordinances Christ has appointed in the church? Without allowing this, how many thousands would be destitute of these ordinances? Besides, these are the very men whom God, in general, honours as the first instruments of raising churches, over which stated pastors are afterward fixed. The separation of Saul and Barnabas, say they, was an ordination to missionary work, including the administration of sacraments to the converted heathen, as well as public instruction, Acts xiii. 1, 3. So Timothy was ordained, 1 Epist. iv. 14, Acts xvi. 3. And there is equal reason, by analogy, to suppose that Titus and other companions of Paul were similarly ordained, without any of them having a particular church to take under his pastoral care. So that they appear to have been ordained to the work of the Christian ministry at large.

On reviewing the whole of this controversy, I would say with Dr. Watts, "That since there are some texts in the New Testament, wherein single persons, either apostles, as Paul and Barnabas, ordained ministers in the churches; or evangelists, as Timothy and Titus; and since other missions or ordinations are intimated to be performed by several persons, viz. prophets, teachers, elders, or a presbytery, as in Acts xiii. 1, 1 Tim. iv. 14; since there is sometimes mention made of the imposition of hands in the mission of a minister, and sometimes no mention made of it;

and since it is evident that in some cases popular ordinations are and must be valid without any bishop or elder, I think none of these differences should be made a matter of violent contest among Christians; nor ought any words to be pronounced against each other by those of the episcopal, presbyterian, or independent way. Surely all may agree thus far, that various forms or modes, seeming to be used in the mission or ordination of ministers in primitive times, may give a reasonable occasion or colour for sincere and honest searchers after truth to follow different opinions on this head, and do therefore demand our candid and charitable sentiments concerning those who differ from us."

OREB, O'REB, *a raven; mixture; the evening.* One of the princes of Midian, slain on the rock Oreb, Judg. vii. 25.

OREN, O'REN, or O'RAN, *a coffer; rejoicing; the slander of them.* The son of Jehrameel, and grandson of Hezron, of the posterity of Judah, 1 Chron. ii. 25.

ORION, O-RI'ON, *a constellation of the heavens,* supposed to rule in November, Job ix. 9.

ORNAN, OR'NAN. See ARAUNAH, 1 Chron. xxi. 15.

ORPHAH, OR'FA, or ORPAH, *a neck; stiff-necked; making bare the face.* A Moabitish woman, Ruth i. 4.

ORTHOSIAS, OR-THO-SI'AS, Ορθωσιας. A town at the foot of Mount Libanus; 1 Macc. xv. 37.

OSAIAS, O-SAI'AS, the son of Channuneus, 1 Esd. viii. 48.

OSEAS, O-SE'AS, or O'SEE. See HOSEA, Rom. ix. 25.

OSHEA, O'SHE-A. See JOSHUA, Num. xiii. 8.

OSSIFRAGE, a bird of the falcon kind, as big as a large cock, and more generally known among us by the name of the bald-buzzard. By the Mosaic law this bird was unclean, Lev. xi. 13.

OSTRICH, in ornithology, a distinct genus of birds, of the order of the gallinæ; it has only two toes to each foot, and these are both placed forward; and its head is simple and not ornamented with the appendages which are common to most birds of this order. The ostrich is the tallest of all the bird kind, measuring seven or eight feet when it stands erect. Its legs are very long and naked, and the structure of the foot having only two toes is particular. Its wings only serve to accelerate its motion, which resembles that of a partridge, and exceeds the swiftest running horse, even with a man upon its back. "In the lonesome part of the night," says Dr. Shaw, in his travels, "they frequently made a very doleful and hideous noise, which would sometimes be like the roaring of a lion, and at other times it bore a nearer resemblance to the hoarse sound of the bull. I have often heard them groan as if in the greatest agonies. The Arabs frequently find the nest of the ostrich forsaken, sometimes with eggs in them, sometimes with young ones of different growths; but they oftener meet a few of the little ones no bigger than well grown pullets, half starved, straggling and moaning about like so many distressed orphans for their mother." Lev. xi. 16, Deut. xiv. 15, Isai. xiii. 21, Job xxxix. 13, 14, Lam. iv. 3.

OTHNI, OTH'NI, *my time, my hour.* Son of Shemaiah, a valiant man in David's army, 1 Chron. xxvi. 7.

OTHNIEL, OTH'NI-EL, *the time* or *hour of God.* Son of Kenaz, of the tribe of Judah. The Scripture, Josh. xv. 17, says that Othniel was brother to Caleb; and, Judg. i. 13, it is expressly said that Othniel was Caleb's younger brother. But hence arise some difficulties. First, if Caleb and Othniel had been brothers, Othniel could not have married Achsah his niece, the daughter of Caleb. Secondly, the Scripture never assigns to Caleb and Othniel the same father. It always names Kenaz as the father of Othniel, and Jephunneh as the father of Caleb. Lastly, Caleb must have been much older than Othniel, since he gave him his daughter in marriage. It is much more proper to suppose Kenaz and Jephunneh to be brothers, and that Othniel and Caleb were cousin-germans, and in this sense to be nearly related, or brothers, according to the language of the Scripture.

After the death of Joshua, the Israelites, not giving themselves the trouble to exterminate the Canaanites then in the land, and not having continued in their fidelity to the Lord, were delivered over to Chushan-Rishathaim, king of Mesopotamia, Judg. iii. 4, &c. to whom they remained in subjection during eight years. When, on their repentance, God raised up Othniel as their deliverer, he gave battle to their enemy, and defeated him, A. M. 2599, after which the country had rest for the space of forty years. The exact year of Othniel's death is not known.

OTHONIAS, OTH-O-NI'AS, one who returned from the Babylonish captivity, 1 Esd. ix. 28.

OWL, in ornithology, a genus of birds of the order of accipitres, or such as have the beak of an uncinated or hooked figure. The generical characters of the owl are, that the feet have each of them four toes, three of which stand forward and one backward; but the exterior of the three anterior is capable of turning backwards. To this genus belong the great horn-owl, or eagle-owl, commonly known among ornithologists by the name of bubo; the black and white horn-owl, or the *noctua scandiana marina;* the lesser horn-owl; the grey owl; the yellow owl; the hazel-eyed owl; the yellow-eyed owl; the variegated owl, &c. See Lev. xi. 16, Deut. xiv. 15.

OX, *pleasant, merry.* The daughter of Merari, and mentioned Judith viii. 1.

OZEM, O'ZEM, *the hasting of them, fasting.* The sixth son of Jesse, 1 Chron. ii. 15.

OZIAS, O-zi'as, *the strength*, or *buck goat of the Lord*. The son of Micha, of the tribe of Simeon, one of the governors of Bethulia, when it was besieged by Holofernes: see Judith vi. vii. viii. ix. x.

OZIEL, O'zi-el, Οζιηλ. Judith viii. 1.

OZNI, Oz'ni, *an ear: my hearkening: a goldsmith's balance*. The son of Gad, and head of the family of the Oznites, Num. xxvi. 16.

OZORA, O-zo'ra, Εζαγα, one who returned from the Babylonish captivity, 1 Esd. ix. 34.

# P.

PAARAI, Pa'a-rai, *a gaping*, or *opening*. The Arbite, a valiant man of David's army, 2 Sam. xxiii. 35. He is called Naarai, 1 Chron. xi. 37.

PADAN ARAM, פדן ארם the name of Shem's fifth son, Gen. x. 23. The word seems strictly to denote a country separated from others in a remarkable manner: accordingly the Seventy have constantly rendered it by Μεσοποταμια, *Mesopotamia*, a large country in Asia, so called, because situated, εν μεσω των ποταμων, between the two great rivers Euphrates and Tigris, and bounded by them. It nearly answers to the modern *Diarbekr Proper*.

PADON, Pa'don, *his redemption, the yoke of an ox*. One whose children were of the order of the Nethinims, Ezra ii. 44.

PAGIEL, Pa'gi el, *God hath met; the requiring pardon of God*. The son of Ocran, who made his offering to the tabernacle, Num. vii. 72.

PAHATH-MOAB, Pa'hath-Mo'ab, *a duke of Moab*. The name of a place in the country of the Moabites, Ezra ii. 6, viii. 4, x. 30.

PAI, Pa'i, *howling, sighing, appearing*. A city in the land of Edom, uncertain where, 1 Chron. i. 50.

PALAL, Pa'lal, *thinking, judging*. One who repaired the walls of Jerusalem, Neh. iii. 25.

PALESTINE, Pal'es tine, *strewed*, or *covered with ashes*, or *dust*. Properly the country of the Philistines, extending from Gaza south, to Lydda north: in a more general sense it is the whole Land of Promise, or Canaan, or the land of Judea: it was about 200 miles long, and 80 in the main breadth.

PALLU, Pal'lu, *marvellous, wonderful, hidden*. One of the sons of Reuben, Num. xxvi. 8.

PALLUITES, Pal'lu-ites, the descendants from Pallu, Num. xxvi. 5.

PALM-TREE, or Date-Tree, a genus of plants, the characters of which are not yet perfectly ascertained; the male and female flowers are on distinct plants, or on the same spadix. In the male flowers, the general spatha is composite; the spadix is ramose; the corolla is deeply divided into three hollow, oval segments; the stamina are three slender filaments. In the female flowers, the calyx is the same as in the male; the corolla is divided into three principal segments: the fruit is an oval berry, having only one cell, and in that a single ossious seed of a sub-oval figure, with a longitudinal furrow.

This tree was common in Palestine. Jericho is sometimes called the city of palm-trees, Deut. xxxiv. 3. This tree is remarkable for its uprightness and lofty size, sometimes growing to more than 100 feet. In the temple of Solomon were pillasters made in imitation of the palm-tree, 1 Kings vi. 29. It was under a palm-tree that Deborah dwelt, Judg. iv. 5. The Psalmist compares the righteous to this tree, Psalm xcii. 12. It was also the symbol of victory, Rev. vii. 9. Besides bearing dates, it yielded a sort of honey, and by incisions produced palm-wine.

PALTI. Pal'ti, *deliverance, banishment*. The son of Raphu, one of the twelve spies sent to view the Land of Promise, Num. xiii. 9.

PALTIEL, Pal'ti-el, *deliverance, banishment of God*. The son of Azzan, of the tribe of Issachar. He was one of the commissioners appointed to divide the land of Canaan, Num. xxxiv. 26.

PALTITE, a descendant of Palti, 2 Sam. xxiii. 26.

PAMPHYLIA, Pam-phy li-a, *a nation made up of every tribe*. A province of Asia Minor, which gives name to that part of the Mediterranean Sea which washes its coast, Acts xxvii. 5. To the south it is bounded by the Mediterranean, and to the north by Pisidia; having Lycia to the west, and Cilicia to the east. Paul and Barnabas preached at Perga, in Pamphylia, Acts xiii. 13, xiv. 24.

PANNAG, Pan'nag, mentioned Ezek xxvii. 17, but uncertain what.

PAPER, *papyrus, a plant*, or kind of bulrush, which grows in Egypt, upon the banks of the Nile, Isa. xix. 7. The Egyptians applied it to several uses, as to make baskets, shoes, clothes, little boats to sail in upon the Nile, and paper to write upon. It was of this that the little ark was made in which the parents of Moses exposed him on the banks of the Nile. As to the writing-paper made use of by the ancients, it was very different from that used in the present day among us; and was composed of the leaves of paper-reeds, from whence it is denominated. It is said to be made in the following manner. The trunk of the plant is composed of several folds one over another, which were peeled off and separated; they were then stretched upon a wet table, to the length and breadth of the intended sheet; over the first layer of leaves they put some thin paste, or muddy water from the

Nile, a little warmed, upon which they spread a second layer of the leaves of the plant. Then they let it dry in the sun. The leaves nearest the core of the plant were much the best, as making the most valuable paper.

PAPHOS, Pa'phos, Παφος, a celebrated city of Cyprus, lying on the western coast of the island, where Venus (who from hence took the name of Paphia,) had her most ancient and most famous temple; and here the Roman proconsul Sergius Paulus resided, whom St. Paul converted to Christianity, Acts xiii. 6.

PARABLE. The parabolical, enigmatical, figurative, and sententious way of speaking, was the language of the eastern sages and men of learning. But as pedantry is disgusting, so was a parable in the mouth of a fool, Prov. xxvi. 7.

The prophets made use of parables to give a stronger impression to the truth they delivered; as Nathan to David, 2 Sam. xii. 2. &c. The woman of Tekoah, *ibid.* xiv. 2, &c. and Jotham, Judg. xi. 7, &c. Our Divine Master very frequently spoke to the people in parables, Matt. xiii. 10. But this method of speaking is too well known to need any elucidation.

PARADISE, Par'a-dise, Παραδεισος, according to the oriental meaning of the word, signifies an orchard, or plantation of fruit-trees. The Septuagint makes use of the word, when they speak of the garden of Eden, which the Lord planted at the beginning of the world, and placed Adam and Eve therein: and this famous garden is commonly known by the name of the terrestrial paradise. There have been many anxious inquiries about its situation. Some have thought it never had any existence, and that whatever is related concerning it in the Bible, must be understood allegorically. Others believe it was out of the confines of this world. Others have pretended that it was only in the beginning, or before the creation of other material beings. It has been placed in the third heavens, in the orb of the moon, in the moon itself, in the middle region of the air, above the earth, under the earth, in a distant place concealed from the knowledge of men, in the place which is now possessed by the Caspian Sea, under the artic pole, and in places to the utmost southern regions. There is hardly any part of the world in which it has not been sought for; in Asia, in Africa, in Europe, in America; in Tartary, upon the banks of the Ganges, in the Indies, in China, in the island of Ceylon, in Armenia, under the equator; in Mesopotamia, in Syria, in Persia, in Babylon, in Arabia, in Palestine, in Ethiopia, where the mountains of the moon are; near the mountains of Libanus, Antilibanus, and Damascus. See article Eden.

In the New Testament, the word Paradise is taken for a place and state of supreme delight, into which are conveyed the spirits of the pious dead, Luke xxiii. 43, 2 Cor. xii. 4, Rev. ii. 7.

PARAH, Pa'rah, *a cow, increasing, stirring up.* A city in the tribe of Benjamin, Josh. xviii. 23.

PARAN, Pa'ran, *fairness, praise, springs.* A desert of Arabia Petrea, to the south of the Land of Promise, and to the northeast of the gulf Elanitis. Chedorlaomer and his allies, coming to make war with the kings of Pentapolis, ravaged the country as far as the plains of Paran, Gen. xiv. 6. Hagar, being sent away from the house of Abraham, retired into the wilderness of Paran, where she lived with her son Ishmael, *ibid.* xxi. 21. The Israelites having decamped from Sinai, came to the desert of Paran, Num. x. 12. It was from hence that Moses sent out spies, *ibid.* xiii. 3, 26, and, consequently, Kadesh was in the wilderness of Paran, since it was from Kadesh these men were sent. Moses seems to place Mount Sinai in the country of Paran, when he says, Deut. xxxiii. 2, that the Lord appeared to the Israelites from the Mount of Paran. Habakkuk seems to say the same, ch. iii. 3. When David was persecuted by Saul, he withdrew into the wilderness of Paran, near Maon and Carmel, 1 Sam. xxv. 1, &c. Hadad, the son of the king of Edom, was carried when a child into Egypt, 1 Kings xi. 18. Those who conducted him came from the eastern parts of Idumea into the country of Midian, from thence into the country of Paran, and then into Egypt. The greatest part of the habitations of this country were dug in the rocks, according to Josephus; and it was there that Simon of Gerasa gathered together all that he took from his enemy.

2. Paran, a city of Arabia Petrea, situate at three days' journey from the city of Elah towards the east. Eusebius tells us it was this city that gave name to the desert of Paran.

PARBAR, Par'bar, a gate, or building belonging to Jerusalem, 1 Chron. xxvi. 18.

PARMASHTA, Par-mash'ta, *the breaking of a foundation, a bull of one year old.* The seventh son of Haman, Esth. ix. 9.

PARMENAS, Par'me-nas, *continuing.* One of the first seven deacons of the Christian church, Acts vi. 5. We have nothing certain concerning either the life or death of Parmenas.

PARNACH, Par'nach, or Par'nath, *a bull, smiting, smit, broken.* One of the posterity of Zebulun, Num. xxxiv. 25.

PAROSH, Pa'rosh, *a flea, a goat.* One whose children returned from the Babylonish captivity, to the number of 2172, Ezra ii. 3, viii. 3, x. 25.

PARSHANDATHA, Par-shan'da-tha, *of his trouble, dung of impurity.* The eldest son of Haman, who suffered with his father, Esth. ix. 7.

PARTHIANS, Par'thi-ans, *horsemen, banished men.* The same with the Persians, known in Scripture by the name of Elamites, till after the time of Cyrus. They were called Persians in the time of the prophets, and Parthians about the time of our Saviour, Acts ii.

9. The reason of this change in the name is not easily known.

PARTRIDGE, קרא *koree*, so called from *crying* or *calling*, as this bird does. In ornithology, it is a species of tetrao, the generical characters whereof are, that the part of the head that is over the eyes is naked and papillous. The common partridge is the tetrao, with a naked scarlet mark behind the eyes. This bird is too well known to need any farther description; it is common in the fields, and is called perdix. Besides the common kind, there is another somewhat larger, called the red-legged partridge.

In Jeremiah xvii. 11, we read as follows: "As the partridge sitteth on *eggs* and hatcheth *them* not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool." All the difficulty attending this passage seems easily solved; if we consider that this bird, placing its nest on the ground, is frequently plundered of itseggs, by weasels, dogs, and various other kinds of vermin, as well as boys.

PARUAH, PAR'U-AH, *fresh, flourishing*. Father of Jehoshaphat, 1 Kings iv. 17.

PARVAIM, PAR-VA'IM, supposed to be what is now called the island of Ceylon, 2 Chron. iii. 6.

PASACH, PA'SACH, *thy broken piece, thy diminishing*. A descendant of Asher, 1 Chron. vii. 33.

PASDAMMIM, PAS-DAM'IM, *a portion, or diminishing of blood*. A place in Palestine, 1 Chron. xi. 13.

PASEAH, PA-SE'AH, *a passing over, a halting*. One whose children were Nethinims, 1 Chron. iv. 12, Neh. iii. 6.

PASHUR, PASH'UR, *increasing, liberty*, or *spreading out whiteness*. The children of this person returned from Babylon to the number of 1247, Ezra ii. 38, Neh. vii. 41.

PASSOVER, a solemn festival of the Jews, instituted in commemoration of their coming out of Egypt; because the night before their departure, the destroying angel, who slew the first-born of the Egyptians, *passed over* the houses of the Hebrews, without entering them, on account of their being marked with the blood of the lamb, which was killed the evening before, and which for this reason was called the paschal-lamb.

The following is what God ordained concerning the passover of the Jews, Exod. xii. The month in which they came out of Egypt, was to be considered, from this time, the first month in the ecclesiastical, or sacred year; and the fourteenth day of this month, between the two evenings, that is, between the sun's decline and his setting; or, rather, according to our manner of reckoning, between three o'clock in the afternoon and six in the evening, at the equinox, they were to kill the paschal-lamb, and to abstain from leavened bread. The day following, being the 15th, counting from six o'clock of the foregoing evening, was the grand feast of the passover, which continued seven days. But only the first and seventh day were peculiarly solemn. The lamb that was killed ought to be without any defect, a male, of that year. If no lamb could be found, they might take a kid. They killed a lamb or a kid in every family; and if the number of those that lived in the house was not sufficient to eat a lamb, they might join two families together. With the blood of the paschal-lamb they sprinkled the door-posts and lintel of every house, that the destroying angel, at the sight of the blood, might pass over them, and spare the Hebrew children. They were to eat the lamb the same night, roasted, with unleavened bread, and a sallad of wild lettuces, or bitter herbs. It was forbid to eat any part of it raw, or boiled in water; nor were they to break a bone, Exod. xii. 46, Num. ix. 12, John xix. 36. And if any thing remained to the day following, it was thrown into the fire. They that eat it were to be in the posture of travellers, having their reins girt, their shoes on their feet, their staves in their hands, and eating it in a hurry. But this last part of the ceremony was but little observed, at least it was of no obligation, but only upon that night they came out of Egypt. During the whole eight days of this passover, no leavened bread was to be used; and whoever should eat any, was threatened with excommunication. With regard to the ceremonies observed in relation to the bread, see article BREAD.

They kept the first and last day of the feast, yet in such a manner that it was allowable to dress victuals, a thing not allowed on the sabbath day. The obligation of keeping the passover was so strict, that whoever neglected to do it, was condemned to death, Num. ix. 13. But those, who had any lawful impediment, as a journey, sickness, or any uncleanness, voluntary, or involuntary; for example, those who had been present at a funeral, or by any other accident had been defiled, were to defer the celebration of the passover to the second month of the ecclesiastical year, or to the 14th day of the month Jair, which answers to April and May, 2 Chron. xxx. 1, 2, &c.

The modern Jews observe in general the same ceremonies that were practised by their ancestors in the celebration of the passover. On the 14th day of Nisan, the first-born fast in memory of God's smiting the first-born of the Egyptians. The morning prayers are the same with those said on other festivals, but they add the Psalms peculiar to this. They take the roll of the Pentateuch out of the chest, and read the 12th chapter of Exodus, and what is contained in Numbers xxviii. relating to the passover. On the vigil of the feast, the matron of the family then spreads a table, and sets on it two unleavened cakes, and two pieces of the lamb, a shoulder boiled and another roasted, to put them in mind that God delivered them with a stretched-out arm. To this they add some small fishes, because of

the Leviathan; a hard egg, because of the bird Ziz; some meat, because of Behemoth, (these three animals being supposed to be appointed for the feast of the elect in heaven,) with pease and nuts for the children, to provoke their curiosity to ask the reason of this ceremony. They likewise use a kind of mustard, which has the appearance of mortar, to represent their making bricks in Egypt. The father of the family sits down with his children and slaves; because on this day all are free. Being set down, he takes bitter herbs, and dips them in the mustard, then eats them, and distributes to the rest. Then they eat of the lamb, the history and institution of which is at that time recited by the master of the family. The whole repast is concluded with hymns and prayers; and they pray for the prince under whose dominion they live; according to the advice of Jeremiah, ch. xxix. 7.

The same things are practised the two following days, and the festival is concluded by the ceremony *habdala*, or distinction. This ceremony is performed at the closing of the sabbath-day, at which time the master of the house pronounces certain benedictions, accompanied with certain formalities, requesting that every thing may succeed well the week following. After which they depart from the synagogue, and eat bread for the last time.

This passover was typically predictive of Christ our passover, 1 Cor. v. 7. As the destroying angel passed over the houses marked with the blood of the paschal-lamb, so the wrath of God passes over them whose souls are sprinkled with the blood of Christ. The paschal-lamb was killed before Israel was delivered, so it was necessary Christ should suffer before we could be redeemed. It was killed before the law of Moses, or the sacrifices of Aaron were enjoined, to show that deliverance comes to mankind by none of them; but only by the true passover, that Lamb of God slain from the foundation of the world, Rom. iii. 25, Heb. ix. 14. It was killed the first month in the year, which prefigured that Christ should suffer death in this month, John xviii. 28. It was killed in the evening, Exod. xii. 6. So Christ suffered in the last days, and at that time of the day, Matt. xxvii. 45, 46, Heb. i. 2. At even also the sun sets, which shows that it was the Sun of Righteousness who was to suffer and die, and that at his passion universal darkness should cover all the earth, Luke xxiii. 44. The passover was roasted with fire, to denote the sharp and dreadful pains which Christ should suffer, not only from men, but from his Father also. It was to be eaten with bitter herbs, not only to put them in remembrance of their bitter bondage in Egypt, but also to typify the mortification of sin, and the sufferings to which we are liable.

PATARA, Pat'a-ra, *whitelimed, bringing death.* A maritime city of Lycia, at which St. Paul touched, Acts xxi. 1.

PATHEUS, Pa-the'us, a Levite who returned from the Babylonish captivity, 1 Esd. ix. 23.

PATHROS, *a morsel of dough, a persuasion of decay.* A city and canton of Egypt, mentioned Isa. xi. 11, Jer. xliv. 1, 15, Ezek. xxix. 14, xxx. 14. It is not easy to describe its situation, though Pliny, and Ptolemy the geographer, speak of it by the name of Phaturis, and it appears to have been in Upper Egypt.

PATHRUSIM, Path-ru'sim, the fifth son of Mizraim, Gen. x. 14, and the progenitor of the people so called.

PATMOS, Pat'mos, *deadly, bringing death.* An island of the Ægean Sea, whither St. John was banished, A. D. 94, Rev. i. 9. In this island he had his revelations. It lies between the island of Icaria and the promontory of Miletus. It is called Patino, or Pactino, or Patmol, or Palmosa. Its circumference is from 25 to 30 miles. It has a city called Patmos, with a harbour and some Greek monasteries.

PATROBAS, Pat'ro-bas, *pertaining to the father.* A disciple of the apostles, Rom. xvi. 14, 15. He was at Rome A. D. 54, but nothing farther is known concerning him.

PAU, Pa'u, a city of Edom, Gen. xxxvi. 39.

PAUL, before his conversion to Christianity named *Saul.* He was of the tribe of Benjamin, a native of Tarsus in Cilicia, a Pharisee by profession; first a persecutor of the church, and afterward a disciple of Jesus Christ, and an apostle of the Gentiles. It is thought he was born about two years before our Saviour, supposing he lived 68 years, as we read in a homily in the 6th tome of Chrysostom's works. He was a citizen of Rome, Acts xxii. 27, 28, because Augustus had given the freedom of the city to all the freemen of Tarsus, in consideration of their firm adherence to his interests. His parents sent him early to Jerusalem, where he studied the law at the feet of Gamaliel, a famous doctor, *ibid.* xxii. 3. He made very great progress in his studies, and his life was always blameless before men; being very zealous for the whole observation of the law of Moses, *ibid.* xxvi. 4, 5. But his zeal carried him too far; for he persecuted the church, and insulted Jesus Christ in his members, 1 Tim. i. 13; and was actively concerned in the stoning of Stephen. See Acts vii. 58, 59.

The death of Stephen, instead of calming his spirit, only encouraged him to greater acts of violence, Gal. i. 13, Acts xxvi. 11, viii. 3, xxii. 4. But the Lord met with him in mercy on his way to Damascus, Acts ix. 1—3, &c. His conversion was as miraculous as his conduct and labours afterward were exemplary and useful: for he became one of the most laborious and successful preachers that the church of Christ could ever boast of.

Having preached sometime at Damascus, he went from thence into Arabia, Gal. i. 17; probably into parts in the neighbourhood of Damascus, being then under the government

of Aretas, king of Arabia; and having remained there for a short season, he returned to Damascus, and began to preach the Gospel again. The Jews were offended at his progress, and resolved upon his death; and they gained over the governor of the city, who took measures to apprehend him and put him into their power. Of this Paul had early notice; and, knowing that the gates of the city were guarded night and day to prevent his escape, he was let down over the wall in a basket, and thus eluded their fury. Coming to Jerusalem to see Peter, Gal. i. 38, the disciples hesitated to receive him, not believing his profession sincere. But Barnabas having brought him to the apostles, Paul related to them the manner of his conversion, and his call to the ministry. Then he began to preach both to the Jews and Gentiles, with such force of argument, that they, not being able to refute his reasoning, resolved on killing him. For this reason the brethren conducted him to Cesarea, in Palestine, from whence he came to his own country Tarsus, in Cilicia.

There he continued about five or six years, from A. D. 37 to 43; when Barnabas coming to Antioch by the order of the apostles, and having there found many Christians, went forward to Tarsus to seek Paul, and having found him, brought him to Antioch, Acts xi. 20, 25, 26, where they continued together a whole year, preaching and instructing the faithful. During this time there happened a great famine in Judea, *ibid.* 27, 28, and the Christians of Antioch, having raised some contributions to help their brethren in Jerusalem, made choice of Paul and Barnabas to carry their bounty thither. They arrived there A. D. 44, and having fulfilled their mission, returned to Antioch. Not long after their return, the Lord warned them by the prophets he had in that church to prepare to carry his word to other places. Then the church, fasting and praying on this occasion, the prophets, Simeon, Lucius, and Manaan, laid their hands on them, and sent them to preach the Gospel, as the Holy Ghost might direct. And it was probably about this time, that is, A. D. 44, that Paul, being wrapt up into the third heavens, saw there unutterable things, and which were above the comprehension of man, 2 Cor. xii. 2—4, Acts xiii. 4.

Paul and Barnabas went first to Cyprus, where they began to preach in the synagogues of the Jews. Here it was that they met with Bar-jesus the magician, and here also the proconsul Sergius Paulus was converted to the faith of Christ. See these articles.

From this conversion, which happened at the city of Paphos, in the year of Christ 45, many think that the apostle first began to bear the name of Paul, which St. Luke always gives him afterward, which is supposed to be done in memory of his converting Sergius Paulus. Some think he changed his name upon his own conversion; and Chrysostom will have this change to have taken place at his ordination, which seems most probable, when he received his mission at Antioch. But others say he took the name of Paul, only when he began to preach to the Gentiles. Finally, many think he had two names, like many other Jews, one Hebrew, and another Greek or Latin.

From the isle of Cyprus, St. Paul and his company went to Perga in Pamphylia, where John Mark left them, and returned to Jerusalem; but making no stay at Perga, they came to Antioch, in Pisidia; where, going into the synagogue, and being desired to speak, Paul delivered a long discourse, showing that Jesus was the Messiah foretold by the prophets, and declared by John the Baptist; that he had suffered death, and had risen again the third day. The rage of persecution drove them from Antioch, in Pisidia, to Iconium, where they preached, performed many miracles, and where numbers were converted, Acts xiv. 1, &c. From thence also they were obliged to retire to Lystra and Derbe, cities of Lycaonia, where they preached Christ. Here it was, that, having healed a person who had been a cripple from his birth, the populace took them for deities, and were scarcely restrained from offering sacrifice to them. Yet so fickle is human approbation and applause, here they were stoned as wretches unworthy of life, on the same day, and even by the same populace who had been their adorers. After these things they returned to Lystra, passing throughout Pisidia, they came to Pamphylia, and having preached the word of God at Perga, they came down into Attalia. From thence they set sail for Antioch, in Syria, whence they had departed a year before; where they gave a relation of the events which had taken place since their departure.

St. Luke does not give us a narrative of Paul's proceedings from A. D. 45, to the council of Jerusalem, held in the year 50. It is very probable that during this interval he preached the Gospel in the countries from Jerusalem to Illyricum, as he speaks, Rom. xv. 19, without making any stay in any of them. We are not favoured with a particular account of his journies, only we learn that he was frequently in imminent dangers both by land and water, was assaulted by mobs and tumults raised by the Jews, and even by false brethren and deceitful hypocrites, 2 Cor. xi. 23—28, endured hunger and thirst with the fatigues inseparable from long journies, and his being frequently compelled to have recourse to the labour of his hands for the procuring the supports of life, 1 Cor. ix. 1—15, Acts xviii. 3.

It seems it was during this course of itinerant labours that he received five times 39 stripes with a whip from the Jews, 2 Cor. xi. 24, 25; and doubtless would have received more had not the number of stripes to be inflicted on a criminal been thus limited by the law of Moses, Deut. xxv. 3. Thrice he was beaten with rods by the Romans, 2 Cor. xi.

25, and thrice he suffered shipwreck, and at one of those times passed a day and a night in the deep. For though various are the interpretations of this passage, taken up by some moderns, the greatest part of the fathers and several moderns, as St. Chrysostom, Theodoret, Oecumenius, Ambrosiaster, Thomas, and several others, explain it by saying, that after a shipwreck he was a day and a night in the open sea struggling against the waves; and this opinion seems the most reasonable, the Greek words εν τω βυθω, when put by themselves commonly signifying the depth of the ocean, or the open sea. And let it be observed, St. Paul had suffered all this before the year of Christ 58, at which time it appears he wrote this second Epistle to the Corinthians.

Paul and Barnabas were at Antioch when some persons, coming from Jerusalem, Acts xv. 1, &c. took upon them to inculcate the necessity of observing the Mosaic ritual law, in order to salvation. Epiphanius, and Philaster say, that the maintainers of this were Cerinthus and his followers. Paul and Barnabas withstood this novel doctrine, but the ferment produced thereby, rendered it necessary to consult the other apostles at Jerusalem; for the purpose of laying the question at rest. These two persons, therefore, went to Jerusalem on this business, and had the satisfaction of finding that the apostles there agreed with them in sentiment on the subject, and having returned to Antioch, accompanied by Jude, surnamed Barsabas, and Silas, and assembled the brethren, they laid before them the determination of the apostolic council, and the matter was settled.

Some time after this, St. Peter, coming to Antioch, joined himself to the converted Gentiles, and eat with them without any scruple: but when some brethren came down from Jerusalem, he absented himself from the Gentile converts. For this conduct St. Paul reproved him openly, Gal. ii. 11—16. It was in this last mentioned journey that Paul had fully declared his doctrines and manner of preaching to Peter, James, and John, in the presence of Barnabas and Titus in private: they cordially approved of his conduct, gave him the right hand of fellowship, and exhorted him to continue. And, at the same time, they requested him not to neglect to promote the collections among the Gentile converts for the poor brethren in Judea, who were in distress; whether it was because they had sold their possessions and distributed their goods, or rather because they had been plundered by their enemies, Heb. x. 54.

Paul and Barnabas having remained some time longer at Antioch, the former proposed to go and visit the brethren where they had before planted the Gospel. Barnabas consented; but was desirous of taking John Mark with them. This was opposed by Paul, in consequence of which they separated from each other. Barnabas and John Mark proceeded together to Cyprus; and St. Paul, making choice of Silas for a companion, passed over Syria and Cilicia, and came to Derbe, and afterward to Lystra, Acts xvi. 1, &c. Here they found a disciple called Timothy, whom Paul took with him, and had him circumcised, that he might not offend the Jews in those parts. When, therefore, they had gone over the provinces of Lycaonia, Phrygia, and Galatia, the Holy Ghost prohibited their preaching the Gospel in the proconsular Asia, which contained Ionia, Œolia, and Lydia. They therefore went to Mysia, and coming to Troas, St. Paul had here a vision in the night:—A man habited like a Macedonian, presenting himself to his view, said, Come over to Macedonia and help us. And from this they concluded, that they were called of God to visit that country.

Embarking, therefore, at Troas, they sailed to Neapolis, and from thence proceeded to Philippi. Here it was that Lydia was converted, and here it was that the young female dæmoniac was healed, on account of which Paul and Silas were imprisoned; a circumstance that occasioned the conversion of the gaoler and his family. After these things, being released from prison at the command of the magistrates, they departed from Philippi.

Then passing through Amphipolis and Apollonia, they came to Thessalonica, the capital of Macedonia, where the Jews had a synagogue, Acts xvii. 1, &c. Here they met with considerable success, and yet with violent opposition from the Jews, which compelled them to depart to Berea, where still much greater success attended their labours, and that especially among several persons of wealth and distinction. But hither the Jews of Thessalonica pursued them, and they were compelled to leave this place also. St. Paul withdrew from the tempest, leaving Silas and Timothy to complete the work. Those who accompanied and conducted Paul brought him as far as Athens. On his arrival there, which it seems was A. D. 52, he sent back his companions, and waited for Silas and Timothy. It was here that he saw the altar with the inscription *to the unknown God*, which gave him an occasion of declaring to them the being and attributes of the true God, which proved to be the means of the conversion of Dionysius, a senator of the Areopagus, and a woman called Damaris, and several others.

Timothy coming from Berea to Athens, informed Paul of the persecution raised against the poor Christians of Thessalonica. This obliged the apostle to send him into Macedonia, that he might endeavour to comfort and preserve them steadfast in the faith, 1 Thess. iii. 1, &c. After this, St. Paul left Athens, and went on to Corinth, where he lodged with one Aquila, a Jew, and by trade a tent-maker, Acts xviii. 1, &c. With this Aquila, the apostle worked, being of the same trade. He did not, however, neglect his great work, but preached the Gospel daily in the synagogue. Here several converts were made, and among

others Stephanus and his whole house, with Crispus and Gaius, whom he baptized. About this time Silas and Timothy came to Corinth, and acquainted him with the state of the church at Thessalonica, which occasioned his writing his first epistle, which was addressed to that people; and not long after, he wrote a second to them. See THESSALONICA.

St. Paul being encouraged by the presence of Silas and Timothy, proceeded in his labours with greater ardour, till the Jews opposing, he declared himself clear of their blood, and withdrew to the Gentiles. He then quitted the house of Aquila, and went and lodged with one Titus Justus, of Gentile extraction, but who feared the Lord. Here Paul was encouraged to continue eight months, by a vision informing him that there were many well-disposed persons in that city.

But when Gallio, the proconsul of Achaia, was at Corinth, the Jews of that city rose up against Paul, and carried him before that magistrate, accusing him of introducing religious innovations; but the proconsul refused to hear their accusations, declaring he would not have any thing to do with things foreign to his office. Paul remained here some time longer, and then departed for Jerusalem, wishing to be present there at the approaching feast of pentecost. Before he went on board the ship he cut off his hair at Cenchrea, having completed a vow of Nazariteship, in which he had engaged. He arrived at Ephesus with Aquila and Priscilla, from whence he proceeded to Cæsarea in Palestine, and thence to Jerusalem. Here, having performed his devotions, he came to Antioch, where he stayed some time; and passing thence, he made a tour through all the churches of Galatia and Phrygia; and having gone over the higher provinces of Asia, he returned to Ephesus, where he abode three years, that is, from A. D. 54 to 57, Acts xix. 1, &c.

In this city Paul finding some disciples, who had only been baptized with the baptism of John, he re-baptized them, and through the imposition of his hands they received the extraordinary gifts of the Holy Spirit. During three months he preached in the synagogue; but, finding the Jews obstinate, he removed to the school of one named Tyrannus. Here he performed numerous miracles, healed many sick, but suffered much both from Jews and Gentiles, as we learn from 1 Cor. xv. 31, 32. It was during his stay here that he wrote his epistle to the Galatians.

After this he was moved by the Holy Spirit to pass through Macedonia and Achaia, and afterward to proceed to Jerusalem, saying that after he had been there, he must also see Rome. He did not, however, immediately set out on this journey, but sent Timothy and Erastus before him into Macedonia, and he himself tarried some time in Asia. During this period he learned that the church of Corinth was in a state of great agitation, and that abuses began to creep in among its members, which determined him to write his first epistle to that church. See CORINTH.

Before St. Paul left Ephesus, a tumult was excited by Demetrius, a silver-smith, the particulars of which have already been noticed under the article DEMETRIUS.

After this disturbance, Paul taking leave of the disciples, departed to go into Greece, Acts xx. 1, &c. He embarked at Troas, took Timothy with him, and passed first into Macedonia, 2 Cor. ii. 12, vii. 5—15. Titus came thither to him, and acquainted him with the good effect his letter had produced among the Corinthians; and this induced him to write his second epistle to them. St. Paul having passed through Macedonia, came into Achaia, and there continued three months. He visited the believers of Corinth; and having received their alms as he was upon the point of returning to Macedonia, he wrote his epistle to the Romans. See ROME.

At last he left Achaia, and came into Macedonia, A. D. 58, intending to be at Jerusalem at the feast of pentecost. He made some stay at Philippi, and from thence embarked and came to Troas, where he continued seven days. On the first day of the week, the disciples being assembled to break bread, as Paul was to depart on the following day, he continued his discourse until midnight; and, after restoring Eutychus to life, who being overcome with sleep, had fallen from a window in the third story, and was taken up dead, he protracted his speech even till the dawn of day, and then departed. Those of his company took ship at Troas, but he himself went on foot as far as Assos, and then embarked along with them at Mitylene. From hence he came to Miletus, whither the elders of the church of Ephesus came to meet him, as he had no time to pay them a visit, having a desire to be at Jerusalem at the pentecost.

To those elders he showed, in the most solemn manner, his doctrines, and their duties, charging them before Jehovah to feed and rule the church of God, purchased by his blood, over which they had been placed as overseers: and he also informed them of his resolution of going up to Jerusalem, where he expected to suffer much, as the Lord had signified to him by his Holy Spirit, Acts xx. 17, &c. After having thus solemnly warned them, and prayed with them, he went on board, going straight for Coos, then to Rhodes, and thence to Patara, Acts xxi. 1, &c. where finding a ship bound for Phœnicia, he and his company went on board, and arrived safe at Tyre. Here they rested seven days, and then proceeding on they arrived at Ptolemais, and afterward at Cæsarea, were they found Philip the evangelist, one of the seven deacons. During St. Paul's stay here, the prophet Agabus arrived from Judea; and predicted the sufferings of St. Paul at Jerusalem: but nothing could shake his constancy. On his arrival at Jerusalem, the brethren received him

with joy; and the day following he went to see St. James the Less, bishop of Jerusalem, at whose house the ministers were assembled. Here St. Paul gave them a full account of the work of the Lord among the Gentiles by his ministry. Here he was fully informed of the deep prejudice of the converted Jews against him, and the advice given him by some of the brethren he followed exactly, (though perhaps contrary to his better judgment, and in some degree, not compatible with the simplicity and undisguised frankness of a minister of the Gospel.) However, notwithstanding the precautions taken by him and his brethren in that city, towards the conclusion of the seven days of purification, some Asiatic Jews saw him in the temple, and concluding that he had introduced some Gentiles, and defiled that holy place, they excited a violent commotion and tumult among the people, &c. See Acts xxii. xxiii.

While St. Paul was confined in the castle, the Lord appeared to him in a vision, encouraging him, and giving him assurance that he must preach the Gospel in Rome, as he had done in Jerusalem. Owing to a conspiracy against St. Paul's life, he was removed to Cæsarea; where he remained two years, Acts xxiv. and was brought before Felix the governor. At the expiration of this time Felix was removed, and Festus took his place. The Jews had so far prevailed on this new governor, as to obtain his consent to convey St. Paul to Jerusalem, which would have been complied with, had he not appealed to Cæsar, Acts xxv. Here it was that he was brought before king Agrippa, who at this time was at Cæsarea, being on a visit to Festus. See Agrippa.

No sooner was it determined to send St. Paul to Italy, than he was put on board a ship at Adramyttium, a city of Mysia; and having passed over the seas of Cilicia and Pamphylia, they arrived at Myra, in Lycia, where having found a ship bound for Italy they went on board, Acts xxvii. But the season being far advanced, it being at least at the latter end of September, and the wind proving contrary, they with much difficulty arrived at the Fair Haven, a port in the isle of Crete. St. Paul advised them to winter there; however, others were of opinion that they had better go to Phœnice, another harbour of the same island; but, as they were making their way thither, the wind drove them upon a little island called Clauda, where the mariners, fearing they should be stranded upon some of the banks, lowered their mast, and surrendered themselves to the mercy of the waves. Three days after this they cast the tackling of the ship overboard. Neither sun nor stars had now appeared for the space of fourteen days. In this extreme danger an angel appeared to St. Paul, assuring him that God had given him the lives of all in the ship: see Acts xxvii. 1, &c. See article Melita.

They remained in Malta three months, when they embarked again, and arrived first at Syracuse, then at Rhegium, and lastly at Puteoli. Here St. Paul found some Christians, who detained him seven days, at the end of which he set forward for Rome. The brethren of this city, having been informed of St. Paul's arrival, came out to meet him as far as Appii-Forum, and the Three Taverns. And when he was come to Rome, he was allowed to dwell where he pleased, having a soldier to guard him, who was coupled to him with a chain. Three days afterward St. Paul desired the chief of the Jews in Rome to meet him, and after stating to them his conduct, and the reasons of his appealing to Cæsar, they desired to have an account of his doctrine from his own lips. A day being fixed for that purpose, he preached the Gospel to them, the consequence of which was, that some believed, and others opposed.

Paul dwelt two whole years at Rome, from A. D. 61, to 63, in a lodging that he hired, where he received all who came to him, and preached the kingdom of God without interruption.

Hitherto we have had the Acts of the Apostles for our guide, in compiling the history of St. Paul; what we shall hereafter add, will be mostly taken from his own epistles. His captivity tended not a little to the advancement of religion, and several persons of the imperial court were converted to God, Phil. i. 12—18, iv. 22. The Christians of Philippi and Macedonia, hearing that St. Paul was a prisoner at Rome, sent Epaphroditus, their minister, to him, to carry him money, and assist him in their name, Phil. ii. 25. Epaphroditus fell sick at Rome; and when he went back to Macedonia, the apostle sent by him his epistle to the Philippians. See Philippi.

It is not known by what means St. Paul was delivered from his prison, and discharged from the accusation of the Jews. There is great probability that they durst not appear against him before the emperor, not having sufficient proof of what they laid to his charge. However that be, it is certain that he was set at liberty, after having been two years a prisoner at Rome. He wrote also, during this imprisonment, his epistles to Philemon and the Colossians. See Philemon and Colosse.

He was still in the city of Rome, or at least in Italy, when he wrote his epistle to the Hebrews. St. Paul being liberated, went over Italy; and according to some of the fathers, passed into Spain; then into Judea; went to Ephesus, and there left Timothy, Heb. xiii. 24, 1 Tim. i. 3; preached in Crete, and there fixed Titus, to take care and cultivate the church planted in that place. Probably he might also visit the Philippians, according to the promise he made them, Phil. i. 23, 26, ii. 24; and it is believed that it was from Macedonia that he wrote the first epistle to Timothy. Some time after, he wrote to Titus, whom he had left at Crete; he desires him to come to Nicopolis, from whence probably he sent this letter. In the year following, namely, A. D. 65, the apos-

tle went into Asia, and came to Troas, 2 Tim. iv. 13. Thence he went to visit Timothy at Ephesus, and from thence to Miletus, 2 Tim. iv. 20. Lastly, he went to Rome again; and St. Chrysostom says, it was reported in his time, that having converted a cup-bearer and a concubine of Nero, the emperor was so provoked, that he caused St. Paul to be apprehended and put in prison. It was in this last place of confinement, that he wrote his second epistle to Timothy, which Chrysostom looks upon as the apostle's last testament. See TIMOTHY and TITUS.

This great and extraordinary man at length consummated his martyrdom, the 29th day of June, A. D. 66, by having his head cut off at the Salvian waters. He was buried on the way to Ostium, and a magnificent church was built over his tomb, which is in being to this day.

PEACOCK, in ornithology a genus of birds of the order of gallinæ, the characters of which are these; there are four toes on each foot, and the head is ornamented with an erect crest of feathers. Of this genus there are several species, distinguished by their different colours. The male of the common kind is perhaps the most gaudy of all the bird kind, the length and beauty of whose tail, and the various forms in which the creature carries it, are sufficiently known and admired: see 1 Kings x. 22, 2 Chron. ix. 21.

PEARL, in natural history, a hard, white, shining body, usually roundish, found in a testaceous fish resembling an oyster. Pearls, though highly valued, proceed only from a distemper in the creature in which they are found, being nothing more than the matter destined to form and enlarge the shell, bursting from the vessels destined to carry it to the parts of the shell it should have formed, and by that means producing these little concretions. The fish, in which these are found, is the East-Indian pearl-oyster, besides which shell there are many others that are found to produce pearls, as the common oyster, the pinna-marina, and several others: but those of the pearl-oyster, are, in general, superior to all. The East Indies and America produce the pearl shell-fish in great abundance, and the European pearls are usually found on the coast of Scotland, and the neighbouring parts. Pearls are often mentioned in Scripture; as in Matt. vii. 6, xiii. 46, &c.

PEDAHEL, PED'A-HEL, *the redemption of God.* Son of Ammihud, of the tribe of Naphtali. He was one of those appointed by Moses to make the distribution of the Holy Land, Num. xxxiv. 28.

PEDAHZUR, PED'AH-ZUR, *a strong redeemer, a stone, redeeming.* Father of Gamaliel, head of the tribe of Manasseh, Num. i. 10.

PEDAIAH, PED-AI'AH, *the Lord's redeeming.* The grandmother of Jehoiakim, king of Judah, 2 Kings xxiii. 36.

2. PEDAIAH, father of Zerubbabel and Shimei, 1 Chron. iii. 18.

PEKAH, PE'KAH, *opening.* The son of Remaliah, general of the army of Pekahiah, king of Israel. He conspired against his master, 2 Kings xv. 25, attacked him in the tower of his royal palace of Samaria, being seconded by Argob and Arieh, and by fifty men of Gilead. He slew him, A. M. 3245, usurped the crown, and reigned in his stead. He was a bad man, and in the end perished by the hands of an usurper. For Hoshea, the son of Elah, formed a conspiracy against him, A. M. 3265, slew him, and reigned in his stead. The rest of the acts of Pekah are recorded in the acts of the kings of Israel.

PEKAHIAH, PEK-A-HI'AH, *the Lord opening.* Son and successor of Menahem, king of Israel; he reigned but two years, 2 Kings xv. 22, 23. His character was that of a bad man.

PEKOD, PE'KOD, *noble, rulers.* A city, Jer. l. 21.

PELAIAH, PEL-A-I'AH, *the miracle,* or *secret of the Lord.* A principal Levite who signed the covenant with Nehemiah, ch. viii. 7, x. 10.

PELAGIANS, a sect who appeared about the end of the fourth century. They maintained the following doctrines: 1. That Adam was by nature mortal, and whether he had sinned or not would certainly have died. 2. That the consequences of Adam's sin were confined to his own person. 3. That new-born infants are in the same situation which Adam was in before his fall. 4. That the law qualified men for heaven, and was founded upon equal promises with the Gospel. 5. That the general resurrection of the dead does not follow in virtue of our Saviour's resurrection. 6. That the grace of God is given according to our merits. 7. That this grace is not granted for the performance of every moral action; the liberty of the will, and information in points of duty being sufficient.

The founder of this sect was Pelagius, a native of Great Britain. He was educated in the monastery of Banchor, in Wales, of which he became a monk, and afterward an abbot. In the early part of his life he went over to France, and thence to Rome, where he and his friend Celestius propagated their opinions, though in a private manner. Upon the approach of the Goths, A. D. 410, they retired from Rome, and went first to Sicily, and afterward into Africa, where they published their doctrines with more freedom. From Africa, Pelagius passed into Palestine, while Celestius remained at Carthage, with a view to preferment, desiring to be admitted among the presbyters of that city. But the discovery of his opinions blasted his hopes, and his errors being condemned in a council held at Carthage, A. D. 412, he departed from that city, and went into the east. It was from this time that Augustin, the famous bishop of Hippo, began to attack the tenets of Pelagius and Celestius in his learned and eloquent writings; and to him indeed is principally due the glory of having suppressed this sect in its very birth.

Things went on more smoothly with Pelagius in the east, where he enjoyed the favour and protection of John, bishop of Jerusalem, whose attachment to the sentiments of Origen led him naturally to countenance those of Pelagius, on account of the conformity that there seemed to be between these two systems. Under the shadow of this powerful protection, Pelagius made a public profession of his opinions, and had disciples in several places. And though in A. D. 415, he was accused by Orosius, a Spanish presbyter, whom Augustin had sent into Palestine for that purpose, before an assembly of bishops met at Jerusalem, yet he was dismissed without the least censure; and not only so, but was soon after fully acquitted of all errors by the council of Diospolis.

This controversy was brought to Rome, and referred by Celestius and Pelagius to the decision of Zozimus, who was raised to the pontificate, A. D. 417. The new pontiff, gained over by the ambiguous and seemingly orthodox confession of faith that Celestius, who was now at Rome, had artfully drawn up, and also by the letters and protestations of Pelagius, pronounced in favour of these monks, declared them sound in the faith, and unjustly persecuted by their adversaries. The African bishops, with Augustin at their head, little affected with this declaration, continued obstinately to maintain the judgment they had pronounced in this matter, and to strengthen it by their exhortations, their letters, and their writings. Zozimus yielded to the perseverance of the Africans, changed his mind, (such is the infallibility of mortals!) and condemned, with the utmost severity, Pelagius and Celestius, whom he had honoured with his approbation, and covered with his protection. This was followed by a train of evils, which pursued these two monks without interruption. They were condemned, says Mosheim, by that same Ephesian council which had launched its thunder at the head of Nesotrius. In short, the Gauls, Britons, and Africans, by their councils and emperors, by their edicts and penal laws, demolished this sect in its infancy, and suppressed it entirely, before it had acquired any tolerable degree of vigour or consistence.

PELALIAH, Pe-la-li'ah, *a thinking on the Lord; entertaining the Lord; the judgment of the Lord.* The son of Amzi, a priest, Neh. xi. 12.

PELATIAH, Pe-la-ti'ah, *the deliverance*, or *banishment of the Lord.* He subdued the Amalekites upon the mountains of Seir, 1 Chron, iv. 42. The time of this action cannot now be known.

2. Pelatiah, son of Benaiah, a prince of the people, who lived in the time of Zedekiah, king of Judah, and opposed the wise counsel given by Jeremiah: see Ezek. xi. 1, &c.

PELEG, Pe'leg, *a division.* Son of Eber, was born A. M. 1757. The Scripture says his father gave him this name, because in his time the earth was divided, Gen. x. 25, xi. 16, whether it was that Noah had began to distribute the earth among his descendants, some years before the building of Babel, or that Peleg came into the world the same year that Babel was begun, and at the division of languages; or that Eber, by a spirit of prophecy, gave his son the name of Peleg some years before the tower of Babel was begun. What perplexes the interpreters is, first, that Peleg came into the world not more than 100 years after the deluge. And it seems that the number of men was then insufficient for the undertaking of Babel. Secondly, Joktan, the brother of Peleg, had thirteen sons at the time of this dispersion, which happened after the confusion of Babel, Gen. x. 26—29. Peleg being born in the thirty-fourth year of Eber, Gen. xi. 16, it is impossible his brother Joktan should have such a number of children at the birth of Peleg. It seems, therefore, that he was not born at the time of the dispersion. To this may be answered, that Moses has there enumerated the names of thirteen of Joktan's sons, Gen. x. 26, by way of anticipation, though they were not born till long after the confusion of Babel: but as they possessed a very large country, it was convenient to notice them, and name them among the descendants of Noah, who divided the provinces of the east among themselves. However this may have been, at the age of thirty years Peleg begat Reu, and he died at the age of 239.

PELET, Pe'let, *a deliverance, banishment.* The son of Asmaveth, one of David's valiant men, 1 Chron. xii. 3.

PELETH, Pe'leth, *decay, judging.* The father of On, Num. xvi. 1.

PELETHITES, Pe'leth-ites. These and the Cherethites were famous under the reign of king David for their valour, 2 Sam. viii. 18. See Cherethites.

PELIAS, Pel-i'as, one who returned from the Babylonish captivity.

PELICAN, Pel'i-can, in ornithology, a genus of birds, of the order of the anseres, the beak of which is very long, crooked and unguiculated at the extremity; its sides are not denticulated, and the anterior part of the face towards the throat, is naked. To this genus belong the pelican properly so called, with a bag at the throat, the cormorant, and shag. Mr. Edwards describes a pelican brought from the Cape of Good Hope, which seemed to him to be twice the size of the largest swan. The Hebrews call this bird קָאַת probably from קָא to vomit, or throw up. It was an unclean bird by the law of Moses, Lev. xi. 18, Deut. xiv. 17.

PELON, Pel'on, *hid, concealed.* A city of Judea, 1 Chron. xi. 36: hence Pelonite a citizen of Pelon.

PENIEL, Pe-ni'el, *the face of God.* A city beyond Jordan, near the ford or brook Jabbok. Its name took rise from the following circumstance, recorded in Gen. xxxii. 24, viz. Jacob wrestling with the angel. After the Hebrews came into the possession of the Pro-

mised Land, they built a city here, which was given to the tribe of Gad. Gideon returning from the pursuit of the Midianites, overthrew the tower of Peniel, Judg. viii. 17, and put all the inhabitants of the city to death, for having refused sustenance to him and his people, and having answered them in a very insulting manner. Jeroboam, the son of Nebat, rebuilt the city of Peniel, 1 Kings xii. 25. Josephus says that this prince built himself a palace there.

PENINNAH, Pe-nin'nah, *pearl, precious stone, his face.* The second wife of Elkanah, the father of Samuel. She was the mother of several children, 1 Sam. i. 1, &c. ii. 5, &c.

PENTAPOLIS, Pent-ap'ol-is. The name given to the five cities, Sodom, Gomorrah, Admah, Zeboim, and Zoar, Wisd. x. 6. They were all condemned to utter destruction, but Lot interceded for Zoar, otherwise called Bala.

PENTATEUCH, Pen'ta-teuk. This word, which is derived from the Greek Πενταteυχος, from πεντε *five*, and τευχος, *a volume*, signifies the collection of the five books of Moses, which are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Of these books we have given an account. Some modern critics have disputed the right of Moses to these books. They observe that the author always speaks in the third person; (so does Julius Cæsar in his commentaries, but whoever questioned his being the author?) "Now the man Moses was very meek, above all the men which were upon the face of the earth. The Lord spake unto Moses, saying, &c. Moses said to Pharaoh," &c. Thus, they think, he would never have spoken of himself, but would, at least sometimes, have mentioned himself in the first person. Besides this, say they, the author of the Pentateuch sometimes abridges his narration like a writer who collected from some ancient memoirs; sometimes interrupts the thread of his discourse; for example, he makes Lamech, the bigamist, to say, Gen. iv. 23, "Hear my voice, ye wives of Lamech, hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt," without informing us beforehand to whom this related. The observation, Gen. xii. 6, "And the Canaanite was then in the land," they think cannot be reconciled to the age of Moses, since the Canaanites continued to be masters of Palestine all the time of Moses: nor the passage quoted out of the book of the wars of the Lord, in Numbers, ch. xxi. 14, but must have been put in afterward; as also the first verses of Deuteronomy, and the account of the death of Moses, which is at the end of the same book. To these may be added the passages, in which it is said, that some places mentioned lay "beyond Jordan;" that "the bed of Og was at Ramah to this day;" that the Havoth of Jair, or the cities of Jair, were known to the author, though it is probable they had not that name till after the time of Moses. See Num. xxxii. 41, Deut. iii. 14. It is observed also that, in the text of the Pentateuch, there are some places that are defective; for example, Exod. xi. 8, we find Moses speaking to Pharaoh, where the author omits the beginning of his discourse. In this place the Samaritan inserts what is wanting in the Hebrew. In other places the Samaritan copy adds what is deficient in the Hebrew text; and what it contains more than the Hebrew, seems so well connected with the discourse, that it would be difficult to separate them. Lastly, they suppose that they observe certain strokes in the Pentateuch which can hardly agree with Moses, who was an Egyptian in respect of country; as what he says of the earthly paradise, of the rivers that watered and ran through it; of the cities of Babylon, Erech, Resen, and Calneh; of the gold of Pison, of the bdellium, of the stone of Sohem, or onyx-stone, which was to be found in that country: these particulars, observed with much curiosity, seem to prove that the author of the Pentateuch lived beyond the Euphrates. And what he says concerning the ark of Noah, of its construction, of the place where it rested, of the wood wherewith it was built; of the bitumen of Babylon, &c. But, in answer to all these objections, we may observe in general, from an eminent writer of our own country, (*Jenkins's Reasonableness of Christianity,*) that these books are, by the most ancient writers, ascribed to Moses, and it is confirmed by the authority of heathen writers themselves; that they are of his writing: besides this, we have the unanimous testimony of the whole Jewish nation, ever since the time of Moses down to the present period. Divers texts of the Pentateuch imply that it was written by Moses, and the book of Joshua, and other parts of the Scripture import as much; and though some passages seem to imply the contrary, yet this is but a modern notion, and has been sufficiently confuted by several learned men. It is probable, however, that Ezra published a new edition of the books of Moses, in which he might add those passages that many suppose Moses did not write.

PENTECOST, Pen'te-cost, Πεντηκοστη, a solemn festival of the Jews; so called, because it was celebrated on the fiftieth day after the sixteenth of Nisan, which was the second day of the passover. The Hebrews call it the feast of weeks, because it was kept seven weeks after the passover. They then offered the first-fruits of the wheat-harvest, which was then completed; besides which, they presented at the temple seven lambs of that year, one calf, and two rams for a burnt-offering; two lambs for a peace-offering; and a goat for a sin-offering. See Lev. xxiii. 15, 16, Exod. xxxiv. 22, Deut. xvi. 9, 10. The feast of pentecost was instituted among the Israelites, first, to oblige them to repair to the temple of the Lord, there to acknowledge his absolute dominion over the whole country, by offering him the first-fruits of the harvest,

And, secondly, to commemorate and give thanks to God for the law which he had given them from Sinai, on the fiftieth day after their coming out of Egypt.

The modern Jews celebrate the Pentecost for two days. They deck the synagogues, where the law is read, and their own houses, with garlands of flowers. They hear an oration in praise of the law, and read from the Pentateuch and prophets, lessons, which have a relation to this festival, and accommodate their prayers to the same occasion. The Jews of Germany make a very thick cake, consisting of seven layers of paste, which they call Sinai, and which, they say, represent the seven heavens, through which they think God passed in re-ascending from the top of this mountain to the heaven of heavens, the place of his stated residence. It was on the feast of pentecost that the Holy Ghost descended in the miraculous manner related Acts ii.

PEOR, Pe'or, *gaping, opening.* A famous mountain beyond Jordan, near those of Nebo and Pisgah, and which probably made with them but one chain of mountains. It seems this mountain received its name from the deity worshipped there; since we find the name Baal-Peor in several places. See Num. xxv. 3, Deut. iv. 3, Psa. cvi. 28.

Peor was also a city of the tribe of Judah, which is not mentioned in the Hebrew, nor in the Vulgate, but in the Greek of the Septuagint, Josh. xv. 60. Eusebius says it was near Bethlehem, and Jerome adds, that, in his time, it was called Paora.

PERAZIM, Per'a-zim, *irruption.* A mountain of Palestine, where the Philistines were defeated, Isaiah xxviii. 21.

PERESH, Pe'resh, *a horseman; casting out to be slain; declaring.* The son of Machir, 1 Chron. vii. 16.

PERES, Pe'res, *divided,* and *Persian,* Dan. v. 25. It signified that the kingdom of Babylon was divided, and given to the Medes and Persians. And one of Solomon's captains was so called, 1 Chron. xxvii. 3.

PEREZ-UZZA, Pe'rez-uz-za, *the division of Uzza,* or *the division of strength.* The place so called, where Uzzah was struck dead for touching the ark, 2 Sam. vi. 8.

PERGA, Per'ga, a city of Pamphylia, in Asia, Acts xiii. 14. This city is not on the sea-coast, and St. Paul, in visiting it, must either have gone on foot, or up the river Caystrus. Strabo speaks of a temple of Diana at Perga, situated upon an eminence near the city.

PERGAMUS, Per'ga-mus, or Pergamos, *height.* A city of Troas, very considerable in the time of John the evangelist, Rev. ii. 12, 13.

PERIDA, Pe-ri'da, *separation, division.* A person mentioned Neh. vii. 57.

PERIZZITES, Per'iz-zites, *dwelling in unwalled villages, dispersed.* The ancient inhabitants of Palestine, mingled with the Canaanites. There is also a great probability, that they themselves were Canaanites, but having no fixed habitations, were wandering about here and there, and scattered over all the country. Thus in the time of Abraham and Lot, the Canaanite and Perizzite were in the land, Gen. xiii. 7. See also Josh. xvii. 15. Solomon subdued the remains of the Canaanites and Perizzites, which the children of Israel had not rooted out, and made them tributary to him, 1 Kings ix. 20, 21, 2 Chron. viii. 7. There still remained some of this people as late as the time of Ezra: see ch. ix. 1.

PERSEPOLIS, Per-sep'o-lis, the noble metropolis of ancient Persia, situate east longitude 54°, and north latitude 30° 30′, where are still to be seen the most magnificent remains of a palace or temple, that are now to be found on the face of the earth. They lie at the north end of that spacious plain, on which Persepolis once stood; and are generally conjectured to be part of the palace of that Darius, who was conquered by Alexander. It is said in the second book of Maccabees, ch. ix. 1, &c. that Antiochus Epiphanes being gone to Persepolis, with an intent to pillage a rich temple there, all the people rose in arms and compelled him to retire, but, 1 Macc. vi. 1, &c. it is said that this temple was at Elymais. It is certain that Elymais and Persepolis were very different cities; besides the latter was in ruins before the days of Antiochus, having been destroyed by Alexander, hence we must admit that the author of this book fell into a mistake respecting the capital city of Persia, writing Persepolis instead of Elymais.

The authors of the Universal History think, that the most ancient name of Persepolis might be Elymais, derived from the ancient name of Persia, Elam; that in process of time, when Persia was called Pharas, this city might be called Pharasabad, and that the Greeks might translate either of these appellations into their own language, by the word Persepolis, which signifies no more than the city of Persia, or the Persians.

PERSIA, Per'si-a, Περσις, *breaking, dividing, a horse hoof.* An ancient kingdom of Asia, bounded on the north by Media, on the west by Susiana, on the east by Carmania, and on the south by the Persian Gulf. The Persians became very famous from the time of Cyrus, the founder of the Persian monarchy. Their ancient name was Elamites, and in the time of the Roman emperors they went by the name of Parthians. See articles Elam, Parthia, and Cyrus.

Authors speak differently of the religion of the ancient Persians. Herodotus, who is the first who has given any account of it, says, that they had neither temples, nor statues, nor altars; that they considered it as folly to make any, or even to suffer them; because they did not believe as the Greeks did, that the gods were of human origin. They sacrificed to Jupiter on the high mountains; and gave the name of god to the whole circuit of the

heavens. They sacrificed also to the sun, and to the moon, and to the earth; to the fire, the water, and the winds. They knew no other gods anciently but these. After that time they learned from the Assyrians and Arabians to sacrifice to Urania, or the heavenly Venus.

The modern Persians refer their religion to Abraham, whom they confound with Zoroaster, and others will have him to have been the master of Zoroaster. They think the world was created in six days; that at the beginning God created a man and a woman, from whom mankind are derived. That there have been several terrestrial paradises, one universal deluge, one Moses, and one Solomon. All this they have taken from the history of the Jews. They hold one eternal God, called in their tongue Jesdan, or Oromasdes, who is the true God, called by the Arabians, Alla, the author of all good. And also another god produced by darkness, to whom they give the name of Ahermen, who is properly the Eblis of the Arabians, or the devil, and the author of all evil. They have a very great veneration for light, and a great aversion to darkness. God, the creator of all things, has produced light and darkness: and from a mixture of these two things, of good and evil, generation and corruption; and the composition of all parts of the world are effected, and will always subsist, till the light withdrawing itself on one side, and the darkness on the other, shall cause a dissolution. This is an abridgment of the doctrine of Zoroaster, which is still espoused by the Magians and Guebres, who are worshippers of fire, and who always in their prayers, turn themselves to the rising sun. The following is a list of such kings of Persia, as had any relation to the history of the sacred Scriptures.

1. Cyrus, the founder of the Persian monarchy, reigned nine years after the taking of Babylon; that is, from A. M. 3466 to 3475.

2. Cambyses, called Ahasuerus, Ezra iv. 6, reigned seven years and five months, and died A. M. 3482.

3. Oropastes, the magian, called Artaxerxes, Ezra iv. 7, pretending to be Smerdis, the brother of Cambyses, reigned five months. He was killed by seven conspirators, one of which was Darius, the son of Hystaspes.

4. Darius, son of Hystaspes, called Ahasuerus in the Hebrew of the book of Esther, and Artaxerxes in the Greek of the same book, he reigned 36 years, from A. M. 3482 to 3519.

5. Xerxes I. reigned 12 years, from A. M. 3519 to 3531.

6. Artaxerxes Longimanus reigned 48 years, from 3531 to 3579.

7. Xerxes II. reigned but one year, and died 3580.

8. Secundianus, or Sogdianus, his brother and murderer, reigned seven months.

9. Ochus, or Darius Nothus, reigned 19 years, from 3581 to 3600.

10. Artaxerxes Mnemon reigned 43 years, and died in 3643.

11. Artaxerxes Ochus reigned 23 years, from the year 3643 to 3666.

12. Arsen reigned three years, and died 3668.

13. Darius Codomannus was conquered by Alexander the Great, in 3674, after having reigned six years. The duration of the Persian empire was in all 208 years, under 12 monarchs.

PERSIS, Per'sis, Περσις, same as Persia. A Roman lady was so called whom St. Paul salutes in his epistle to the Romans, ch. xvi. 12, and whom he calls his beloved sister. Nothing more is known of her.

PERUDA, Per-u'da, *separation, division*. A person mentioned Ezra ii. 55.

PETER, (Simon) Pe'ter, Πετρος, *a stone, a rock*. The apostle was son of John, Jona, or Jonas, and brother to Andrew, John i. 42, 43, xxi. 15. His first name was Simon, but when our Saviour called him to the apostleship, he changed his name into Cephas, that is, in Syriac, *a stone*, or *a rock*; in Latin *Petra*, whence Peter. He was a married man, and had his house, his mother-in-law, and his wife at Capernaum, upon the lake of Gennesareth, Mark i. 29. Andrew having been first called by the Lord Jesus, met his brother Simon, and told him they had found the Messiah, and then brought him to Jesus. Here it was that his name was changed; and after passing the day with our Saviour, he returned to his ordinary occupation, which was fishing. And yet it is thought they were present with him at the marriage of Cana in Galilee. This happened about the 30th of the common Christian era.

Towards the end of the same year, Jesus being on the shore of the lake Gennesareth, and seeing Peter and Andrew washing their nets, Luke v. 1, &c. he entered into their boat, and bid Peter cast his net into the sea in order to catch fish. Peter obeyed him, though he had already toiled all the night without taking any thing. Such was their success on this occasion, as to astonish them. Then Jesus commanded them to follow him, which they readily did.

Some time after, Jesus coming to Capernaum, entered into the house of Peter, where his mother-in-law was sick of a fever, whom he healed, Luke iv. 38, Matt. viii. 14. A little while before the feast of the passover in the following year, being the 32d of the vulgar era, after Jesus returned into Galilee, he made choice of twelve apostles, among whom St. Peter has always the first place, Matt. x. 2, Luke vi. 13. One night, when Jesus walked upon the lake of Gennesareth, Peter requested permission to come and meet him, Matt. xiv. 28, 29. Permission being granted, he walked upon the waters, till fear seized him at seeing the billows rise high, and he began to sink; but the compassionate Saviour preserved him. When numbers took offence at a discourse delivered by our Lord, and forsook him, and when even the twelve began to

vacillate, our Lord demanded of them if they also were disposed to forsake him? Then Peter answered in the name of the rest, "To whom shall we go, thou hast the words of eternal life." John vi. 53, 54, &c. One day, Jesus, being near Cæsarea Philippi, asked the twelve whom the world took him to be; and after they had informed him, he asked, "But whom say ye that I am?" when Peter immediately answered, "Thou art Christ, the son of the living God." Jesus replied, "Blessed art thou Simon Barjona, and I say unto thee, thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it," Matt. xvi. 13, 14. About six or eight days after this, our Lord taking Peter, James, and John up a high mountain apart from the other disciples, was transfigured before them, and gave them a view of his glory, Matt. xvii. 1, &c. and Luke ix. 28. Whereupon Peter, seeing Moses and Elias along with Jesus, cried out in an ecstasy of joy, "Master, it is good for us to be here; and let us make three tabernacles, one for thee, one for Moses, and one for Elias, not knowing what he said." Jesus being returned to Capernaum, the tax-gatherers came to Peter, to know if his master would pay a certain tax or tribute? On which occasion it was that Peter went at Christ's command, and casting a line into the sea, took up a fish, in whose mouth was a piece of money, exactly of the value of the tribute due from Christ and Peter. One day, as Jesus was discoursing on the forgiveness of injuries, Matt. xviii. 21, 22, St. Peter asked him, how often they ought to forgive, and whether it was sufficient to pardon an offender seven times? The answer of Jesus was, "I say not unto thee, Until seven times: but until seventy times seven." Upon another occasion, when our Saviour was speaking of the danger of riches, Peter observed, "Lord, we have left all to follow thee;" when Jesus replied, that those who acted in this manner, should be remunerated "a hundred fold now in this time, and obtain eternal life in the world to come." Matt. xix. 27, Mark x. 30.

On the Tuesday before our Saviour's passion, Peter showed him the fig-tree he had cursed the evening before, which was now dried up and withered, Mark xi. 21; and the day following, as they sat upon the mountain of Olives, he, with the other apostles, asked Jesus when the temple was to be destroyed, Matt. xxiv. 1, &c. Mark xiii. 1, &c. Luke xxii. On Thursday he was sent with St. John to prepare all things for the passover, and at evening, when Jesus was come into the city with his apostles, and being sat down at table, began to speak of him by whom he should be betrayed; Peter made signs to John to ask him who the person was? John xiii. 24. After supper the disciples entered into a dispute concerning superiority; whereupon Christ laying aside his garments, began to wash their feet, to give them an example of humility in his own person. To this Peter at first made much objection, but in the end submitted, John xiii. 6—10.

Sometime after, Jesus said unto him, "Peter' Satan hath desired to sift thee as men sift wheat; but I have prayed for thee that thy faith fail not; and when thou art converted, strengthen thy brethren;" by which he warned him of his approaching fall. Peter, learning that Christ was soon to leave them, was inquisitive to know whither he was going, and declared his readiness to suffer death for his sake. He was present at the awful scene that passed in the garden, and with his two companions was overcome with sleep, when he should have watched and prayed, Mark xiv. 37, Matt. xxvi. 40, &c.

Judas being come, as guide to the soldiers to seize upon Jesus, Peter drew his sword, and cut off the right ear of one called Malchus, who was servant to the high priest: but Jesus bid him put up his sword, telling him that those who fought with the sword, should by the sword perish, and at the same time healed the man's ear, John xviii. 10, &c. Peter followed Jesus at a distance as far as the house of Caiaphas, and was let in by means of another disciple, who was knewn in the family. The soldiers and servants who had brought Jesus, having lighted a fire in the hall, Peter mingled among them to warm himself also; when a maid-servant having looked him in the face, said, "Surely this man was with Jesus of Nazareth;" but he denied, and though charged with being one of his disciples three times over, he as frequently denied, and at last with oaths and curses, Matt. xxvi. 73, 75, Mark xiv. 67—72.

It is probable he might remain in secret overwhelmed with sorrow, during the whole of our Lord's passion, that is, all Friday and Saturday; but on Sunday morning, Jesus being risen, and Mary Magdalene having been at the tomb, and not finding the body of Jesus, came in haste into the city to inform Peter and John of the circumstance. After our Lord had appeared to the women, he appeared also to Peter, to comfort him with a sense of his regards.

After our Lord had ascended to heaven in the presence of the apostles, they returned to Jerusalem, there to wait for the Holy Ghost, according to the Divine promise, which was accomplished on the day of Pentecost, being ten days after the ascension. The concourse of people, both Jews and pagans, was great in the city at that period. And the apostles being suddenly endowed with the gift of tongues, and discoursing on the wonderful works of God in languages not understood by many of the people, who therefore represented them as being intoxicated with new wine; Peter stood up and vindicated himself and his brethren, quoting an ancient prophecy as referring to that day, viz. Joel ii. 28, and showing that it was from a supernatural influence that they then spake. See Acts ii. 14—36.

Then those who heard, being touched with compunction, earnestly inquired what they must do to be saved; when Peter directed them to believe on the Son of God, whom they had lately crucified as an impostor: and about 3000 persons repented, believed, and were added to the infant church. Some days after, Peter and John healed a poor cripple in a moment, and preached again to the people, greatly struck with the miracle, when 2000 more were converted to the faith.

After this, Peter with John, was seized by the priest and captain of the temple, and put into prison for preaching Jesus Christ to the people, Acts iv. 1, &c. but was soon dismissed. Not long after this, many persons sold their estates, from what motive is not exactly known, and laid the price at the feet of the apostles, Acts v. 1, &c. And it was on this occasion that Ananias and his wife Sapphira perished. See ANANIAS.

After the martyrdom of Stephen, a violent persecution was carried on against the believers, and they were obliged to take shelter in several places. The apostles alone continued in Jerusalem, Acts viii. 1, &c. Then St. Peter, being informed that Samaria had received the word of God, went thither with John, at the desire of the other apostles, to confirm the new converts, and confer on them the extraordinary gifts of the Holy Spirit. At which time Simon the magician was baptized, but after showing ignorance of the Gospel, and hypocrisy in offering to purchase the Holy Ghost with money, was severely reproved by Peter. After the fire of persecution was extinguished, Peter departed from Jerusalem, Acts ix. 32, and, visiting the churches now formed in different places, came to Lydda. Here he healed Æneas; and going from thence to Joppa, raised Tabitha from the dead. And while he stayed here, and lodged in the house of one Simon a tanner, he had a vision, by which he was taught that God intended the Gospel to be preached to the Gentiles as well as to the Jews, being no respecter of persons. And at the same time he was ordered to proceed to Cæsarea, to the house of Cornelius, a Roman centurion, where he preached the Gospel with great effect, and remained there some days. Afterward he returned to Jerusalem, and related these transactions to the brethren.

It is thought that a little while after this, Peter went to Antioch, where he founded the Christian church, of which he was overseer. And some suppose that he continued there seven years, though not constantly; for during this period he both visited Jerusalem, and travelled over the provinces of Asia Minor, Bithynia, Cappadocia, and Pontus, as is concluded from the epistle that he afterward addressed to the faithful of these provinces. From thence he went to Rome, A. D. 42. And it is thought that at his leaving Antioch, he fixed Ignatius in his place. Eusebius thinks, that the reason of his going to Rome, was to oppose Simon Magus, who, by his deceit had perverted a considerable number of persons. The presence of St. Peter, and the true miracles he performed, tended to ruin the interest of this impostor.

St. Peter, leaving Rome, came to Jerusalem, A. D. 44, when Herod Agrippa began to persecute the church. And having put James the greater to death, Acts xii. 1, &c. he put Peter in prison, intending to put him to death after the passover; but God delivered him out of the hands of this monster. He then left Jerusalem, but we are not told what became of him till the time when the council was held in Jerusalem, spoken of Acts xv. viz. A. D. 51. It is thought by some that before this time, he made his second journey to Rome, and from thence he wrote his first epistle.

St. Peter was obliged to leave Rome in the year 51, by order of the emperor Claudius, who had banished all Jews from thence, because of the tumults they were constantly raising. The apostle then returned into Judea, where was held the council of Jerusalem, Acts xv. 7, 8, where he delivered his sentiments freely respecting the Gentile Christians being under no obligation to observe the ceremonial law, God having given to them the Holy Ghost as well as to the believing Jews. It was after this that St. Paul reproved him at Antioch for his tergiversation, Gal. ii. 11. And he appears to have received the reprehension with silent humility.

The particulars of St. Peter's life are little known from A. D. 51, in which the council of Jerusalem was held, till his last journey to Rome, which was sometime before his death. Then being acquainted by revelation, that the time of his death was not far off, 2 Pet. i. 14, he was disposed to write to his faithful converts, and put them in mind of the truths he had before taught them. And for this reason he wrote his second epistle.

St. Peter and St. Paul came to Rome about the same time, A. D. 65, where they performed many miracles, and made many converts. During this time he, St. Peter, was taken up and cast into prison, where it is said he continued nine months: at last he was crucified at Rome, in the Via Ostia, with his head downwards, as he himself had requested of his executioners. This he did out of a sense of humility, for fear it should be thought, as St. Ambrose says, that he affected the glory of Jesus Christ, and the more to augment the pain of his execution.

It is said that the body of St. Peter was first buried in the catacombs, two miles from Rome, from whence it was afterward transported to the Vatican, where it hath lain ever since. His festival is celebrated with that of St. Paul, on the 29th of June. St. Peter died in the 66th year of the vulgar era, after having been bishop of Rome during the space of 24 or 25 years. His age might be about 74 or 75 years. It is generally agreed that St. Linus was his successor. The following is the portraiture

that Nicephorus gives us of St. Peter, which he has probably taken from the ancient pictures of this apostle that were preserved. He was not corpulent, but tall, and upright, having a fair and palish countenance. The hair of his head and beard was thick, frizzled, and not long. His eyes were black, his eye-brows protuberant and lofty, his nose something long, and rather flat than sharp.

The two epistles of St. Peter are addressed to those Jewish converts which were scattered throughout Pontus, Galatia, &c. not only upon the persecution raised in Jerusalem, but upon former dispersions of the Jews into those places on several other occasions. The first epistle is principally designed to comfort them under the fiery trials, and manifold temptations they were then subject to, and to instruct them how to behave in the several states and relations both of the civil and Christian life, that they might not be engaged in those rebellions against Cæsar and his officers then fomenting among the Jews; and that they might impose silence on those who spoke against the followers of Jesus, as evil doers. In the second epistle he pursues the same subject, to prevent their apostacy from the faith on account of any persecutions they were liable to. He likewise guards them against the corrupt principles of the Gnostics, and those who scoffed at the promise of the coming of Christ, as if it would never be verified.

St. Peter's style, says a modern author, "expresses the noble vehemence and fervor of his spirit, the full knowledge he had of Christianity, and the strong assurance he had of the truth and certainty of his doctrine; and he writes with the authority of the first man in the apostolic college. He writes with such quickness and rapidity of style, with such noble neglect of some of the formal consequences and niceties of grammar, still preserving its true reason and natural analogy, (which are always marks of a sublime genius,) that you can scarce perceive the pauses of his discourse, and distinction of his periods. The great Joseph Scaliger calls St. Peter's first epistle majestic; and I hope he was more judicious than to exclude the second, though it be not named by him.

A noble majesty, and becoming freedom, is what distinguishes St. Peter: a devout and judicious person cannot read him without solemn attention, and awful concern. The conflagration of this lower world, and the future judgment of men and angels, in the third chapter of the second epistle, is described in such strong and terrible terms, such awful circumstances, that, in the description, we see the planetary heavens and our globe wrapped in devouring flames, hear the groans of an expiring world, and the crashes of nature tumbling into universal ruin.

The authority of the second epistle of St. Peter was for some time called in question, as Origen, Eusebius, and Jerome have observed. What made the ancients call it in question was, the difference of its style from that of the first. The third chapter, which describes the catastrophe of the visible world, made Grotius think this epistle was written after the taking of Jerusalem; because that was not to happen till after the destruction of the city; upon which he conjectures, that Simeon, bishop of Jerusalem, is the author of this epistle, and that the inscription which carries St. Peter's name is corrupted. But the best critics admit this epistle to be the genuine work of St. Peter, who discovers himself when he says, that he was present at our Lord's transfiguration; and when he tells the Jews this was the second letter he had written to them. The reader may see the question fully discussed, and the authority of this epistle established beyond all doubt, by the learned Dr. Sherlock, in his *Dissertation on the Authority of the second Epistle of St. Peter.*

St. Peter has been made the author of several books; such were his *Acts*, his *Gospel*, his *Revelation*, his work about preaching, and another about judgment. There is extant a large history of St. Peter, called the Recognitions, ascribed to St. Clement.

PETHAHIAH, PETH-A-HI'AH, *the Lord opening the gate of the Lord.* He was head of the nineteenth family of the sacerdotal order, 1 Chron. xxiv. 16.

PETHOR, PE'THOR, *a table.* A city of Mesopotamia, of which the prophet Balaam was a native. The Hebrews call this city Pethura. Ptolemy calls it Pachora, and Eusebius Pathara. He places it in the upper Mesopotamia, St. Jerom, in his translation of the book of Numbers, ch. xxii. 5, has omitted the name. He has only, "To Balaam, who dwelt upon the river of the Ammonites." See Deut. xxiii. 4.

PETHUEL, PE-THU'EL, *the persuasion of God*, or *the enlarging of God.* Father of the prophet Joel, ch. i. 1.

PEULTHAI, PE-UL'THAI, *my works.* The eighth son of Obed-Edom, 1 Chron. xxvi. 5.

PHACARETH, PHAC-A-RETH, one whose family returned from the Babylonish captivity, 1 Esdr. v. 34.

PHAISUR, PHAI'SUR, one who returned from captivity, 1 Esdr. ix. 22.

PHALDAIUS, PHAL-DAI'US, one who returned from captivity, 1 Esd. ix. 44.

PHALEAS, PHA-LE'AS, one who returned from captivity, 1 Esdr. v. 29.

PHALEC, PHA'LEC, one mentioned Luke iii. 35.

PHALTI, PHAL'TI, *deliverance, banishment.* Son of Laish, who married Michal, after Saul had taken her from David; but David afterward recovered her, 1 Sam. xxv. 44, 2 Sam. iii. 13. It seems she had no children by David, and yet she was a mother; consequently she must have borne children to Phalti. See 2 Sam. xxi. 8, vi. 23.

PHANUEL, PHA-NU'EL, *seeing God, the face of God.* A person of the tribe of Asher,

the father of a holy widow and prophetess, called Anna. See Luke ii. 36, 37, 38.

PHARACIM, PHAR'A-CIM, one who returned from the Babylonish captivity, 1 Esdr. v. 31.

PHARAOH, PHA'RA-OH, *spreading abroad, uncovering, a destroyer.* A common name of the kings of Egypt. We meet with it as early as Gen. xii. 15. Josephus says, that all the kings of Egypt, from Minæus the founder of Memphis, who lived several ages before Abraham, always had the name of Pharaoh, down to the time of Solomon, for more than 3300 years. He adds, that in the Egyptian language, the word *Pharoah* means *king*, and that these princes did not assume the name until they ascended the throne, at which time they quitted their former name. From hence it is, says Josephus, that Herodotus names none of the kings of Egypt after Minæus, the builder of Memphis, though he had 330 kings for his successors, because they had all the name of Pharaoh; and as this name did not pass to women, he names an Egyptian queen, *Nicaule*, who succeeded them. Lastly, I find, adds Josephus, from the ancient records of our nation, that, from the age of Solomon, no king of Egypt had any longer the name of Pharaoh. But Josephus is not very accurate in this passage. True it is, Herodotus says, that Mines, or Minæus, was the first king of Egypt, and founder of Memphis; that there were 330 kings after him in Egypt; that after them there was a queen named Nitocris, (not Nicaule, as Josephus writes it,) but it is not true that these kings had no other name than Pharaoh. Herodotus says expressly, that in the books of the Egyptian priests were registered the names of 330 kings; that in the number there were eighteen Ethiopians, and a woman that was a foreigner, called Nitocris; and that all the others were Egyptians. These princes therefore, had each his proper name in the catalogue of the Egyptian kings. So likewise we see in the fragments of Manetho, that every king of Egypt had a name peculiar to himself; and we find the name of Pharaoh only in Scripture.

What Josephus adds concerning queen Nicaule, or Nitocris, whom he pretends to be the same as the queen of Sheba, (mentioned 1 Kings x. 1, &c.) is entirely fabulous; and as to what he says, that since the time of Solomon, the kings of Egypt have no longer had the name of Pharaoh, is manifestly false, since we still find the name under Hezekiah, 2 Kings xviii. 21, under Josiah, ch. xxiii. 29, 30, where this name is joined to Necho, which was the proper name of this prince, under Jehoiakim, ch. xxiii. 35; and in the prophets Isaiah, Jeremiah, and Ezekiel, who were much later than Solomon. It is very probable that the Egyptians gave the name of Pharaoh to their kings, as long as the Egyptian language was in common use, and as long as their kings were of their own nation; but after the conquest of Egypt by Alexander the Great, and the Grecians introduced their own language with their government, the name of Pharaoh was no longer used among them.

The first prince known to us by the name of Pharaoh, was he in whose time Abraham went down into Egypt when Sarah, who passed for Abraham's sister, was, by the command of Pharaoh, brought to the court. See articles ABRAHAM and SARAH.

The second Pharaoh mentioned in Scripture, is he who reigned when Joseph arrived there. This prince, or his successor, had the mysterious dream of the seven fat kine, &c. and is the same who gave Jacob such a kind reception, and the land of Goshen to dwell in. See articles JACOB and JOSEPH.

The third Pharaoh known in Holy Writ, is he who persecuted the Israelites. Moses tells us that he was a new king, and had no knowledge of Joseph, Exod. i. 8. This prince, observing that the Israelites were become very numerous and powerful, resolved to crush them by hard labour, and therefore put them under tyrannical masters. But the more he oppressed them, the more they multiplied; and for this reason he gave forth the bloody edict enjoining the midwives to murder all the male infants of the Israelites at their birth, which, however, was not punctually observed.

There is reason to believe that the Pharaoh, before whom Moses performed his miracles, was not the same who sat on the throne when he fled to the land of Midian. This Pharaoh, although at last compelled by the many dreadful plagues brought on him and on his country, to dismiss the Israelites, yet soon after altering his mind, pursued them with his army, and perished in the Red Sea. Some historians pretend to give us the name of this Pharaoh; Appian calls him Amosis, or Amasis; Eusebius calls him Chencris; Usher calls him Amenophis. But we may assure ourselves that there is nothing certain in all this.

The fifth Pharaoh is he who gave protection to Hadad, son of the king of Edom, and who gave him to wife the sister of his queen, enriched him with lands, and brought up his son Genubah in his court. See HADAD.

The sixth Pharaoh is he who gave his daughter in marriage to Solomon, king of Israel, 1 Kings iii. 1, and who, having taken Gezer, set it on fire, drove out the Canaanites, and gave it as a present to Solomon in lieu of a dowry for his daughter, 1 Kings ix. 16.

The seventh is Shishak, who entertained Jeroboam in his dominions, a rebellious subject of Solomon. The same Shishak declared war against Rehoboam, the son and successor of Solomon, besieged and took Jerusalem, carried away all the king's treasures, and those of the house of God. See article SHISHAK.

The eighth is that Pharaoh with whom Hezekiah made a league against Sennacherib, king of Assyria, A. M. 3290. See articles SENNACHERIB and HEZEKIAH. This Pharaoh is probably the same whom Herodotus names Sethon, priest of Vulcan, who came to meet

Sennacherib before Pelusium, and to whose assistance Vulcan sent an army of rats, which gnawed the bow-strings and the thongs of the buckler of Sennacherib's soldiers.

The ninth is Pharaoh-Necho, or Nechos, son of Psammetichus, who made war with Josiah, and subdued him. See article NECHO.

The tenth is Pharaoh-Hophrah, who entered into an alliance with Zedekiah, king of Judah, and attempted to lend him assistance against Nebuchadnezzar, king of Chaldea. It was against this Pharaoh that Ezekiel pronounced several of his prophecies. See Ezek. xxix. xxx. xxxi. xxxii. He is called Apries in Herodotus. He is also mentioned by Habukkuk, ch. ii. 15, 16. See also Isaiah xix. xx. and Jerem. xlvi. 16, &c. See the article APRIES.

PHARATHONI, PHA-RA-THO'NI, *bearing fruit, increasing, a cow.* A city of the tribe of Ephraim, 1 Macc. ix. 50. This city is called Pirathon, in Judges xii. 15.

PHAREZ, PHA'REZ, *rupture, breaking forth violently; division.* Son of Judah and Tamar, Gen. xxxviii. 27, 28, &c. hence the *Pharzites*, being the family of Pharez, Num. xxvi. 20.

PHARIRA, PHA-RI'RA, one whose family returned from the Babylonish captivity, 1 Esdr. v. 33.

PHARISEES, PHAR'I-SEES, Φαρισαιοι, a *division*, or, *set apart.* A famous sect of the Jews, of which frequent mention is made in the Gospels. This sect was one of the most ancient and most considerable among the Jews; but its original is not very well known; however, it was in great repute in the time of our Saviour, and probably was contemporary in its origin with the traditions; they appear to have grown up together, till at length the traditional law increased in authority so much that it swallowed up the written law, and the Jewish nation in general became the propagators of it. Hence the distinguishing character of the Pharisees was, their zeal for the traditions of the elders, which they derived from the same fountain as the word itself; pretending that both were delivered to Moses from Mount Sinai, and therefore were both of equal authority.

These men, by reason of their pretences to a more rigorous observance of the law, according to their traditions, looked on themselves as more holy than other men; and consequently separated themselves from those whom they regarded as sinners. Indeed it was from the Hebrew word *Pharas*, which signifies to *separate*, that they had the name *Pharisees*, or *Separatists.*

Their extraordinary pretences to righteousness drew after them the common people, who held them in the highest esteem and veneration. Our Saviour frequently charges them with hypocrisy, and rendering the law useless by their traditions. See Matt. xv. 1—9, xxiii. 13—33, Luke xi. 39—52. Several of these traditions are particularly mentioned in the Gospel; but they had a vast number more, which may be seen in the Talmud, the whole subject of which is to dictate and explain those traditions, which this sect imposed as articles of faith and practice. The Pharisees, contrary to the opinions of the Sadducees professed to believe in a resurrection of the dead, and the existence of angels and spirits, Acts xxiii. 8. But, according to Josephus, this resurrection of theirs was nothing more than a Pythagorean resurrection, that is, of men's souls only, by their transmigration into some other bodies, and being born anew with them. Josephus, however, either mistook the faith of his countrymen, or which is more probable, wilfully misrepresented it, to render their opinions more respected among the Roman philosophers, whom he appears to have, on every occasion, been desirous to please. The Pharisees had many pagan notions respecting the soul: but bishop Bull, in his *Harmonia Apostolica*, has clearly proved that they held a resurrection of the body, and that they supposed a certain bone to remain uncorrupted, to furnish the matter of which the resurrection body was to be formed. They did not, however, believe, that all mankind were to be raised from the dead. A resurrection was the privilege of the children of Abraham alone, who were to rise on Mount Zion; their incorruptible bones, wherever they might be buried, being conveyed to that mountain below the surface of the earth. The state of future felicity, in which the Pharisees believed, was very gross; they imagined that men in the next world, as well as in the present, were to eat and drink, and enjoy the pleasures of love, each being re-united to his former wife. Hence the Sadducees, who did not believe in a resurrection, and supposed our Saviour taught it in the sense the Pharisees did, very shrewdly urged the difficulty of disposing of the woman who had in this life been the wife of seven husbands. Had the Christian resurrection been that which the Pharisees held, this difficulty would have been insurmountable; and, accordingly we find the people, and even some of the Pharisees themselves, struck with the manner in which our Saviour removed it.

From the resurrection in which they believed, they excluded all that were very wicked, being of an opinion that the souls of these were transmitted into a state of everlasting wo. As to the lesser crimes, they held that these were punished in the bodies they were next sent into. According to this notion it was that the disciples of Christ asked him concerning the blind man, John. ix. 2, "Who did sin, this man or his parents that he was born blind?" And the people's opinion, that Christ might be Elias, Jeremiah, or some other of the old prophets, seems to have arisen from the same notions respecting the resurrection. With the Essenes they held *absolute predestination*; and with the Sadducees, *free-will.* But how they reconciled these incompatible doctrines is no where explained. The sect of the Pharisees was not extinguished by the ruin of the Jewish com-

monwealth. The greatest part of the modern Jews are still of this sect; being as much devoted to traditions, or the oral law, as their ancestors. See articles CABBALISTS, CARAITES, ESSENES, SADDUCEES, &c.

PHAROSH, PHA'ROSH, one who returned from the Babylonish captivity, Ezra viii. 3.

PHARPHAR, PHAR'PHAR, *diminished.* It is one of the rivers of Damascus, or rather, it is an arm of the Barrady, or Chrysorrhoas, which waters the city of Damascus, and the country about it, 2 Kings v. 12. The river of Damascus has its fountain in the mountains of Libanus. At its approach to the city, it is divided into three arms, one of which passes through Damascus. The other two water the gardens round about, and then reuniting, they lose themselves at four or five leagues from the city towards the north.

PHARSEAH, PHAR'SE-AH, one whose children were of the order of the Nethinims, Neh. vii. 51.

PHARSELIS, PHAR-SE'LIS, *a passing over, a halting of nativity.* A city of Syria in Asia, 1 Macc. xv. 23.

PHASIRON, PHAS'I-RON, a place, or else a people mentioned 1 Macc. ix. 66.

PHEBE, PHE'BE, *clear, bright.* A deaconess of the port of Corinth, called Cenchrea. St. Paul had a particular esteem for this holy woman; and Theodoret thinks the apostle lodged at her house for some time, while he continued in or near Corinth. It is thought she carried the epistle to Rome, which he wrote to the church of that city, in which she is so highly commended, Rom. xvi. 1, 2. It is thought that in quality of deaconess, she was employed by the church in some ministrations suitable to her sex and condition; as to visit and instruct the Christian women, and attend them in their sickness, and distribute alms to them in their necessities.

PHENICE, PHE-NI'CE, *Φοινιξ, red, purple, palm-tree.* A port in the island of Crete, to the west of the island, Acts xxvii. 12. St. Paul advised the ship's-crew to winter in this port.

PHENICIA, PHE-NI'CI-A, a province of Syria, the limits of which have been differently represented. Sometimes it has been defined as extending from north to south, from Orthosia as far as Pelusium. At other times its southern limit is said to have been Mount Carmel and Ptolemais. It is certain that, from the conquest of Palestine by the Hebrews, its limits were narrow, containing no part of the country of the Philistines, which occupied all the coast from Mount Carmel along the Mediterranean, as far as the borders of Egypt. It had also very little extent on the land-side, because the Israelites, who possessed all Galilee, confined it to the coast of the Mediterranean Sea.

Before the time of Joshua, who conquered Palestine, all the country was possessed by the Canaanites, the sons of Ham, who were divided into eleven families, of which the most powerful was that of Canaan, the founder of Sidon, and head of the Canaanites properly so called, to whom the Greeks gave the name of Phœnicians. Only these preserved their independence under Joshua; also under David, Solomon, and the succeeding kings; but they were subdued by the kings of Assyria, and those of Chaldea. Afterward they successively obeyed the Persians, Greeks, and Romans; and at the present day they are in subjection to the Ottomans, not having had any kings of their own for more than 2,000 years.

The chief cities of Phœnicia were Sidon, Tyre, Ptolemais, Ecdippe, Sarepta, Berythe, Biblos, Tripoli, Orthosia, Simira, Aradus. They formerly had possession of some cities in Libanus: and sometimes the Greek authors comprehend all Judea under the name of Phœnicia. The name Phœnicia is not met with in any of the canonical books of the Scriptures written in Hebrew, which always read Canaan. See article CANAAN.

It is said that the Phœnicians first invented the several arts of writing, navigation, commerce, and astronomy; and Bochart has laboured to show, that they sent colonies to almost all the isles and coasts of the Mediterranean Sea: but the most famous of all their colonies was that of Carthage.

PHIBESETH, PHIB'E-SETH, *dispute from the mouth.* A city of Egypt in Africa, Ezek. xxx. 17.

PHICOL, PHI'COL, *the mouth of all, the perfection of all.* General of the army of Abimelech, king of Gerar, Gen. xxi. 22.

PHILADELPHIA, PHIL-A-DEL'PHIA, *the love of the brethren.* A city of Lydia, at the north foot of Mount Tmolus, about 24 miles east of Sardis, and 72 from Smyrna. At the time that St. John wrote his Revelation, the angel, or bishop, of this church was a very holy man, Rev. iii. 7, &c. but who he was we cannot learn.

PHILARCHES, PHI-LAR'CHES, *a lover of the prince.* One who was an associate with Timothy in the second book of Maccabees, ch. viii. 32.

PHILEMON, PHI-LE'MON, *who embraced,* or *is affectionate.* A rich citizen of Colosse, in Phrygia. He was converted to the Christian faith with Appia his wife, by Epaphras, the disciple of St. Paul. For St. Paul himself did not preach in Colosse, Col. ii. 1. Perhaps we should have known nothing of Philemon, had it not been on account of his slave Onesimus: see article ONESIMUS. Philemon had a church in his house, and all his domestics, as well as himself, were of the household of faith.

*The Apostolical Constitutions* say, that St. Paul made him bishop of Colosse; but the Menea insinuate that he went to Gaza in Palestine, of which he was the apostle and first bishop. From thence he returned to Colosse, where he suffered martyrdom, with his wife Appia, in the time of Nero.

PHILETUS, PHI-LE'TUS, *beloved, amiable.* St. Paul, writing to Timothy, 2 Tim. ii. 16, &c. A. D. 56, and a little before his martyrdom, mentions this person in no favourable light. And who he was, or what became of him, we have nothing certain.

PHILIP, PHIL'IP, *a warrior, warlike, a lover of horses.* A foster brother of Antiochus Epiphanes: see 1 Macc. vi. 14, 55, 2 Macc. ix. 29.

2. PHILIP, otherwise HEROD PHILIP: see article HEROD.

3. PHILIP the apostle, was a native of Bethsaida, in Galilee. Jesus Christ having seen him, said to him, "Follow me," John i. 43, 44. Philip followed him; he was present at the marriage of Cana in Galilee. St. Philip was called at the beginning of our Saviour's mission. He is mentioned Luke vi. 13, Matt. x. 3, John vi. 5—7. Some Gentiles having a curiosity to see Jesus, a little before his passion, addressed themselves to Philip, John xii. 21, 22, who mentioned it to Andrew, and these two to Christ. At the last supper, Philip desired the Saviour to show them the Father, John xiv. 8—10. This is all that we find concerning Philip in the Gospel.

The Upper Asia fell to this apostle's lot, where he took great pains in planting the Gospel, and by his preaching and miracles made many converts. In the latter part of his life he came to Hierapolis in Phrygia, a city very much addicted to idolatry, and in particular to the worship of a serpent of a prodigious bigness. St. Philip, by his prayers, procured the death, or at least the disappearing of this monster, and convinced its worshippers of the absurdity of paying divine honours to such odious creatures. But the magistrates, enraged at Philip's success, imprisoned him, and ordered him to be severely scourged, and then put to death, which, some say, was by crucifixion; and others, by hanging him up against a pillar. St. Philip is generally reckoned among the married apostles; and it is said he had three daughters, two of which preserved their virginity, and died at Hierapolis; the third, having led a holy life, died at Ephesus. He left behind him no writings. The Gospel bearing his name was forged by the Gnostics, to countenance their bad principles, or worse practices. The Christian church observes the festival of this saint on the first day of May.

4. PHILIP, the second of the seven deacons chosen by the apostles after our Saviour's resurrection, Acts vi. 5. This deacon, they say, was of Cæsaria, in Palestine. It is certain that his daughters lived in this city, Acts xxi. 8, 9. After the death of Stephen, all the Christians, except the apostles, having left Jerusalem, and being dispersed in several places, Philip went to preach at Samaria, Acts viii. 1, &c. where he performed several miracles, and converted many persons. He baptized them, but being only a deacon, he could not confer on them the Holy Ghost. Wherefore, having made known to the apostles at Jerusalem, that Samaria had received the word of God, Peter and John came thither, and the Samaritans, that had believed, received the extraordinary gifts of the Holy Spirit. Philip was probably at Samaria when the angel of the Lord ordered him to go to the south part of the country, on the road that led from Jerusalem to Old Gaza. Philip obeyed, and there met with an Ethiopian eunuch, belonging to queen Candace, who had the care of her revenues, and had been at Jerusalem to worship God, Acts viii. 26, 27, &c. He was then returning into his own country and was reading the prophet Isaiah, as he went along in his chariot. Philip hearing him read, inquired whether he knew the purport of the subject. This introduced an important conversation, which was followed by the baptism of the eunuch. Philip then left him, and was found at Azotus, and he preached the Gospel in all the cities he passed through, till he arrived at Cæsaria in Palestine. After this the Scripture is silent respecting Philip and his transactions. The modern Greeks say, that he went to Tralles in Asia, where he founded a church, of which he was the apostle and bishop; and where he rested in peace, after performing many miracles. The Latins, on the contrary, say, that he died at Cæsaria, and that three of his daughters were buried in the same grave. It is said that the eunuch, converted by Philip, was the first apostle of the Ethiopians; and that the Abyssinians boast of having received the Christian faith from him. See CANDACE.

PHILIPPI, PHI-LIP'PI, *men lovers of horses.* One of the chief cities of Macedonia, lying on the northwest of Neapolis, and formerly called Datum or Datos, but afterward taking its name from Philip, the celebrated king of Macedon, by whom it was repaired and beautified. In process of time it became a Roman colony. St. Paul came hither A. D. 52, and was instrumental in the conversion of several persons, among whom was Lydia, a seller of purple, Acts xvi. 12, 13, &c. He also delivered a poor young woman, who had an evil spirit, or in other words was a fortune-teller. See article PAUL.

PHILIPPIANS, PHI-LIP'PI-ANS, the inhabitants of Philippi; and also a canonical book of the New Testament, written by St. Paul, and is the most pathetic of its kind, and replete with expressions of kindness.

PHILISTIA, PHI-LIS'TI-A the country of the Philistines, Psalm lxxxvii. 4.

PHILISTIM, PHI-LIS'TIM, Philistia is so called Gen. x. 14.

PHILISTINES, PHI-LIS'TINES, a people of Palestine, who came from the isle of Caphtor: see articles CAPHTOR and CANAAN.

The time of their coming to Palestine is not known; however, they had been a long time in the land of Canaan, when Abraham came thither, A. M. 2083. The name Palestine, or Philistines, is not Hebrew. The

Septuagint generally translates it Αλλοφυλοι, *strangers*. The Pelethites and Cherethites were also Philistines, and the Septuagint sometimes translates Cherethims, Κρητες, *Cretes*. See article CHERETHIM.

The Philistines were a powerful people even in Abram's time; for then they had kings, and were in possession of several considerable cities. They are not comprehended in the number of nations devoted to extermination, and whose territory the Lord had given to the Hebrews; nor were they of the cursed seed of Canaan. However, Joshua did not forbear to give their lands to the Hebrews, and to set upon them by Divine command, because they possessed a country which was promised to the people of God, Josh. xv. 45, 47, and xiii. 2, 3. But the conquests of Joshua must have been ill maintained, since under the Judges, under Saul, and at the beginning of the reign of David, the Philistines oppressed the Israelites. True it is, Shamgar, Samson, Samuel, and Saul, made head against them; but did not reduce them into their power, and they continued independent down to the reign of David, who subjected them to his government.

They continued in subjection to the kings of Judah down to the reign of Jehoram, son of Jehoshaphat, that is, about 246 years. In his reign they formally revolted. But he made war against them, and probably reduced them to his yoke, because it is observed in Scripture that they revolted again from Uzziah, who again reduced them to obedience, and kept them in subjection during the time of his reign, 2 Chron. xxi. 16, xxvi. 6, 7. During the unfortunate reign of Ahaz, the Philistines made great havoc in the territories of Judah; but his son and successor Hezekiah, subdued them, 2 Chron. xxviii. 18, 2 Kings xviii. 8. Lastly, they regained their full liberty under the latter kings of Judah; and we may see by the menaces denounced against them, by the prophets Isaiah, Amos, Zephaniah, Jeremiah, and Ezekiel, that they brought many calamities on the Jews, for which God threatened to punish them. Esarhaddon besieged Ashdod, or Azoth, and took it, Isa. xx. 1. And, according to Herodotus, Psammetichus, king of Egypt, took the same city after a siege of 29 years. There is great probability that Nebuchadnezzar, when he subdued the Ammonites, Moabites, Egyptians, and other nations bordering upon the Jews, reduced also the Philistines. After this they fell under the Persian yoke, then under that of Alexander the Great, who destroyed the city of Gaza, the only city of Phœnicia that durst oppose him. After the persecution of Antiochus Epiphanes, the Asmoneans subjected several cities of the Philistines; and Tryphon, regent of the kingdom of Syria, gave to Jonathan Maccabeus the government of the whole coast of the Mediterranean, from Tyre as far as Egypt, which included all the country of the Philistines.

PHILOLOGUS, PHI-LOL'O-GUS, φιλολογος, a lover of learning, a lover of the word. A person mentioned Rom. xvi. 15. The Greeks make him bishop of Sinope, in Pontus, and fix his feast on the 4th of November. Origen believes that Philologus was husband to Julia, mentioned in the same place; but others doubt whether it is not Julius, and consequently the name of a man rather than that of a woman.

PHILOSOPHY, in general, is defined "The knowledge and study of nature and morality, founded on reason and experience." Philosophy owes its name to the modesty of Pythagoras, who refused the title of σοφος, *wise*, given to his predecessors, Thales, Pherecydes, &c. as too assuming, and contented himself with the simple appellation of φιλοσοφος, *quasi*, φιλος της σοφιας, *a friend*, or *lover* of wisdom; but Chauvin rather chooses to derive the name from φιλια, *desire to study*, and σοφια, that is, *studium sapientiæ*; and says that Pythagoras, conceiving that the application of the human mind ought rather to be called *study* than *science*, set aside the appellation of wise, and, in lieu thereof, took that of philosopher.

St. Paul bids the Colossians, ii. 8, beware lest any man should spoil them through philosophy; and in the Acts, xvii. 18, Luke relates that when St. Paul came to Athens, he there found Epicurean and Stoic philosophers, who made a jest of his discourses. The same apostle, in many places of his epistles, opposes the false wisdom and wise men of the age, which is nothing more than the pagan philosophy, always contrary to the wisdom of Jesus Christ, and true religion; which, in the notion of the philosophers and sophists of the world, seemed to be mere folly, being built neither upon reasoning nor evidence, nor the eloquence and subtilty of those who preached it, but upon the power of God, and his single authority, upon the operation of the Holy Ghost, which influenced the hearts and minds of those who believed.

In the holy Scriptures we find real wise men, and real works of philosophy, in the books of Job, Proverbs, Ecclesiastes; and in the apocryphal books of Wisdom and Ecclesiasticus. These are works wherein we find many excellent maxims of religion, piety, and of conduct, for all states of life. There is but little reasoning or argumentation. The ancient orientals did not so much amuse themselves with reasoning as the Greek philosophers. They went directly to the matter, and delivered their precepts by way of sentiment and maxim.

About the same time that the several sects of philosophers were formed among the Greeks, as the Academics, the Peripatetics, and the Stoics, one might observe also among the Jews, by a sort of emulation, several sects of philosophers arise; as the Essenes, the Pharisees, and the Sadducees. The Pharisees bore some resemblance to the Stoics, the Sadducees to the Epicureans, and the Essenes came near to the Academics. The Pharisees were proud, vain, and boasting, like the Stoics.

The Sadducees, who denied the immortality of the soul, and the existence of spirits, freed themselves at once, like the Epicureans, from all solicitude about futurity. The Essenes were more moderate, more simple, and religious, and therefore approached near to the Academics.

Just as the philosophy of the Greeks, after having been a long time honoured and respected, for the merit of its professors, afterward sunk into disrepute and contempt, through the vices of those who assumed the name of philosophers; so among the Jews, the Pharisees, for instance, who at the beginning had recommended themselves for their steady adherence to the law of God, rendered themselves afterward very contemptible to those in power, and were despised by all good men, through their excessive ambition, and the erroneous interpretations that they gave of the law of Jehovah. The philosophers against whom St. Paul inveighs, in his epistle to the Romans, boasted the extent of their knowledge, the pureness of their morality, the eloquence of their writings, the strength of their reasonings, and the subtilty of their arguments. Their weaknesses were pride, curiosity, presumption, hypocrisy, and ambition. They ascribed every thing to human reason, and would be superior in every thing. And, although their lives were full of disorders, which were shameful, and even injurious to human nature, yet they wished to impose themselves on the world for good men; and boasting of their knowledge of God, they dishonoured him by their actions. To them St. Paul opposes the humility of the cross of Jesus Christ, the force of his miracles, the purity of his morals, the depth of his mysteries, and the evident proofs of his mission.

It is disputed whether the heathen philosophers did not borrow the finest sentiments of their morality from the sacred Scriptures. The fathers were much divided upon this question: some of them maintained the affirmative, and some the negative. Philo, the Jew, says, that before the translation of the books of Moses, made at the request of Ptolemy Philadelphus, the Gentiles had no acquaintance with the sacred volume. Aristeus makes Demetrius Phalereus say, that the Greek historians, poets, and writers, have made no mention of the books of the Hebrews; and that some writers, being desirous of inserting something from them in their works, were prevented by divine punishments that happened to them, and of which he gives instances. Origen maintains, that the name of Moses was unknown to the Greeks, and that his name is not to be found in any of their writings. Josephus acknowledges the silence of the Greeks, and gives this reason for it; that they had not read the books of the Jews. Lactantius says expressly, that the profane had never read the sacred writings. In another place, that it was surprising that Pythagoras and Plato should go into Egypt, Chaldea, and Persia, to gain information of the religion and customs of those people, and not go into Judea, into which they might easily have passed, and where they might have found what they vainly sought elsewhere.

But others among the fathers, and far the greater number, have been for the affirmative; they assure us, that the most celebrated of the philosophers were acquainted with the sacred books, and with the prophets. St. Austin thinks, that Pythagoras knew Jeremiah in Egypt. Others believe, that he also conversed with Ezekiel in Judea; that he was acquainted with the Jews, and borrowed several of their laws, which he admitted into his philosophy. Clemens Alexandrinus, speaking of the Greeks, asserts, that whatever there was of truth in the laws of Plato, was derived from the Hebrews; that from thence the poets have borrowed all their finest thoughts, and all their noblest expressions. Justin Martyr undertakes a particular discussion of this subject, and shows, by many examples, that Orpheus, Homer, Solon, Pythagoras, Plato, and many others, travelled into Egypt, and consulted the books of Moses. Celsus the philosopher, an enemy to the Christians, acknowledged the conformity that was to be found between the sentiments of Plato and those of Moses and the Jewish prophets; and from thence he ridiculously concludes, that it was the Hebrews who imitated the Greeks; as if Moses and the other sacred writers had been more modern than Plato and the Greek poets.

Tertullian maintains, that the ancient legislators of the heathens had nothing valuable but what they borrowed from the Hebrews; and that their poets and philosophers had drawn from the fountain of the prophets. Justin Martyr maintains the same opinion, as well as Eusebius, Theodoret, and Ambrose. But since the question, as Calmet observes, is concerning a fact, it ought to be examined from facts, rather than by authorities. The proofs from facts are of two kinds, first, the agreement of notions and expressions, between the sacred authors and the profane, in such matters wherein naturally they could not agree; secondly, the acknowledgment of those who copied from others. But in the writings of the poets and the profane philosophers, we find no acknowledgment that they had borrowed any thing from the sacred writers: none of the cotemporary writers take any notice, that they did any thing like this. Those strokes of resemblance that are observable between the sacred and profane writers, are merely fortuitous, and in such passages wherein men of sense might easily be supposed to coincide, without copying from one another; therefore, nothing can be concluded from hence in favour of the opinion of those who pretend that the Greeks had read and imitated the Hebrew writers.

Nay, they could not so much as have read them; for they must either have read them in the originals, or in translations. The Gre-

cians did not study foreign languages; and the Jews were infinitely jealous of the sacredness of their books, nor would communicate them to pagans: neither could they read them in any versions; for there were none before that of the Septuagint, made by the order of Ptolemy Philadelphus, a long time after Pythagoras, Plato, Aristotle, Socrates, Chrysippus, Zeno, and the ancient Greek philosophers and legislators. There is even a great probability, that the said version of the Septuagint, is still more modern than the age of Philadelphus. See article SEPTUAGINT.

PHINEHAS, PHIN'E-HAS, *a bold countenance.* Son of Eleazar, and grandson of Aaron. He was the third high priest of the Jews, and discharged this office, from A. M. 2571 to 2590. He is particularly commended in Scripture for the zeal he showed in vindicating the glory of God, when the Midianites had sent their daughters into the camp of Israel, to tempt the Hebrews to fornication and idolatry. For Zimri having publicly entered into the tent of a Midianitish woman, named Cozbi, Phinehas arose from among the people, Num. xxv. 7, &c. took a javelin in his hand, entered after Zimri into the infamous place, and stabbed both man and woman at one blow. Upon which the plague ceased, with which God had begun to punish the Hebrews. This happened A. M. 2553.

Then the Lord said to Moses, "Phinehas, the son of Eleazar the high priest, has turned away mine anger from the children of Israel, because he hath been zealous in my cause, and hindered me from destroying them.—Wherefore acquaint him, that I give him my covenant of peace, and the priesthood shall be given to his posterity in a perpetual covenant, because he has been zealous for his God, and made atonement for the crime of the children of Israel." This promise that the Lord made to Phinehas, to give him the priesthood by a perpetual covenant, interpreters observe evidently includes this tacit condition, that his children should continue faithful and obedient; since we know that the priesthood passed out of the family of Eleazar and Phinehas to that of Ithamar, and that it returned not to the family of Eleazar, till after about 150 years.

This is what we find concerning the translation of the high priesthood from one family to the other. This dignity continued in the race of Phinehas from Aaron down to the high priest Eli, during 335 years. See AARON and ELI.

The manner and cause of this change are unknown. It re-entered into the family of Eleazar under the reign of Saul, when that prince, having put Abimelech and the other priests of Nob to death, gave the high priesthood to Zadok, who was of the race of Phinehas. At the same time David had Abiathar with him, of the race of Eli, who performed the functions of high priest. So that, after the death of Saul, David continued the priesthood to Zadok and Abiathar conjointly. But towards the end of David's reign, Abiathar having espoused the cause of Adonijah, to the prejudice of Solomon, he was in disgrace, and Zadok only was acknowledged as high priest. The priesthood continued in his family till after the captivity of Babylon, and even to the destruction of the temple. But from the beginning of Zadok's priesthood alone, and the exclusion of Abiathar, to the ruin of the temple, are 1084 years.

We read of another memorable action of Phinehas, in which he still showed his zeal for the Lord; this was when the Israelites, that were beyond Jordan, had raised on the banks of the river a vast mound of earth, Josh. xxii. 30, 31; those on the other side, fearing they were going to forsake the Lord, and set up another religion, deputed Phinehas and other chief men to go and inform themselves of the reason of erecting this monument. But when they learned that it was in commemoration of their union and common original, Phinehas took occasion from thence to praise the Lord, saying, "We know that the Lord is with us, since ye are not guilty of that prevarication we suspected." We do not exactly know the time of the death of Phinehas. But as he lived after the death of Joshua, and before the first servitude under Chushan-rishathaim, during the time that there were neither kings nor judges in the land, Judg. xvii. 6, xviii. 1, xxi. 25, his death is supposed to have happened about the year of the world 2590. It was under his pontificate that the story of Micah took place, as also that of the tribe of Dan, when they made a conquest of Laish; and the enormity committed upon the wife of the Levite of mount Ephraim, Judg. xix. The successor of Phinehas in the high priesthood was Abiezer, or Abishuah.

The rabbins allow a very long life to Phinehas; some believe he lived to the time of the high priest Eli, or even to the time of Samson.

2. PHINEHAS, son of Eli, the high priest, and brother to Hophni. See articles ELI and HOPHNI.

PHLEGON, PHLE'GON, *zealous, burning,* mentioned Romans xvi. 14, According to the Greeks he was made bishop of Marathon in Attica; his festival is placed on the 8th of April; and the Latins commemorate him on the same day. We have no particulars of his life or death.

PHOROS, PHO'ROS, one who was porter of the temple, after the Babylonish captivity. 1 Esd. v. 9.

PHRYGIA, PHRYG'I-A, *dry, barren.* A country of Asia, mentioned Acts ii. 10, xvi.

PHURAH, PHU'RAH, *that bears fruit, that grows.* The servant of Gideon, who went with him to spy the camp of the Midianites, Judg. vii. 10, 11.

PHUT, or PUT. The third son of Ham, Gen. x. 6. Calmet is of opinion that Phut peopled either the canton of Phtemphu, Phtem-

phuti, or Phetembuti, mentioned by Pliny and Ptolemy, whose capital was Thara, in Lower Egypt, inclining towards Lybia; or the canton called Phtenotes, of which Buthas was the capital. The prophets often speak of Phut. In the time of Jeremiah, Phut was under the yoke of Necho, king of Egypt.

PHUVAH, Phu'vah, *a pair of bellows.* One of the sons of Issachar, Gen. xlvi. 13.

PHYGELLUS, Phy-gel'lus, *a fugitive.* A Christian of Asia, who was at Rome whilst St. Paul was there in prison, A. D. 65, and forsook him in his necessity, 2 Tim. i. 15.

PHYLACTERIES, Phy-lac'te-ries, *Φυλακτηρια, things to be particularly observed.* They were rolls of parchment, on which were written certain words of the law, and which the Jews wore on their foreheads, their wrists, and the hems of their garments. The Pharisees wore theirs broader than the other Jews, out of ostentation. This custom seems to be founded on Exod. xiii. 9, 16, Num. xv. 38, 39, Matt. xxiii. 5. See article Frontlets.

PHYSICIAN. This word signifies, 1. One who professes the art of healing, Mark v. 26. 2. Embalmers of dead bodies, Gen. l. 2. 3. Comforters or healers by advice, Job xiii. 4. 4. Prophets and teachers, as instruments for curing the disease of sin, Jer. viii. 22. 5. Jesus Christ is the only sovereign physician of the soul, who by his blood, his Spirit, and word, heals all our spiritual maladies, Matt. ix. 12.

Jesus, the son of Sarach, ascribes the invention of physic to God himself, Ecclus. xxxviii. 1, &c. The Scripture makes no mention of physicians before the time of the patriarch Joseph, Gen. l. 2. It does not appear that physicians were numerous among the Hebrews, especially for internal maladies. But for wounds, fractures, bruises, and all external injuries, they had physicians or rather surgeons, who understood the dressing and binding up of wounds, and the application of certain medicaments, &c. See Jer. viii. 22, xlvi. 11, Ezek. xxx. 21.

But in distempers that did not appear outwardly, as fevers, the gout, pains of the bowels or of the head, the plague, &c. we hear neither of remedies nor physicians. Asa, being diseased in his feet, and having applied himself to the physicians, he was upbraided with it, as an action contrary to that confidence which he ought to have had in the Lord, 1 Kings xv. 23, 2 Chron. xvi. 12. Hezekiah, having a boil, of which he was near death, was cured by the application of a cataplasm, prescribed by Isaiah, 2 Kings xx. 7. The little use that they made of the medicinal art, and the persuasion they had imbibed, that distempers were the effects of Divine wrath, and caused by evil spirits, the executioners of God's vengeance, was the reason why, in extraordinary maladies, they applied themselves to diviners, magicians, enchanters, or the false gods of the pagans, who had the reputation of giving forth oracles, and foretelling future events. And sometimes they applied to the prophets of the Lord, to receive a cure from them, or at least to know whether they should recover. Ahaziah, king of Israel, being hurt by a fall from the roof of his house, sent to consult Baal-zebub. Jeremiah, ch. viii. 17, speaks of enchantments that were used against the biting of serpents, and other venomous animals. Hazael, king of Syria, sent to consult Elisha concerning his disease; and Naaman the Syrian came to the land of Israel to obtain from the same prophet a cure of the leprosy. See article Ahaziah.

PIHAHIROTH, Pi-ha-hi'roth, *the mouth,* or *pass of Hiroth, the opening of liberty.* The Hebrews departing from Succoth, came to Etham, Exod. xiii. 20. Then the Lord said to Moses, *ibid.* xiv. 12, "Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Midgol and the sea, over against Baal-Zephon, before it shall ye encamp by the sea." In Num. xxxiii. 8, Moses calls it simply Hiroth in the Hebrew. Eusebius, and Jerome, in his book of Hebrew places, gives it the same name. The Syriac version has it, *over against the ditches;* the Septuagint, in Exod. xiv. 2, translates it, *over against the village;* others, *over against the pass of liberty,* or the *pass of drought.* Calmet takes Hiroth to be the same with the city Heroum, or Heropolis, situated at the extremity, or the point of the Red Sea, or else the city of Phagroriopolis, placed by Strabo about the same place, and the capital of the canton of Phagroriopolitis. There is great probability, that Pihahiroth stands for the pass near Heroum. It was beyond this pass that the Hebrews went to encamp upon the Red Sea.

PILATE, Pi'late, *armed with a dart.* It is not known of what country or family Pontius Pilate was, but it is believed that he was of Rome, or, at least, of Italy. He was sent to govern Judea in the room of Gratus, A. D. 26 or 27. He governed this province for 10 years, from the 12th or 13th year of Tiberius, to the 22d of the same emperor. He is represented, both by Philo and Josephus, as a man of an impetuous and obstinate temper, and, as a judge, one who used to sell justice, and, for money, to pronounce any sentence that was desired. The same authors make mention of his rapines, his injuries, his murders, the torments that he inflicted upon the innocent, and the persons he put to death without any form of process. Philo, in particular, describes him as a man that exercised an excessive cruelty during the whole time of his government, who disturbed the repose of Judea, and was the occasion of the troubles and revolt that followed.

St. Luke, xiii. 1, &c. acquaints us, that Pilate had mingled the blood of the Galileans with their sacrifices; and that the matter, having been related to Jesus Christ, he introduced the subject into his discourse. The reason why Pilate treated them in this manner, while sacrificing in the temple, is not known, for this is the meaning of the passage,

mingling their blood with their sacrifices. Some think they were disciples of Judas, the Gaulonite, who taught that the Jews ought not to pay tribute to foreign princes, and that Pilate had put some of them to death, even in the temple; but of this there is no proof. Others think that these Galileans were Samaritans, whom Pilate cut to pieces in the village of Tirataba, as they were preparing to go up to Mount Gerizim, where a certain impostor had promised to discover treasures to them. But this event did not happen before the year 35, of the common era, and consequently two years after the death of Jesus Christ. At the time of our Saviour's passion, Pilate made some attempts to deliver him out of the hands of the Jews. He knew the reasons of their enmity against him, Matt. xxvii. 18. His wife also, having had a dream that alarmed her, requested he would not stain his hands with the blood of that just person, *ibid.* ver. 19. He therefore attempted to appease the wrath of the Jews by scourging Jesus, John xix. 1, Matt. xxvii. 26. He also tried to take him out of their hands by proposing to deliver him or Barabbas, on the day of the passover. Lastly, he thought to discharge himself from pronouncing judgment against him, by sending him to Herod, king of Galilee, Luke xxiii. 7, 8. When he saw all this would not satisfy the Jews, and that they even threatened him in some manner, saying he could be no friend to the emperor if he suffered Jesus to be set at liberty, John xix. 12—15, he caused water to be brought, and washed his hands before all the people, and publicly declared himself innocent of the blood of that just person, Matt. xxvii. 23, 24. Yet at the same time he delivered him to his soldiers that they might crucify him. This was enough to justify Jesus Christ, as Calmet observes, and to prove that he held him as innocent; but it was not enough to vindicate the conscience and integrity of a judge, whose duty it was as well to assert the cause of oppressed innocence, as to punish the guilty. He ordered an inscription to be placed over the head of our Saviour, John xix. 19, and when requested by the Jews to alter it, he peremptorily refused.

He gave leave for the removal of our Lord's body, *ibid.* 38, and to place a guard over the sepulchre, Matt. xxvii. 65. These are all the particulars that we learn concerning Pilate from the writers of the Gospel.

Justin Martyr, Tertullian, Eusebius, and after them several others, both ancient and modern, assure us that it was formerly the custom for Roman magistrates to prepare copies of all verbal processes and judicial acts, which they passed in their several provinces, and to send them to the emperor. And Pilate, in compliance with the custom, having sent word to Tiberius of what had passed relating to Jesus Christ, the emperor wrote an account of it to the senate, in a manner that gave reason to judge, that he thought favourably of the religion of Jesus Christ, and showed that he should be willing for them to confer divine honours upon him. But the senate was not of the same opinion, and so the matter dropped.

It appears by what Justin says of these acts, that the miracles of Christ were mentioned there, and even that the soldiers had divided his garments among them. Eusebius insinuates that they spoke of his resurrection and ascension. Tertullian and Justin refer to these acts with so much confidence, as would make one believe they had read and handled them. However, neither Eusebius nor St. Jerome, who were both inquisitive and understanding persons, nor any other author who wrote afterward, seem to have seen them, at least not the true and original acts. For as to what we have now in great number, they are not authentic, being neither ancient nor uniform. There are also some pretended letters of Pilate to Tiberius, giving a history of our Saviour, but they are universally allowed to be spurious.

Pilate being a man who, by his excessive cruelties and rapine, had disturbed the repose of Judea, during the whole time of his government, was at length deposed by Vitellius, the procousul of Syria, A. D. 36, and sent to Rome to give an account of his conduct to the emperor. But though Tiberius died before Pilate arrived at Rome, yet his successor Caligula banished him to Vienna in Gaul, where he was reduced to such extremity, that he laid violent hands upon himself. The evangelists call him governor, (though in reality he was nothing more than procurator of Judea,) not only because governor was a name of general use, but because Pilate, in effect, acted as one, by taking upon him to judge in criminal matters, as his predecessors had done, and as other procurators in the small provinces of the empire, where there was no procousul, constantly did.

With regard to Pilate's wife, the general tradition is, that she was named Claudia Procula, or Proscula; and in relation to her dream, some are of opinion, that she had intelligence of our Lord's apprehension, and knew by his character, that he was a righteous person; her imagination being struck with these ideas, naturally produced the dream in question; but others think that this dream was sent by Divine Providence, as a clearer manifestation of our Lord's innocence.

PILDASH, PIL'DASH, a son of Nahor, Gen. xxii. 22.

PILETHA, PIL'E-THA, one of the chief priests who signed the covenant with Nehemiah, ch. x. 24.

PILGRIM, one who travels through foreign countries to visit holy places, and to pay his devotion to the relics of dead saints. The word is formed from the Flemish *pelgrim*, or Italian *pelegrino*, which signifies the same; and those originally from the Latin, *peregrinus*, a stranger, a traveller.

PILLAR. A pillar of cloud, a pillar of fire, a pillar of smoke, which are raised towards heaven in the form of an irregular pillar, Exod. xiii. 21, Judg. xx. 40; the pillars of heaven, Job xxvi. 11, and the pillars of the earth, Job ix. 6, Psa. lxxv. 3, are metaphorical expressions, that suppose the heavens and the earth to be edifices, raised by the hand of God, and founded upon their basis or foundations.

PILTAI, Pil'tai, a descendant of Levi, Neh. xii. 17.

PINE-TREE, in botany, a genus of the monœcia monadelphia class of plants, having no corolla; the male flowers are disposed in clusters; the perianthium consists of four caducous leaves; the female flowers are disposed in globes upon the same plant; there is no pericarpium; the fruit is a large cone of a turbinated figure, and composed of a very beautiful arrangement of squammæ. Mention is made of this tree, Isa. xli. 19, lx. 13, and in Neh. viii. 15. The several words which our version of the Bible render *box*, *ash*, and *almug*-trees, are by the Septuagint, Vulgate, and some other versions, often translated pine.

PINNACLE *of the temple*, mentioned Matt. iv. 5, 6. This pinnacle, whereon our Saviour was placed, was probably no other than the gallery, or parapet wall, round the roof; for it is well known, that in Palestine the roofs were covered with teraces or platforms, around which they made a low wall, according to the law in such cases, Deut. xxii. 8. Josephus tells us, that the roof of the temple was defended with tall golden spikes, to hinder birds from lighting thereon, that they might not defile it with their dung.

PINON, Pi'non, *a pearl*, or *gem*. The mouth of a fish; a duke of Edom, Gen. xxxvi. 41.

PIRA, Pi'ra, a place in Palestine, 1 Esd. v. 19.

PIRAM, Pi'ram, *a wild ass of them, the cruelty of them*. King of Jarmuth, who came to the assistance of Adonizedek, king of Jerusalem, and was conquered by Joshua. See Josh. x. 3, 24—27.

PIRATHON, Pir'a-thon, *his breaking, making bare, his revenge*. A city of the tribe of Ephraim, in the mountain of Amalek. Abdon, judge of Israel, was of this city, and was buried there, Judg. xii. 15. It is called Pharathon, 1 Macc. ix. 50.

PISGAH, Pis'gah, *a hill, height, fortress, provision*. A mountain beyond Jordan, in the country of Moab. The mountains of Nebo, Pisgah, and Abaram, make but one chain of mountains near Mount Peor, Num. xxi. 20.

PISIDIA, Pi-sid'i-a, *a pitch-tree, blacked with pitch*. A province of Asia Minor, having Lycaonia to the north, Pamphylia to the south, Cilicia and Cappadocia to the east, and the province of Asia to the west. St. Paul preached at Antioch of Pisidia, Acts xiii. 14, xiv. 24.

PISON, Pi'son, the *changing*, or *extension of the mouth*, an *enlarging*. One of the four great rivers that watered Paradise. We take it to be the Phasis, a famous river of Colchis. Moses remarks, that it runs through all the land of Havilah, and that excellent gold is there found, Gen. ii. 11, 12. This river has its source in the mountains of Armenia, and discharges itself into the Euxine Sea. At its mouth it is more than half a league wide, and its depth above 60 fathoms. There is hardly any river in the world that makes more turnings and meanders, owing to the numerous mountains that interrupt its passage; and on this account it was, that, in the time of Pliny, there were 120 bridges over this river: and perhaps Moses hinted at this when he said, Pison compasseth the whole land of Havilah, which land we take to be Colchis. Strabo observes, that the rivers and brooks of this country, (or of the neighbouring countries, for it is impossible to say how far its ancient boundaries extended,) carry bits of gold along with its sand, which the inhabitants gather with sheep-skins, having their wool on, or in a sort of wooden trays made like sieves. We think the gold of Uphas or Ophas, mentioned in Jer. x. 9, Dan. x. 5, is the same with Pison or Phasis.

PISPAH, Pis'pah, *a mouth diminished*. One of the posterity of Asher, 1 Chron. vii. 38.

PITHOM, Pi'thom, *a mouthful, a persuasion*, or *gift of the mouth*. One of the cities that the Israelites built for Pharaoh in Egypt, Exod. i. 11, during the time of their servitude. This is probably the same city with Pathumos, mentioned by Herodotus, which he places upon the canal made by the kings Necho and Darius, to join the Red Sea with the Nile, and by that means with the Mediterranean. Bochart says, that Pithom and Rameses are about five leagues above the division of the Nile, and beyond this river: but this assertion has no proof from antiquity. This author contents himself with relating what was said of Egypt in his days. Marsham will have Pithom to be the same with Pelusium or Damietta.

POLYGAMY, the state of having more wives than one at once. Though this article, like some others which we have inserted, be not theological, yet, as it is a subject of importance to society, and was practised by the ancient Hebrews, it deserves consideration. The circumstances of the patriarchs living in polygamy, and their not being reproved for it, has given occasion to some modern writers, to suppose that it is not unlawful; but it is answered that the equality in the number of males and females born into the world intimates the intention of God that one woman should be assigned to one man; for if to one man be allowed an exclusive right to five or more women, four or more men must be deprived of the exclusive possession of any; which could never be the order intended. This equality, indeed, is not quite exact. The number of male infants exceeding that of fe-

males in the proportion of 19 to 18, or nearly so; but this excess provides for the greater consumption of males by war, seafaring, and other dangerous or unhealthy occupations. It seems also a significant indication of the Divine will, that he at first created only one woman to one man. Had God intended polygamy for the species, it is probable he would have begun with it; especially as by giving to Adam more wives than one, the multiplication of the human race would have proceeded with a quicker progress. Polygamy not only violates the constitution of nature, and the apparent design of the Deity, but produces to the parties themselves, and to the public, the following bad effects; contest and jealousies among the wives of the same husband; distracted affections; or the loss of all affection in the husband himself; a voluptuousness in the rich which dissolves the vigour of their intellectual as well as active faculties, producing that indolence and imbecility, both of mind and body, which have long characterized the nations of the east; the abasement of one half of the human species, who in countries where polygamy obtains, are degraded into instruments of physical pleasure to the other half; neglect of children; and the manifold, and sometimes unnatural mischiefs which arise from a scarcity of women. To compensate for these evils, polygamy does not offer a single advantage: in the article of population, which it has been thought to promote, the community gain nothing, (nothing, I mean compared with a state in which marriage is nearly universal;) for the question is not, whether one man will have more children by five or more wives than one; but whether these five wives would not bear the same or a greater number of children to five separate husbands. And as to the care of children when produced, and sending them into the world in situations in which they may be likely to form and bring up families of their own, upon which the increase and succession of the human species in a great degree depend, this is less provided for and less practicable, where 20 or 30 children are to be supported by the attention and fortune of one father, than if they were divided into five or six families, to each of which were assigned the industry and inheritance of two parents. Whether simultaneous polygamy was permitted by the law of Moses, seems doubtful. See Deut. xvii. 16, xxi. 15; but whether it was permitted or not, it was certainly practised by the Jewish patriarchs, both before that law and under it; the permission, if there were any, might be like that of divorce, "for the hardness of their hearts," in condescension to their established indulgencies, rather than from the general rectitude or propriety of the thing itself.

The state of manners in Judea had probably undergone a reformation in this respect before the time of Christ; for, in the New Testament, we meet with no trace or mention of any such practice being tolerated. For which reason, and because it was likewise forbidden among the Greeks and Romans, we cannot expect to find any express law upon the subject in the Christian code. The words of Christ, however, Matt. xix. 9, may be construed, by an easy implication, to prohibit polygamy; for if, "Whosoever putteth away his wife and *marrieth* another, committeth adultery;" he who marrieth another *without* putting away the first, cannot be less guilty of adultery; because the adultery does not consist in the repudiation of the first wife, (for however unjust and cruel that may be, it is not adultery,) but in entering into a second marriage during the legal existence and obligation of the first. The several passages in St. Paul's writings, which speak of marriage, always suppose it to signify the union of one man with one woman; see Rom. vii. 2, 3, 1 Cor. vii. 12, 14, 16. The manners of different countries have differed in nothing more than in their domestic constitutions. Less polished and more luxurious nations, have either not perceived the bad effects of polygamy, or, if they did perceive them, they, who in such countries possessed the power of reforming the laws, have been unwilling to resign their own gratifications. Polygamy is retained at this day among the Turks, and throughout every part of Asia in which Christianity is not professed. In Christian countries, it is universally prohibited. In Sweden, it is punished with death. In England, besides the nullity of the second marriage, it subjects the offender to transportation, or imprisonment and branding, for the first offence, and to capital punishment, for the second. And whatever may be said in behalf of polygamy, when it is authorized by the law of the land, the marriage of a second wife, during the life of the first, in countries where such a second marriage is void, must be ranked with the most dangerous and cruel of those frauds by which a woman is cheated out of her fortune, her person, and her happiness.

When we reflect that the primitive institution of marriage limited it to one man and one woman; that this institution was adhered to by Noah and his sons, amidst the degeneracy of the age in which they lived, and in spite of the examples of polygamy, which the accursed race of Cain had introduced;—when we consider how very few, comparatively speaking, the examples of this practice were among the faithful; how much it brought its own punishment along with it; and how dubious and equivocal those passages are, in which it appears to have the sanction of the Divine approbation;—when to these reflections we add another, respecting the limited views and temporary nature of the more ancient dispensations and institutions of religion;—how often the imperfections, and even the vices of the patriarchs and people of God in old times are recorded without making any express notification of their criminality;—how much is said to be *commanded*, which our re-

verence for the holiness of God and his law will only suffer us to suppose were for wise ends *permitted;* how frequently the messengers of God adapted themselves to the genius of the people to whom they were sent, and the circumstances of times in which they lived;—above all, when we consider the purity, equity, and benevolence of this Christian law, the explicit declarations of our Lord and his apostle Paul respecting the institution of marriage, its design and limitation; when we reflect, too, on the testimony of the most ancient fathers, who could not possibly be ignorant of the general and common practice of the apostolic church; and finally, when to these considerations we add those which are founded on justice to the female sex, and all the regulations of domestic economy, and national policy, we must wholly condemn the revival of polygamy.

POLYGLOT, πολυγλωττος, *having many languages.* For the more commodious comparison of different versions of the Scriptures, they have been sometimes joined together, and called Polyglot Bibles. Origen arranged in different columns, a Hebrew copy, both in Hebrew and Greek characters, with six different Greek versions. Elias Hutter, a German, about the end of the 16th century, published the New Testament in twelve languages, viz. Greek, Hebrew, Syriac, Latin, Italian, Spanish, French, German, Bohemian, English, Danish, Polish; and the whole Bible, in Hebrew, Chaldaic, Greek, Latin, German, and a varied version. But the most esteemed collections are those in which the originals and ancient translations are conjoined: such as the Camplutensian Bible, by Cardinal Ximenes, a Spaniard; the king of Spain's Bible, directed by Montanus, &c. the Paris Bible, of Michael Jay, a French gentleman, in ten huge volumes, folio, copies of which were published in Holland, under the name of pope Alexander, the seventh; and that of Brian Walton, afterward bishop of Chester. The last is the most regular and valuable: it contains the Hebrew and Greek originals, with Montanus's interlined version; the Chaldee paraphrases, the Septuagint, the Samaritan Pentateuch, the Syriac and Arabic Bibles, the Persian Pentateuch and Gospels, the Ethiopic Psalms, Songs of Solomon, the New Testament with their respective Latin translations; together with the Latin Vulgate, and a large volume of various readings, to which is generally joined Castel's Heptaglot Lexicon. See article BIBLE.

POLLUX, POL'LUX, a tutelar deity of mariners in ancient times, Acts xxviii. 11, whose image was placed either at the prow or stern of the ship.

POMEGRANATE, POME'GRAN-ATE, the fruit of a plant called by botanists *punica.* The characters of the pomegranate-tree, according to Linnæus, are as follow; it is a genus of the icosandria monogynia class of plants; the corolla consists of five roundish, erect, patent petals, inserted into the calyx, and formed into nine cells; the seeds are numerous, roundish, and succulent; the receptacle is membranaceous, and divides every cell of the fruit into two parts. The blossoms and bark of this tree are strongly astringent. This tree, on account of its fruitfulness and beauty, is frequently mentioned in the Scriptures. See Exod. xxxvii. 33, 34.

PONTUS, PON'TUS, Ποντος, *the sea.* The province of Pontus, in Asia Minor, is bounded by the Euxine Sea to the north, Cappadocia to the south, Paphlagonia and Galatia to the east, and the Lesser Armenia to the west. It is thought St. Peter had preached in Pontus, because he addressed his first epistle to the faithful of this province, and to those of the neighbouring provinces, 1 Pet. i. 1. St. Jerome, in Genesis xiv. 1, puts Arioch, king of Pontus, with Chedorlaomer and his confederates, who came to make war with the inhabitants of the Pentapolis. But the Hebrew has, *king of Alasar,* or *Ellasar;* Jonathan, *king of Thalassar;* the Syriac, *king of Dalasar,* Isaiah, ch. xxxvii. 12, intimates, that this country of *Thalassar,* was either in the country of Eden, or very near it, since he speaks of "the children of Eden, that were at Thalassar," and testifies that this province was conquered by the kings of Assyria, with the other provinces about the Tigris. The Septuagint and Onkelos, as well as Le Clerc, and our version of the Bible, have kept to the original word Ellasar; St. Jerome has followed Symmachus in translating it king of Pontus. Grotius thinks he was king of the Elizarians, a people of Arabia, mentioned by Ptolemy. But it is much more probable he was a king beyond the Euphrates, as well as the other confederate princes.

POPE, a name which comes from the Greek word Παπας, and signifies father. In the east this appellation is given to all Christian priests; and in the west, bishops were called by this name in ancient times; but now, for many centuries, it has been appropriated to the bishop of Rome, whom the Roman Catholics look upon as the common father of all Christians.

All in communion with the see of Rome unanimously hold that our Saviour Jesus Christ constituted St. Peter, chief pastor under himself, to watch over his whole flock here on earth, and to preserve the unity of it, giving him the power requisite for these ends. They also believe that our Saviour ordained that St. Peter should have successors, with the like power and charge, to the end of time. Now as St. Peter resided at Rome for many years, and suffered martyrdom there, they consider the bishops of Rome as his successors in the dignity and office of universal pastor of the whole Catholic church.

The cardinals have, for several ages, been the sole electors of the pope. These are 70 in number, when the sacred college, as it is called, is complete. Of these, six are cardi-

nal bishops of the six suburbicarian churches; fifty are cardinal priests, who have all titles from from parish churches in Rome; and fourteen are cardinal deacons, who have their titles from churches in Rome of less note, called *diaconias*, or *deaconries*. These cardinals are created by the pope, when there happen to be vacancies, and sometimes he names one or two only at a time; but commonly he defers the promotion until there be 10 or 12 vacancies or more; and then at every second such promotion, the emperor, the kings of Spain and France, and of Britain, when Catholic, are allowed to present one each, to be made cardinal, whom the pope always admits if there be not some very great objection. These cardinals are commonly promoted from among such clergymen as have borne offices in the Roman court; some are assumed from religious orders; eminent ecclesiastics of other countries are likewise often honoured with this dignity. Sons of sovereign princes have frequently been members of the sacred college. Their distinctive dress is scarlet, to signify that they ought to be ready to shed their blood for the faith and church, when the defence and honour of either demand it. They wear a scarlet cap and hat: the cap is given them by the pope if they are at Rome, and is sent to them if they are absent: but the hat is never given but by the pope's own hand. These cardinals form the pope's standing council, or *consistory*, for the management of the public affairs of church and state. They are divided into different congregations, for the more easy despatch of business, and some of them have the principal offices in the pontifical court; as that of cardinal, vicar, penitentiary, chancellor, chamberlain, prefect of the signature of justice, prefect of the memorials, and secretary of state. They have the title given them of *eminence* and *most eminent*.

On the demise of a pope, his pontifical seal is immediately broken by the chamberlain, and all public business is interrupted that can be delayed; messengers are despatched to all the catholic sovereigns to acquaint them of the event, that they may take what measures they may think proper; and that the cardinals in their dominions, if any there be, may hasten to the future election, if they choose to attend, whilst the whole attention of the sacred college is turned to the preservation of tranquillity in the city and state, and to the necessary preparations for the future election. The cardinal-chamberlain has, during the vacancy of the Holy See, great authority; he coins money with his own arms upon it; lodges in the pope's apartments, and is attended by body guards. He, and the first cardinal-bishop, the first cardinal-priest, and the first cardinal-deacon, have, during that time, the government almost entirely in their own hands. The body of the deceased pope is carried to St. Peter's, where funeral service is performed for him with great pomp, for nine days, and the cardinals attend there every morning. In the mean time, all necessary preparations for the election are made; and the place where they assemble for that purpose, which is called the *conclave*, is fitted up in that part of the Vatican palace which is nearest to St. Peter's church, as this has long been thought the most convenient situation. Here is formed, by partitions of wood, a number of cells or chambers, equal to the number of cardinals, with a small distance between every two, and a broad gallery before them. A number is put on every cell, and small papers, with corresponding numbers, are put into a box. Every cardinal, or some one for him, draws out one of these papers, which determines in what cell he is to lodge. The cells are lined with cloth; and there is a part of each one separated for the conclavists, or attendants, of whom two are allowed to each cardinal, and three to cardinal princes. They are persons of some rank, and generally of great confidence; but they must carry in their master's meals, serve him at table, and perform all the offices of a menial servant. Two physicians, two surgeons, an apothecary, and some other necessary officers are chosen for the conclave by the cardinals.

On the 10th day after the pope's death, the cardinals who are then in Rome, and in a competent state of health, meet in the chapel of St. Peter's, which is called the Gregorian chapel, where a sermon on the choice of a pope is preached to them, and mass is said for invoking the grace of the Holy Ghost. Then the cardinals proceed to the conclave in procession, two by two, and take their abode. When all is properly settled, the conclave is shut up, having boxed *wheels*, or places of communication, in convenient quarters: there are also strong guards placed all around. When any foreign cardinal arrives after the inclosure, the conclave is opened for his admission. In the beginning, every cardinal signs a paper, containing an obligation, that if he shall be raised to the papal chair, he will not alienate any part of the pontifical dominion; that he will not be prodigal to his relations; and any other such stipulations as may have been settled in former times, or framed for that occasion.

We now come to the election itself; and that this may be effectual, two-thirds of the cardinals must vote for the same person. As this is often not easily obtained, they sometimes remain whole months in the conclave. They meet in the chapel twice every day for giving their votes; and the election may be effectuated by *scrutiny*, *accession*, or *acclamation*. Scrutiny is the common method, and consists in this: every cardinal writes his own name on the inner part of a piece of paper, and this is folded up and sealed; on a second fold of the same paper a conclavist writes the name of the person for whom his master votes. This, according to agreements observed for some centuries, must be one of the sacred college. On the outer side of the paper is written a sentence at random, which the voter must well

remember. Every cardinal on entering the chapel goes to the altar, and puts his paper into a large chalice.

When all are convened, two cardinals number the votes; and if there be more or less than the number of cardinals present, the voting must be repeated. When this is not the case, the cardinal appointed for the purpose reads the outer sentence, and the name of the cardinal under it; so that each voter hearing his own sentence, and the name joined with it, knows that there is no mistake. The names of all the cardinals that are voted for, are taken down in writing, and the number of votes for each; and when it appears that any one has two-thirds of the number present in his favour, the election is over; but when this does not happen, the voting papers are all immediately burnt, without opening the inner part. When several trials of coming to a conclusion by this method of *scrutiny* have been made in vain, recourse is sometimes had to what is called *accession*. By it, when a cardinal perceives that one or two, or very few votes, are wanting to any one for whom he has not voted at that time, he may say that he *accedes* to the one who has near the number of votes requisite; and if his one vote suffices to make up the two-thirds, and if he be followed by a sufficient number of *acceders*, or new voters for the said cardinal, the election is accomplished.—Lastly, a pope is sometimes elected by *acclamation;* and that is, when a cardinal, being pretty sure that he will be joined by a number sufficient, cries out in the open chapel, that such an one shall be pope. If he be properly supported, the election becomes unanimous; those who wished perhaps to oppose it, foreseeing that their opposition would be fruitless, and rather hurtful to themselves.

When a pope is chosen in any of the three above-mentioned ways, the election is immediately announced from the balcony in the front of St. Peter's, and couriers are sent off with the news to all parts of Christendom. The pope appoints a day for his coronation at St. Peter's, and for his taking possession of the patriarchal church of St. John Lateran; all which is performed with great solemnity. He is addressed by the expression of *Holiness*, and *most holy Father*.

The Roman Catholics believe, that the Bishop of Rome is, under Christ, supreme pastor of the whole church; and as such, is not only the first bishop in order and dignity, but has also a power and jurisdiction over all Christians, in order to preserve unity and purity of faith, and moral doctrine, and to maintain order and regularity in all churches. See SUPREMACY.

Some Catholic divines are of opinion that the pope cannot err, when he addresses himself to all the faithful in matters of doctrine. They well know, as a private doctor, he may fall into mistakes as well as any other man; but they think that when he teaches the whole church, Providence must preserve him from error. We have, however, examined this sentiment under the article of INFALLIBILITY.

The see of Rome, according to Roman Catholics, is the centre of catholic unity. All their bishops communicate with the pope, and by his means with one another, and so form one body. However distant their churches may be, they all meet at Rome either in person or by their delegates, or at least by their letters. And, according to the discipline of the latter ages, though they are presented to the pope for their office from their respective countries; yet from him they must receive their bulls of consecration before they can take possession of their sees.

POPERY comprehends the religious doctrines and practices adopted and maintained by the church of Rome. The following summary, extracted chiefly from the decrees of the council of Trent, continued under Paul III. Julius III. and Pius IV. from the year 1545, to 1563, by successive sessions, and the creed of Pius IV. subjoined to it, and bearing date November 1564, may not be unacceptable to the reader. One of the fundamental tenets strenuously maintained by popish writers is, the infallibility of the church of Rome; though they are not agreed whether this privilege belongs to the pope, or a general council, or to both united; but they pretend that an infallible living judge is absolutely necessary to determine controversies, and to secure peace in the Christian church. However, Protestants allege, that the claim of infallibility in any church is not justified by the authority of Scripture, much less does it pertain to the church of Rome; and that it is inconsistent with the nature of religion, and the personal obligations of its professors; and that it has proved ineffectual to the end for which it is supposed to be granted, since popes and councils have disagreed in matters of importance, and they have been incapable, with the advantage of this pretended infallibility, of maintaining union and peace.

Another essential article of the popish creed is the supremacy of the pope, or his sovereign power over the universal church.

Farther, the doctrine of the seven sacraments is a peculiar and distinguishing doctrine of the church of Rome; these are baptism, confirmation, the eucharist, penance, extreme unction, orders, and matrimony.

The council of Trent, sess. 7, can. 1, pronounces an anathema on those who say that the sacraments are more or fewer than seven, or that any one of the above number is not truly and properly a sacrament. And yet it does not appear that they amounted to this number before the 12th century, when Hugo de St. Victore and Peter Lombard, about the year 1144, taught that there were seven sacraments. The council of Florence, held in 1438, was the first council that determined this number. These sacraments confer grace, according to the decree of the council of Trent, sess. 7, can. 8, *ex opere operato*, by the mere

administration of them: three of them, namely, baptism, confirmation, and orders, are said, c. 9, to impress an indelible character, so that they cannot be repeated without sacrilege; and the efficacy of every sacrament depends on the intention of the priest by whom it is administered, can. 11. Pope Pius, expressly enjoins that all these sacraments should be administered according to the received rites of the Catholic church. With regard to the eucharist, in particular, we may here observe, that the church of Rome holds the doctrine of transubstantiation; the necessity of paying Divine worship to Christ under the form of the consecrated bread, or host; the propitiatory sacrifice of the mass, according to their ideas of which, Christ is truly and properly offered as a sacrifice, as often as the priest says mass; it practises likewise solitary mass, in which the priest alone, who consecrates, communicates, and allows communion only in one kind, viz. the bread to the laity, sess. 14.

The doctrine of merits is another distinguishing tenet of popery; with regard to which the council of Trent has expressly decreed. sess. 6, can. 32, that the good works of justified persons are truly meritorious; deserving not only an increase of grace, but eternal life and an increase of glory; and it has anathematized all who deny this doctrine. Of the same kind is the doctrine of satisfactions; which supposes that penitents may truly satisfy, by the afflictions they endure under the dispensations of Providence, or by voluntary penances to which they submit, for the temporal penalties of sin to which they are subject, even after the remission of their eternal punishment, sess. 6, c. 30, and sess. 14, can. 8, 9. In this connexion we may mention the popish distinction of venial and mortal sins: the greatest evils arising from the former are the temporary pains of purgatory; but no man, it is said, can obtain the pardon of the latter without confessing to a priest, and performing the penances which he imposes.

The council of Trent, sess. 14, can. 1, has expressly decreed, that every one is accursed who shall affirm, that penance is not truly and properly a sacrament instituted by Christ in the universal church, for reconciling those Christians to the Divine Majesty who have fallen into sin after baptism; and this sacrament, it is declared, consists of two parts, the matter, and the form: the matter is the act of the penitent, including contrition, confession, and satisfaction; the form of it is the act of absolution on the part of the priest: accordingly it is enjoined, that it is the duty of every man, who hath fallen after baptism, to confess his sins once a year, at least, to a priest; that this confession is to be secret; for public confession is neither commanded nor expedient: and that it must be exact and particular, including every act and kind of sin, with all the circumstances attending it. When the penitent has so done, the priest pronounces an absolution, which is not conditional or declarative only, but absolute and judicial. This secret, or auricular confession, was first decreed and established in the 4th council of Lateran, under Innocent III. in 1215, c. 21. And the decree of this council was afterward confirmed and enlarged in the council of Florence, and in that of Trent; which ordains, that confession was instituted by Christ, that by the law of God it is necessary to salvation, and that it has always been practised in the Christian church. As for the penances imposed on the penitent by way of satisfaction, they have been commonly the repetition of certain forms of devotion, as pater nosters, or ave marias, the payment of stipulated sums, pilgrimages, fasts, or various species of corporal discipline. But the most formidable penance, in the estimation of many, who have belonged to the Romish communion, has been the temporary pains of purgatory. But under all the penalties that are inflicted or threatened in the Romish church, it has provided relief by its indulgences, and by its prayers or masses for the dead, performed professedly for relieving and rescuing the souls that are detained in purgatory.

Another article that has been long authoritatively enjoined and observed in the church of Rome, is the celibacy of her clergy. This was first enjoined at Rome by Gregory VII. about the year 1074, and established in England by Anselm, archbishop of Canterbury, about the year 1175; though his predecessor Lanfranc had imposed it upon the prebendaries and clergy that lived in towns. And though the council of Trent was repeatedly petitioned by the several princes and states to abolish this restraint, the obligation of celibacy was rather established than relaxed by this council; for they decreed, that marriage contracted after a vow of continence is neither lawful nor valid; and thus deprived the church of the possibility of ever restoring marriage to the clergy. For if marriage after a vow be in itself unlawful, the greatest authority upon earth cannot dispense with it, nor permit marriage to the clergy who have already vowed continence. See CELIBACY.

To the doctrines and practices above recited, may be farther added the worship of images, of which Protestants accuse the Papists. But to this accusation the Papist replies, that he keeps images by him to preserve in his mind the memory of the persons represented by them; as people are wont to preserve the memory of their deceased friends by keeping their pictures. He is taught, he says, to use them so as to cast his eyes upon the pictures or images, and thence to raise his heart to the things represented; and there to employ it in meditation, love, and thanksgiving, desire of imitation, &c. as the object requires.

These pictures or images have this advantage, that they inform the mind by one glance, of what in reading might require a whole chapter; there being no other difference between them, than that reading represents lei-

surely and by degrees, and a picture all at once. Hence he finds a convenience in saying his prayers with some devout pictures before him, he being no sooner distracted, but the sight of these recalls his wandering thoughts to the right object; and as certainly brings something good into his mind, as an immodest picture disturbs his heart with filthy thoughts. And, because he is sensible that these holy pictures and images represent and bring to his mind such objects as in his heart he loves, honours, and venerates, he cannot but, upon that account, love, honour, and respect the images themselves.

The council of Trent likewise decreed, that all bishops and pastors, who have the cure of souls, do diligently instruct their flocks, *that it is good and profitable to desire the intercession of saints reigning with Christ in heaven.* And this decree the Papists endeavour to defend by the following observations: They confess that we have but one Mediator of redemption; but affirm that it is acceptable to God that we should have many mediators of intercession. Moses, say they, was such a mediator for the Israelites; Job for his three friends, Stephen for his persecutors. The Romans were thus desired by St. Paul to be his mediators; so were the Corinthians, so the Ephesians; so almost every sick man desires the congregation to be his mediators, by remembering him in their prayers. And so the Papist desires the blessed in heaven to be his mediators; that is, that they would pray to God for him. But between these living and dead mediators there is no similarity; the living mediator is present, and certainly hears the request of those who desire him to intercede for them; the dead mediator is as certainly absent, and cannot possibly hear the requests of all those who at the same instant may be begging him to intercede for them, unless he be possessed of the Divine attribute of omnipresence; and he, who ascribes that attribute to any creature, is unquestionably guilty of idolatry. And, as this decree is contrary to one of the first principles of natural religion, so does it receive no countenance from Scripture, or any Christian writer of the three first centuries. Other practices peculiar to the Papists, are, the religious honour and respect that they pay to sacred relics; by which they understand not only the bodies and parts of the bodies of the saints, but any of those things that appertained to them, and which they touched; and the celebration of Divine service in an unknown tongue; to which purpose the council of Trent hath denounced an anathema on any one who shall say mass ought to be celebrated only in the vulgar tongue, sess. 25, and sess. 22, can. 9. Though the council of Lateran, under Innocent III. in 1215, can. 9, had expressly decreed that, because in many parts within the same city and diocese, there are many people of different manners and rites mixed together, but of one faith, the bishops of such cities or dioceses should provide fit men for celebrating Divine offices according to the diversity of tongues and rites, and for administering the sacraments.

We shall only add, that the church of Rome maintains, that unwritten traditions ought to be added to the Holy Scriptures, in order to supply their defect, and to be regarded as of equal authority; that the books of the Apocrypha are canonical Scripture; that the Vulgate edition of the Bible is to be deemed authentic: and that the Scriptures are to be received and interpreted, according to the sense which the holy mother church, to whom it belongs to judge of the true sense, hath held, and doth hold, and according to the unanimous consent of the fathers.

Such are the principal and distinguishing doctrines of popery, most of which have received the sanction of the council of Trent, and that of the creed of pope Pius IV. which is received, professed, and sworn to by every one who enters into holy orders in the church of Rome; and at the close of this creed we are told that the faith contained in it is so absolutely and indispensably necessary, that no man can be saved without it. See ANTICHRIST.

PORATHA, POR'A-THA, *fruitful.* A son of Haman, who suffered with his father and nine brethren, Esth. ix. 8.

PORTERS *of the temple.* The Levites discharged the office of porters of the temple both day and night, and had the care both of the treasure and offerings. The office of porter was in some sort military; properly speaking they were the soldiers of the Lord, and the guards of his house.

POST, a messenger or regulated courier, appointed to carry with expedition the despatches of princes, or the letters of private persons in general; see Job ix. 25, Jer. li. 31, 2 Chron. xxx. 6. Esth. iii. 13, &c.

It is thought that the use of posts is derived from the Persians. Diodorus Siculus observes, that the kings of Persia, in order to have intelligence of what passed through all the provinces of their vast dominions, placed sentinels on eminences where towers were built. These sentinels gave notice of public occurrences from one to another, with a very loud and shrill voice, by which news was transmitted from one extremity of the kingdom to another with great expedition. But as this could not be practised except in case of general news, which it was expedient that the whole nation should be acquainted with; Cyrus, as Xenophon relates, appointed couriers and places for post-horses, building on purpose on all the high-roads, houses for the reception of the couriers, where they were to deliver their packets for the next, and so on. This they did night and day, so that no inclemency of weather was to stop them; and they are represented as moving with astonishing speed, and yet, perhaps, not so rapidly as our mail-coaches; ignorance never fails to mag-

nify, and raise wonders where none exist. Posts cannot travel very fast without good roads to travel on, and good roads in so vast an empire as that of Cyrus was, could not be the production of a few years; time and money were requisite.

POTIPHAR, Pot-i-phar, *a bull, a fat bull.* An officer of the court of Pharaoh, king of Egypt, and general of his troops, according to our translation, Le Clerc, and the version of the Vulgate; but, according to the Hebrew and Septuagint, the chief of his butchers: a very proper name for the first officer of a despot, whose business was to butcher those who were offensive to the court, and to obey the sanguinary mandates of his master. The Hebrew text of Gen. xxxvii. 36, and xxxix. 1, as also the Septuagint and Vulgate, call him Eunuch. But this, perhaps, means no more than an officer of the court. Certain it is, that Potiphar was married, and had children also, if Asenath, who was given to Joseph for wife, was a daughter of the Potiphar who bought Joseph, and is spoken of in these passages. This, however, it must be observed, is very questionable. The generality of the fathers and expositors are of opinion, that he was not: for the name of Joseph's master, פוטיפר, *Potiphar*, is written with some difference from פוטי פרע, *Potiphera*, the name of his father-in-law, Gen. xli. 45. Secondly, the Scripture not having said that this is the same Potiphar, there is reason to believe it may be another, that circumstance being too remarkable not to be insisted on. Thirdly, St. Austin observes, that the dignity of priest of Heliopolis, ascribed by Scripture to Potiphera, Joseph's father-in-law, does not seem consistent with the quality of master-butcher, or captain of Pharaoh's guards, which is given to Potiphar, Joseph's master. Fourthly and lastly, the city of Heliopolis, in Hebrew called *On*, seems to have been too remote from that of Tanis, where the king of Egypt kept his court, to suppose that the same Potiphar, who attended that court in this employment, could reside at On, which was above fifteen leagues from it. To these reasons the authors of the *Universal History* add, that we cannot suppose that Joseph would ever have married his master's daughter, lest she should have proved as base as her mother, for whose incontinence he had so severely smarted. These reasons have determined the generality of commentators to think, that Asenath, the wife of Joseph, was not daughter to that Potiphar whom Joseph upon his coming into Egypt was sold to.

POTIPHERA, *scattering abroad fatness*, or *demolishing the fat.* A priest of On, in Egypt, Joseph's father-in-law, of whom we have just spoken.

POTTER. Frequent mention is made of the potter in Scripture; see Jer. xviii. 3, Eccles. xxxviii. 29, 30. Homer, quoted by Strabo, saith, that the potter turns his wheel with his hands. But at the present day, the wheel on which the work is formed is turned by another.

Potter's-Field, the land that was bought with the money for which Judas sold our Saviour, Matt. xxvii. 7, 10, and which he returned. See Aceldema.

POWER, has a great variety of meanings in the Scriptures, according to the subject in question.

1. The attribute or perfection of God, whereby he is able to perform whatever he pleases, Matt. vi. 13.

2. Absolute right and authority, Matt. ix. 6.

3. Right of privilege, John i. 12.

4. Force, violence, or compulsion, Ezra iv. 23.

5. Liberty, or freedom, 1 Cor. ix. 4, 5.

6. The powerful influence of the Holy Spirit in regenerating and carrying on the work of sanctification in believers, Eph. i. 19.

7. Good or evil angels, Col. i. 16. Eph. vi. 12.

PRAYER, a request or petition for mercies; or it is an offering up of our desires to God, for things agreeable to his will, in the name of Christ, by the help of the Spirit, with confession of our sins and thankful acknowledgments of his goodness. It is either private or public; for ourselves or others; for the procuring of good things, or the removal or prevention of evils; whence arise the diverse kinds of prayer mentioned 1 Tim. ii. 1, 2. As God is the only object of prayer, Psa. l. 15, and as we must pray for others, as well as for ourselves, James v. 16, so we ought to pray fervently, Col. iv. 12; with faith, James v. 15; sincerely, Psa. xvii. 1; constantly, Col. iv. 2; and with repentance, Psa. lxvi. 18, Jer. xxxvi. 7. The prayers that we direct to God are the ordinary means of our receiving grace, and all blessings from him. Christ himself, the great example of the righteous, taught us to pray, to inform us, that through this, when rightly performed, we honour God, and obtain the favours we ask of him.

PREACHING, is the discoursing publicly on any religious subject. It is impossible, in the compass of this work, to give a complete history of the exercise of this office from the beginning down to the present day. This must be considered as a desideratum in theological learning. Mr. Robinson, in his second volume of Claude's Essay, has prefixed a brief dissertation on this subject, an abridgment of which we shall here insert, with a few occasional alterations.

"From the sacred records we learn, that, when men began to associate for the purpose of worshipping the Deity, Enoch prophesied, Jude 14, 15. We have a very short account of this prophet and his doctrine; enough, however, to convince us that he taught the principal truths of natural and revealed religion. Conviction of sin was in his doctrine, and communion with God was exemplified in his conduct, Gen. v. 24, Heb. xi. 5, 6. From the days of Enoch to the time of Moses, each pa-

triarch worshipped God with his family: probably several assembled at new moons, and alternately instructed the whole company. Noah, it is said, was a *preacher of righteousness*, 2 Pet. ii. 5, 1 Pet. iii. 19, 20: Abraham commanded his household after him to keep the way of the Lord, and to do justice and judgment, Gen. xviii. 19; and Jacob, when his house lapsed to idolatry, remonstrated against it, and exhorted them all that were with him to put away the strange gods, and go up with him to Bethel, Gen. xxxv. 2, 3. Melchisedec, also, we may consider as the father, the priest, and the prince of his people, publishing the glad tidings of peace and salvation, Gen. xiv. Heb. vii.

"Moses was a most eminent prophet and preacher, raised up by the authority of God, and by whom, it was said, came the law, John i. 17. This great man had much at heart the promulgation of his doctrine; he directed it to be inscribed on pillars, to be transcribed in books, and to be taught both in public and private by word of mouth, Deut. xxvii. 8, vi. 9, xxxi. 19, xvii. 18, iv. 9, Num. v. 23. He himself set the example of each; and how he and Aaron sermonized we may see by several parts of his writings. The first discourse was heard with profound reverence and attention; the last was both uttered and received with raptures, Exod. iv. 31, Deut. xxxiii. 7, 8, &c. Public preaching does not appear under this economy to have been attached to the priesthood; priests were not officially preachers; and we have innumerable instances of discourses delivered in assemblies by men of other tribes besides that of Levi, Psa. lxviii. 11. Joshua was an Ephraimite; but, being full of the spirit of wisdom, he gathered the tribes to Shechem, and harangued the people of God, Deut. xxxiv. 9, Josh. xxiv. Solomon was a prince of the house of Judah, Amos a herdsman of Tekoa; yet both were preachers, and one at least was a prophet, 1 Kings ii. Amos vii. 14, 15. When the ignorant notions of pagans, the vices of their practice, and the idolatry of their pretended worship, were in some sad periods incorporated into the Jewish religion by the princes of that nation, the prophets, and all the seers protested against this apostasy, and they were persecuted for so doing. Shemaiah preached to Rehoboam, the princes and all the people at Jerusalem, 2 Chron. xii. 5: Azariah and Hanani preached to Asa and his army, 2 Chron. xv. 1, &c. xvi. 7: Micaiah to Ahab. Some of them opened schools, or houses of instruction, and there, to their disciples they taught the pure religion of Moses. At Naioth in the suburbs of Ramah, there was one where Samuel dwelt; and there was one at Jericho, and a third at Bethel, to which Elijah and Elisha often resorted. Thither the people went on sabbath-days, and at new moons, and received public lessons of piety and morality, 1 Sam. xix. 18, 2 Kings ii. 3, 5, iv. 2, 3. Through all this period, however, there was a dismal confusion of the useful ordinance of public preaching. Sometimes they had no open vision, and the word of the Lord was precious, or scarce: the people heard it only now and then. At other times they were left without a teaching priest, and without law. And at other seasons again, itinerants, both princes, priests, and Levites, were sent through all the country, to carry the book of the law, and to teach in the cities. In a word, preaching flourished when pure religion grew; and when the last decayed, the first was suppressed. Moses had not appropriated preaching to any order of men: persons, places, times, and manners were all left open and discretional. Many of the discourses were preached in camps and courts, in streets, schools, cities, villages, sometimes with great composure and coolness, at other times with vehement action and rapturous energy; sometimes in a plain blunt style; at other times in all the magnificent pomp of eastern allegory. On some occasions, the preachers appeared in public with visible signs, with implements of war, with yokes of slavery, or something adapted to their subject. They gave lectures on these, held them up to view, girded them on, broke them in pieces, rent their garments, rolled in the dust; and endeavoured, by all the methods they could devise, agreeably to the customs of their country, to impress the minds of their auditors with the nature and importance of their doctrines. These men were highly esteemed by the pious part of the nation; and princes thought proper to keep seers and others who were scribes, who read and expounded the law, 2 Chron. xxxiv. 29, 30, xxxv. 15. Hence, false prophets, bad men, who found their account in pretending to be good, crowded the courts of princes. Jezebel, an idolatress, had 400 prophets of Baal; and Ahab, a pretended worshipper of Jehovah, had as many pretended prophets of his own profession, 2 Chron. xviii. 5.

"When the Jews were carried captive into Babylon, the prophets who were with them inculcated the principles of religion, and endeavoured to possess their minds with an aversion to idolatry; and, to the success of preaching, we may attribute the re-conversion of the Jews to the belief and worship of one God; a conversion that remains to this day. The Jews have since fallen into horrid crimes; but they have never since this period lapsed into gross idolatry, Hos. ii. iii. Ezek. ii. iii. xxxiv. There were not wanting, however, multitudes of false prophets among them, whose characters are strikingly delineated by the true prophets, and which the reader may see in Ezek. xiii. Isa. lvi. Jer. xxiii. When the seventy years of the captivity were expired, the good prophets and preachers, Zerubbabel, Joshua, Haggai, and others, having confidence in the word of God, and being concerned to possess their natural, civil, and religious rights, endeavoured, by all means, to extricate themselves and their countrymen from that morti-

fying state into which the crimes of their ancestors had brought them. They wept, fasted, prayed, preached, prophesied, and at length prevailed. The chief instruments were, Nehemiah and Ezra: the former was governor, and reformed the civil state; the latter was a scribe of the law of the God of heaven, and applied himself to ecclesiastical matters, in which he rendered the noblest service to his country, and to all posterity. He collected and collated manuscripts of the Sacred Writings, and arranged and published the Holy Canon in their present form. To this he added a second work, as necessary as the former: he revived and new-modelled public teaching, and exemplified his plan in his own person. The Jews had almost lost, in the seventy years' captivity, their original language; that was now become dead; and they spoke a jargon made up of their own language and that of the Chaldeans, and other nations with whom they had been mingled. Formerly preachers had only explained subjects: now they were obliged to explain words; words which, in the sacred code, were become obsolete, equivocal, or dead. Houses were now opened, not for ceremonial worship, as sacrificing, for this was confined to the temple; but for moral and religious instruction, as praying, preaching, reading the law, divine worship, and social duties. These houses were called synagogues; the people repaired thither for morning and evening prayer; and on sabbaths and festivals the law was read and expounded to them. We have a short but beautiful description of the manner of Ezra's first preaching, Neh. viii. Upwards of 50,000 people assembled in a street, or large square, near the water-gate. It was early in the morning of a sabbath-day. A pulpit of wood, in the fashion of a small tower, was placed there on purpose for the preacher; and this turret was supported by a scaffold, or temporary gallery, where, in a wing on the right-hand of the pulpit, sat six of the principal preachers; and in another on the left, seven. Thirteen other principal teachers, and many Levites, were present also, on scaffolds erected for the purpose, alternately to officiate. When Ezra ascended the pulpit, he produced and opened the book of the law, and the whole congregation instantly rose up from their seats, and stood. Then he offered up prayer and praise to God, the people bowing their heads, and worshipping the Lord with their faces to the ground; and at the close of the prayer, with uplifted hands they solemnly pronounced, 'Amen! Amen!' Then, all standing, Ezra, assisted at times by the Levites, read the law distinctly, gave the sense, and caused them to understand the reading. The sermons delivered so affected the hearers, that they wept excessively; and about noon the sorrow became so exuberant and immeasurable, that it was thought necessary by the governor, the preacher, and the Levites, to restrain it. 'Go your way,' said they, 'eat the fat, and drink the sweet, send portions to them for whom nothing is prepared.' The wise and benevolent sentiments of these noble souls were imbibed by the whole congregation, and 50,000 troubled hearts were calmed in a moment. Home they returned, to eat, to drink, to send portions, and rejoice, because they had understood the words that were declared unto them. Plato was living at this time, teaching dull philosophy to cold academics; but what was he, and what was Xenophon or Demosthenes, or any of the pagan orators, in comparison with these men? From this period to that of the appearance of Jesus Christ, public preaching was universal; synagogues were multiplied, vast numbers attended, and elders and rulers were appointed for the purpose of order and instruction.

"The most celebrated preacher that arose before the appearance of Jesus Christ, was John the Baptist. He was commissioned from heaven to be the harbinger of the Messiah. He took Elijah for his model; and, as the times were very much like those in which that prophet had lived, he chose a doctrine and a method very much resembling those of that venerable man. His subjects were few, plain, and important. His style was vehement, images bold, his deportment solemn, his actions eager, and his morals strict. But this bright morning star gave way to the illustrious Sun of Righteousness, who now arose on a benighted world. Jesus Christ certainly was the prince of preachers. Who but can admire the simplicity and majesty of his style, the beauty of his images, the alternate softness and severity of his address, the choice of his subjects, the gracefulness of his deportment, and the indefatigableness of his zeal? Let the reader charm and solace himself in the study and contemplation of the character, excellency, and dignity of this best of preachers, as he will find them delineated in the evangelists.

"The apostles exactly copied their divine master. They formed multitudes of religious societies, and were abundantly successful in their labours. They confined their attention to religion, and left the school of dispute, to politicians and intrigue. The doctrines they preached they supported entirely by evidence; and neither had nor required such assistance as human laws, or worldly policy, the eloquence of schools, or the terror of arms, the charms of money, or the tricks of tradesmen, could afford them.

"The apostles being dead, every thing came to pass as they had foretold. The whole Christian system underwent a miserable change: preaching shared the fate of other institutions, and the glory of the primitive church was now gradually degenerated. Those writers whom we call *the Fathers*, however, held up to view by some as models for imitation, do not deserve that indiscriminate praise ascribed to them. Christianity, it is true, is found in their writings; but how sadly incorporated with pagan

philosophy and Jewish allegory! It must indeed be allowed, that, in general, the simplicity of Christianity was maintained, though under gradual decay, during the first three centuries. The next five centuries produced many pious and excellent preachers, both in the Latin and Greek churches, though the doctrine continued to degenerate. The Greek pulpit was adorned with some eloquent orators. Basil, bishop of Cæsarea, John Chrysostom, preacher at Antioch, and afterward patriarch (as he was called) of Constantinople, and Gregory Nazianzen, who all flourished in the 4th century, seem to have led the fashion of preaching in the Greek church: Jerome and Augustine did the same in the Latin church. For some time, preaching was common to bishops, elders, deacons, and private brethren in the primitive church; but, in process of time, it was restrained to the bishop, and to such as he should appoint. They called the appointment ordination; and at last, attached I know not what ideas of mystery and influence to the word, and of dominion to the bishop who pronounced it. When a bishop or preacher travelled, he claimed no authority to exercise the duties of his function, unless he were invited by the churches where he attended public worship. The first preachers differed much in pulpit action; the greater part used very moderate and sober gestures. They delivered their sermons all extempore, while there were notaries who took down what they said. Sermons in those days were all in the vulgar tongue. The Greeks preached in Greek, the Latins in Latin. They did not preach by the clock, so to speak, but were short or long as they saw occasion, though an hour was about the usual time. Sermons were generally both preached and heard standing; but sometimes both speaker and auditors sat, especially the aged and the infirm. The fathers were fond of allegory; for Origen, that everlasting allegorizer, had set them the example. Before preaching, the preacher usually went into a vestry to pray, and afterward to speak to such as came to salute him. He prayed with his eyes shut in the pulpit. The first word the preacher uttered to the people when he ascended the pulpit, was, 'Peace be with you,' or, 'The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with you all;' to whom the assembly first added, 'Amen;' and in after times, they answered, 'And with thy spirit.' Degenerate, however, as these days were, in comparison of those of the apostles, yet they were golden ages in comparison with the times that followed, when metaphysical reasonings, mystical divinity, yea, Aristotelian categories, and reading the lives of saints, were substituted in the place of sermons. The pulpit became a stage, where ludicrous priests obtained the vulgar laugh by the lowest kind of wit, especially at the festivals of Christmas and Easter.

"But the glorious reformation was the offspring of preaching, by which mankind were reformed: there was a standard, and the religion of the times was put to the trial by it. The avidity of the common people to read the Scriptures, and to hear them expounded, was wonderful, and the papists were so fully convinced of the benefits of frequent public instruction, that they, who were justly called *unpreaching prelates*, and whose pulpits, to use an expression of Latimer, had been *bells without clappers* for many a long year, were obliged for shame to set up regular preaching again.

"The church of Rome has produced some great preachers since the reformation, but none equal to the reformed preachers. And a question naturally arises here, which it would be unpardonable to pass over in silence, concerning the singular *effect* of the preaching of the reformed, which was general, national, universal reformation. In the dark times of popery there had arisen now and then some famous popular preachers, who had zealously inveighed against the vices of their times, and whose sermons had produced sudden and amazing effects on their auditors; but all these effects had died away with the preachers who produced them, and all things had gone back into their old state. Law, learning, commerce, society at large, had not been improved.—Here a new scene opens; preachers arise less popular, perhaps, less indefatigable and exemplary; their sermons produce less striking immediate effects; and yet their auditors go away, and agree by whole nations to reform.

"Jerom Savonarola, Jerom Narni, Capistran, Connecte, and many others, had produced, by their sermons, great immediate effects. When Connecte preached, the ladies lowered their head-dresses, and committed quilled caps by hundreds to the flames. When Narni taught the people in Lent, from the pulpits of Rome, half the city went from his sermons, crying along the streets, *Lord have mercy upon us; Christ have mercy upon us;* so that in only one passion week, 2000 crowns worth of ropes were sold to make scourges with; and when he preached before the pope to the cardinals and bishops, and painted the crime of non-residence in its own colours, he frightened 30 or 40 bishops who heard him, home to their dioceses. In the pulpit of the university of Salamanca, he induced 800 students to quit all worldly prospects of honour, riches, and pleasure, and to become penitents in divers monasteries. We know the fate of Savonarola, and more might be added: but all lamented the momentary duration of the effects produced by their labours. Narni himself was so disgusted with his office, that he renounced preaching, and shut himself up in his cell to mourn over his irreclaimable contemporaries; for bishops went back to the court, and rope-makers lay idle again.

"Our reformers taught all the good doctrines which had been taught by these men.

and they added two or three more, by which they laid the ax to the root of the apostasy, and produced general reformation. Instead of appealing to popes and canons, and founders and fathers, they only quoted them, and referred their auditors to the Holy Scriptures for *law*. Pope Leo X. did not know this when he told Prierio, who complained of Luther's heresy, *Friar Martin had a fine genius!* They also taught the people what little they knew of *Christian liberty;* and so led them into a belief that they might follow their *own* ideas in religion, without the consent of a confessor, a diocesan, a pope, or a council. They went farther, and laid the stress of all religion on *justifying faith*. This obliged the people to get acquainted with Christ, the object of their faith; and thus they were led into the knowledge of a character altogether different from what they saw in their old guides; a character which it is impossible to know, and not to admire and imitate. The old papal popular sermons had gone off like a charge of gunpowder, producing only a fright, a bustle, and a black face; but those of the *new learning*, as the monks called them, were small hearty seeds, which, being sown in the honest hearts of the multitude, and watered with the dew of heaven, softly vegetated, and imperceptibly unfolded blossoms and fruits of inestimable value.

"These eminent servants of Christ excelled in various talents both in the pulpit and in private. Knox came down like a thunderstorm: Calvin resembled a whole day's set rain; Beza was a shower of the softest dew. Old Latimer, in a coarse frieze gown, trudged afoot, his Testament hanging at one end of his leathern girdle, and his spectacles at the other, and without ceremony instructed the people in a rustic style from a hollow tree; while the courtly Ridley, in satin and fur, taught the same principles in the cathedral of the metropolis. Cranmer, though a timorous man, ventured to give king Henry the VIIIth a New Testament, with the label, *whoremongers and adulterers God will judge;* while Knox, who said, *there was nothing in the pleasant face of a lady to affray him*, assured the queen of Scots, 'that if there were any spark of the Spirit of God, yea, of honesty and wisdom in her, she would not be offended with his affirming in his sermons that the diversions of her court were diabolical crimes—evidences of impiety or of insanity.' These men were not all accomplished scholars; but they all gave proof enough that they were honest, hearty, and disinterested in the cause of religion.

"All Europe produced great and excellent preachers, and some of the more studious and sedate reduced the art of public preaching to a system, and taught the rules of a good sermon. Bishop Wilkins enumerated, in 1646, upwards of 60 who had written on the subject. Several of these are valuable treatises, full of edifying instructions; but all are on a scale too large, and by affecting to treat on the whole office of a minister, leave that capital branch, public preaching, unfinished and vague.

"One of the most important articles of pulpit science, that which gives life and energy to all the rest, and without which all the rest are nothing but a vain parade, is either neglected or exploded in all these treatises. It is essential to the ministration of the Divine Word by public preaching, that sermons contain the real sentiments of those who deliver them, the fruits of their own intense thought and meditation. Preaching cannot be in a good state in those communities, where the shameful traffic of buying and selling manuscript sermons is carried on. Command a man to utter what he has no inclination to propagate, and what he does not even believe; and you pass a sentence of death on all he says. He does declaim, but all is languid and cold, and he lays his system out as an undertaker does the dead.

"Since the reformers, we have had multitudes who have entered into their views with disinterestedness and success; and in the present times, both in the church and among the dissenters, names might be mentioned which would do honour to any nation; for though there are too many who do not fill up that important station with proportionate piety and talents, yet we have men who are conspicuous for their extent of knowledge, depth of experience, originality of thought, fervency of zeal, consistency of deportment, and great usefulness in the Christian church. May their numbers still be increased, and their exertions in the cause of truth be eminently crowned with the Divine blessing!"

PREDESTINATE. To predestinate, in the language of divines, is taken for a design, which some have supposed God to have formed from all eternity, of bringing, by free grace, to faith and eternal salvation some certain persons, whom he loved in Christ, while he leaves others to continue in their infidelity, or in their corruptions. The Christian churches are much divided on this article. The Lutherans speak of it with horror; the Calvinists contend for it with the greatest zeal. See CALVIN, ARMINIUS, TOPLADY, GOODWIN, WESLEY, and FLETCHER.

"The reformation," says a celebrated writer, "was one of the most glorious events that ever took place, or is recorded in the annals of mankind; and the consequences would have been much more glorious than they are, had not some of the reformers thrown the doctrine of absolute and unconditional predestination in the way. This shocked the feelings of humanity; stopped the reformation in its progress; for the greater part of mankind chose to believe that a wafer could be a god, rather than believe that God could be unjust." The Turks are great predestinarians.

PRE-EXISTENCE OF JESUS CHRIST, is his existence before he was born of the virgin Mary. That he really did exist, is plain from John iii. 13, vi. 50, &c. viii. 58, xvii. 5,

24, 1 John i. 2; but there are various opinions respecting this existence. Some acknowledge, that in Jesus Christ there is a Divine nature, a rational soul, and a human body. His body, they think, was formed in the virgin's womb; his human soul, they suppose, was the first and most excellent of all the works of God; was brought into existence before the creation of the world, and subsisted in happy union in heaven with the second Person of the Godhead, till his incarnation. These divines differ from those called Arians, for the latter ascribe to Christ only a created Deity, whereas the former hold his true and proper divinity. They differ from the Socinians, who believed no existence of Jesus Christ before his incarnation: they differ from the Sabellians, who only own a trinity of names: they differ also from the generally received opinion, which is, that Christ's human soul began to exist in the womb of his mother, in exact conformity to that likeness unto his brethren of which St. Paul speaks, Heb. ii. 17. The writers in favour of the pre-existence of Christ's human soul, recommend their opinion by these arguments.

1. Christ is represented as his Father's messenger, or angel, being distinct from his Father; sent by his Father long before his incarnation, to perform actions which seem to be too low for the dignity of pure Godhead. The appearances of Christ to the patriarchs are described like the appearance of an angel, or man really distinct from God; yet one, in whom God, or Jehovah, had a peculiar indwelling, or with whom the Divine nature had a personal union.

2. Christ, when he came into the world, is said, in several passages of Scripture, to have divested himself of some glory, which he had before his incarnation. Now if there had existed before this time nothing but his Divine nature, this Divine nature, it is argued, could not properly have divested itself of any glory: See John xvii. 4, 5, 2 Cor. viii. 9. It cannot be said of God that he became poor; he is infinitely self-sufficient; he is necessarily and eternally rich in perfections and glories. Nor can it be said of Christ, as man, that he was rich, if he were never in a richer state before, than while he was on earth.

It seems needful, 3, say those, who embrace this opinion, that the soul of Jesus Christ should pre-exist, that it might have an opportunity to give its previous actual consent to the great and painful undertaking of making atonement for our sins. It was the human soul of Christ that endured the pain and weakness of his infant state, all the labours and fatigues of life, the reproaches of men, and the sufferings of death. The Divine nature is incapable of suffering. The covenant of redemption between the Father and the Son is therefore represented as being made before the foundation of the world. To suppose that simple Deity or the Divine essence, which is the same in all the three personalities, should make a covenant with itself, is inconsistent.

On the other side it is affirmed that the doctrine of the pre-existence of the human soul of Christ weakens and subverts that of his Divine personality. 1. A pure intelligent spirit, the first, the most ancient, and the most excellent of creatures, created before the foundation of the world, so exactly resembles the second person of the Arian trinity, that it is impossible to show the least difference except in name. 2. This pre-existent intelligence, supposed in this doctrine, is so confounded with those other intelligences called *angels*, that there is great danger of mistaking this human soul for an angel, and so of making the person of Christ to consist of three natures. 3. If Jesus Christ had nothing in common like the rest of mankind, except a body, how could this semi-conformity make him a *real* man? 4. The passages quoted in proof of the pre-existence of the human soul of Jesus Christ are of the same sort with those which others allege in proof of the pre-existence of all human souls. 5. This opinion, by ascribing the dignity of the work of redemption to this sublime human soul, detracts from the Deity of Christ, and renders the last as passive as the first is active. 6. This notion is contrary to the Scripture. St. Paul says, *in all things it behoved him to be made like unto his brethren:* he partook of all our infirmities, except sin. St. Luke says, *he increased in stature and wisdom*, Heb. ii. 17, Luke ii. 52. See articles JESUS, CHRIST, &c.

PRESBYTERIANS. The title Presbyterian, comes from the Greek word πρεσβυτερος, which signifies *senior*, or *elder*, intimating that the government of the church in the New Testament was by Presbyteries; that is, by an association of ministers and ruling elders, possessed all of equal powers, without any superiority among them, either in office or order. The Presbyterians believe, that the authority of their ministers to preach the Gospel, to administer the sacraments of baptism and the Lord's supper, and to feed the flock of Christ, is derived from the Holy Ghost by the imposition of the hands of the presbytery; and they oppose the independent scheme of the common rights of Christians by the same arguments which are used for that purpose by the Episcopalians. They affirm, however, that there is no order in the church, as established by Christ and his apostles, superior to that of presbyters; that all ministers, being ambassadors of Christ, are equal by their commission; that *presbyter* and *bishop*, though different words, are of the same import; and that prelacy was gradually established upon the primitive practice of making the *moderator*, or speaker of the presbytery, a permanent officer.

These positions they maintain against the Episcopalians, by the following arguments, taken from the Scriptures.—They observe, "That the apostles planted churches by ordaining bishops and deacons in every city; that the ministers, which in one verse are called *bishops*, are in the next perhaps denominated *presbyters;* that we no where read in the New Testament of bishops, presbyters, and

deacons, in any one church; and that, therefore, we are under the necessity of concluding *bishop* and *presbyter* to be two names for the same church officer. This is apparent from Peter's exhortation to the *elders* and *presbyters* who were among the Jewish Christians. "The *elders*, (presbyters,) which are among you, I exhort, who am also an *elder*, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the *oversight* thereof, (επισκοπουντες, acting as bishops thereof,) not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being LORDS over God's heritage, but being ensamples to the flock," 1 Pet. v. 2, 3. From this passage it is evident, that the presbyters not only fed the flock of God, but also governed that flock with episcopal power; and that the apostle himself, as a church officer, was nothing more than a presbyter or elder. The identity of the office of *bishop* and *presbyter* is still more apparent from Heb. xiii. 7, 17, 1 Thess. v. 12; for the persons spoken of are there represented as governing the flock, speaking to them the word of God, watching for their souls, and discharging various offices belonging to all true ministers of Christ, whether called pastors, presbyters, or bishops. And from the last cited text it is evident, that the bishop of the Thessalonian churches, or person presiding, (as προισταμενος signifies,) had the pastoral care of no more souls than he could hold personal communion with in God's worship: for they were such as all the people were to *know*, *esteem*, and *love*, as those that not only were *over them*, but also closely laboured among them and admonished them. But the diocesan bishops, whom generally the hundredth part of their flocks never hear or see, cannot be those bishops by whom those flocks are admonished; nor can they be, what Peter requires of the bishops of the Jewish converts to be, *ensamples to the flock*. It is the opinion of Dr. Hammond, who was a very learned divine, and a zealot for episcopacy, that the elders whom the apostle James desires, (Jam. v. 14,) the sick to call for, were of the highest permanent order of ecclesiastical officers; but it is self-evident that those elders cannot have been diocesan bishops, otherwise the sick must have been often without the reach of the remedy proposed to them.

There is nothing in Scripture upon which the Episcopalian is more ready to rest his cause, than the alleged episcopacy of Timothy and Titus, of whom the former is said to have been bishop of Ephesus, and the latter bishop of Crete; yet the Presbyterian thinks it as clear as the noon-day sun, that the presbyters of Ephesus were supreme governors, under Christ, of the Ephesian churches, at the very time that Timothy is pretended to have been their proper diocesan.

In Acts xx. 17, &c. we read that from Miletus Paul sent to Ephesus, and called the elders (Presbyters) of the church. And when they were come to him, he said unto them, "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons. And now, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore, I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, (επισκοπους, *bishops*,) to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace," &c.

From this passage, it is evident that there was, in the city of Ephesus, a plurality of pastors of equal authority, without any superior pastor or bishop over them; for the apostle directs his discourse to them all in common, and gives them equal power over the flock. Dr. Hammond indeed, imagines, that the elders, whom Paul called to Miletus, were the *bishops of Asia*, and that he sent for them to Ephesus, because that city was the metropolis of the province. But, were this opinion well founded, it is not conceivable that the sacred writer would have called them the elders of the church of *Ephesus*, but the elders of the *church in general*, or the elders of the *churches in Asia*. Besides, it is to be remembered that the apostle was in such haste to be at Jerusalem, that the sacred historian measures his time by *days*; whereas it must have required several months to call together the bishops and elders of all the cities of Asia; and he might certainly have gone to meet them at Ephesus in less time than would be requisite for their meeting in that city, and proceeding thence to him at Miletus. They must, therefore, have been either the joint pastors of one congregation, or the pastors of different congregations in one city; and as it was thus in Ephesus, so it was in Philippi; for we find the apostle addressing his epistle, to "all the saints in Christ Jesus which were at Philippi, with the bishops and deacons." From this passage before us it is likewise plain, that the presbyters of Ephesus had not only the *name*, but the whole power of *bishops* given to them by the Holy Ghost; for they are enjoined to do the whole work of bishops, ποιμαινειν την εκκλησιαν του Θεου, which signifies to *rule*, as well as *feed the church of God*. Whence we see that the apostle makes the power of *governing* inseparable from that of *preaching*, and *watching*; and that according to him, all who are preachers of God's word, and watchmen of souls, are necessarily rulers or governors of

the church, without being accountable for their management to any prelate, but only to the Lord Jesus, from whom their power is derived.

It appears, therefore, that the apostle Paul left in the church at Ephesus, which he had planted, no other successors to himself, than *presbyter-bishops*, or Presbyterian ministers, and that he did not devolve his power upon any prelate. Timothy, whom the Episcopalians allege to have been the first bishop of Ephesus, was present when this settlement was made, Acts xx. 4, 5; and it is surely not to be supposed that, had he been their bishop, the apostle would have devolved the whole episcopal power upon the presbyters before his face. If ever there was a season fitter than another for pointing out the duty of this supposed bishop to his diocese, and his presbyter's duty to him, it was surely when Paul was taking his final leave of them, and discoursing so pathetically concerning the duty of *overseers*, the coming of ravenous wolves, and the consequent hazard of the flock. In this farewell discourse he tells them that he had not shunned to declare unto them all the counsel of God. But with what truth could this have been said, if obedience to a diocesan bishop had been any part of their duty, either at the time of the apostle's speaking, or at any other period? He foresaw that "ravenous wolves" would enter in among them, and that even "some of themselves should arise, speaking perverse things;" and if, as the Episcopalians allege, diocesan episcopacy was the remedy provided for these evils, is it not strange, passing strange, that the inspired preacher did not foresee that Timothy, who was standing beside him, was destined to fill that important office; or, if he did foresee it, that he omitted to recommend him to his future charge, and to give him proper instructions for the discharge of his duty?

But if Timothy was not bishop of Ephesus, what, it may be asked, was his office in that city? for that he resided there for some time, and was by the apostle invested with authority to ordain and rebuke presbyters, are facts about which all parties are agreed; and which indeed cannot be controverted by any reader of St. Paul's epistles. To this the presbyterian replies with confidence, that the power which Timothy exercised in the church of Ephesus was that of an evangelist, 2 Tim. iv. 5, and not a fixed prelate. But, according to Eusebius, the work of an evangelist was to lay the foundation of faith in barbarous nations, and to constitute among them pastors; after which, he passed on to other countries. Accordingly, we find that Timothy was resident for a time at Philippi and Corinth, Phil. ii. 19, 1 Cor. iv. 17, xvi. 10, 11; and that he had as much authority over those churches, as over that of which he is said to have been the fixed bishop. "Now if Timotheus come, see that he may be with you without fear, for he worketh the work of the Lord as I also do. Let no man therefore despise him." This text might lead us to suppose that Timothy was bishop of Corinth as well as of Ephesus; for it is stronger than that upon which his episcopacy of the latter church is chiefly built. The apostle says, 1 Tim. i. 3, "I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." But had Timothy been the fixed bishop of that city, there would surely have been no necessity for *beseeching* him to abide with his flock. It is to be observed, too, that the first epistle to Timothy, which alone was written to him during his residence at Ephesus, was of a date prior to Paul's meeting with the elders of that church at Miletus; for in that epistle, he hopes "to come to him shortly," whereas he tells the elders at Miletus, that they should "see his face no more." This being the case, it is evident that Timothy was left by the apostle at Ephesus only to supply his place during his temporary absence in Macedonia; and that he could not possibly have been constituted the fixed bishop of that church, since the episcopal powers were afterward committed to the presbyters by the Holy Ghost in his presence.

The identity of the office of bishop and presbyter being thus clearly established, it follows that the presbyterate is the highest permanent office in the church, and that every faithful pastor of a flock is successor to the apostles in every thing in which they were to have any successors. In the apostolic office there were, indeed, some things peculiar and extraordinary, such as their immediate call by Christ, their infallibility, their being witnesses of our Lord's resurrection, and their unlimited jurisdiction over the whole world. These powers and privileges could not be conveyed by the imposition of hands to any successors, whether called presbyters or bishops; but, as rulers or office-bearers in particular churches, we have the confession of "the very chiefest apostles," Peter and John, that they were nothing more than presbyters. This being the case, the dispute, which has been so warmly agitated concerning the validity of Presbyterian ordination, may be soon decided; for, if the ceremony of ordination be at all essential, it is obvious that such a ceremony performed by presbyters must be valid, as there is no higher order of ecclesiastics in the churches by whom it can be performed. Accordingly we find, that Timothy himself, though said to be a bishop, was ordained "by the laying on of the hands of the presbytery." At that ordination, indeed, St. Paul presided, but he presided only as *primus in paribus;* for we have seen that, as permanent officers in the church of Christ, the apostles themselves were no more than presbyters. If the apostle's hands were imposed for any other purpose, it must have been to communicate those *charismata*, or miraculous gifts of the Holy Ghost, which were then so frequent; but which no modern

presbyter or bishop will pretend to give, unless his understanding be clouded by the grossest ignorance, or perverted by the most frantic enthusiasm.

The members of the church of Scotland are strictly presbyterians. Their mode of ecclesiastical government was brought thither from Geneva by John Knox, the famous Scotch reformer, who has been styled the apostle of Scotland.

Their *doctrines* are Calvinistic, as may be seen in the confession of faith, and the larger and shorter catechisms of that church; though it is supposed that the clergy, when composing instructions either for their respective parishes, or the public at large, are no more fettered by the confessions, than the clergy of the church of England are by the thirty-nine articles. Many, in both communities, it seems, take a more extensive latitude than their formulas allow them.

As to the *church government* among the Scotch Presbyterians, no one is ignorant that, from the first dawn of the Reformation among us, till the era of the Revolution, there was a perpetual struggle between the court and the people, for the establishment of an episcopal or a presbyterian form: the former model of ecclesiastical polity was patronized by the house of Stuart, on account of the support which it gave to the prerogatives of the crown; but the latter was the favourite of the majority of the people, perhaps not so much on account of its superior claim to apostolical institution, as because the laity are mixed with the clergy in church judicatories; and the two orders, which, under episcopacy, are kept so distinct, are incorporated, as it were, into one body. In the Scottish church, every regulation of public worship, every act of discipline, and every ecclesiastical censure, which, in other churches, flows from the authority of a diocesan bishop, or from a convocation of the clergy, is the joint work of a certain number of clergymen and laymen acting together with equal authority, and deciding every question by a plurality of voices. The laymen who thus form an essential part of the ecclesiastical courts of Scotland, are called *ruling elders*, and hold the same office, as well as the same name with those brethren, Acts xv. who joined with the apostles and elders at Jerusalem in determining the important question concerning the necessity of imposing upon the Gentile converts the ritual observances of the law of Moses. In the church of Scotland every parish has two or three of these lay-elders, who are grave and serious persons, chosen from among the heads of families, of known orthodoxy and steady adherence to the worship, discipline, and government of the church. Being solemnly engaged to use their utmost endeavours for the suppression of vice, and the cherishing of piety and virtue, and to exercise discipline faithfully and diligently, the minister, in the presence of the congregation, sets them apart to their office by solemn prayer; and concludes the ceremony, which is sometimes called ordination, with exhorting both elders and people to the diligent performance of their respective duties.

The *kirk session*, which is the lowest ecclesiastical judicatory, consists of the minister, and those elders of the congregation. The minister is *ex officio* moderator, but has no negative voice over the decision of the session; nor indeed has he a right to vote at all, unless when the voices of the elders are equal and opposite. He may, indeed, enter his protest against their sentence, if he think it improper, and appeal to the judgment of the presbytery; but this privilege belongs equally to every elder, as well as to every person who may believe himself aggrieved by the proceedings of the session. The deacons, whose proper office is to take care of the poor, may be present every session, and offer their counsel on all questions that come before it; but except in what relates to the distribution of alms, they have no decisive vote with the minister and elders.

The next judicatory is the *presbytery*, which consists of all the pastors within a certain district, and one ruling elder from each parish, commissioned by his brethren to represent, in conjunction with the minister, the session of that parish. The presbytery treats of such matters as concern the particular churches within its limits: as the examination, admission, ordination, and censuring of ministers; the licensing of probationers, rebuking of gross or contumacious sinners, the directing the sentence of excommunication, the deciding upon references and appeals from *kirk sessions*, resolving cases of conscience, explaining difficulties in doctrine or discipline; and censuring, according to the word of God, any heresy or erroneous doctrine which hath either been publicly or privately maintained within the bounds of its jurisdiction. Some of them have frankly acknowledged that they cannot altogether approve of that part of their constitution which gives an equal vote, in questions of heresy, to an illiterate mechanic and his enlightened pastor. We are persuaded, say they, that it has been the source of much trouble to many a pious clergyman, who, from the laudable desire of explaining the Scriptures, and declaring to the flock all the counsel of God, has employed a variety of expressions of the same import to illustrate those articles of faith which may be obscurely expressed in the established standards. The fact, however, is, that in presbyteries the only prerogatives which the pastors have over the ruling elders are, the power of ordination, by the imposition of hands, and the privilege of having the moderator chosen from their body.

From the judgment of the presbytery, there is an appeal to the *provincial synod*, which ordinarily meets twice in the year, and exercises over the presbyteries within the province, a jurisdiction similar to that which is vested in each presbytery over the several kirk sessions

within its bounds. Of these synods there are in the church of Scotland 15, which are composed of the members of the several presbyteries within the respective provinces which give names to the synods.

The highest authority in the church of Scotland is the *general assembly*, which consists of a certain number of ministers and ruling elders delegated from each presbytery, and of commissioners from the universities and royal boroughs. A presbytery in which there are fewer than 12 parishes, sends to the general assembly two ministers and one ruling elder; if it contain between 12 and 18 ministers, it sends three of these, and one ruling elder; if it contain between 18 and 24 ministers, it sends four ministers and two ruling elders; and of 24 ministers, when it contains so many, it sends five, with two ruling elders. Every royal borough sends one ruling elder, and Edinburgh two, whose election must be attested by the kirk sessions of their respective boroughs. Every university sends one commissioner from its own body. The commissioners are chosen annually, six weeks before the meeting of the assembly; and the ruling elders are often men of the first eminence in the kingdom for rank and talents. In this assembly, which meets once a year, the king presides by his commissioner, who is always a nobleman; but he has no voice in their deliberations. The order of their proceedings is regular, though sometimes the number of members creates a confusion; which the moderator, who is chosen from among the ministers to be, as it were, the speaker of the house, has not sufficient authority to prevent. Appeals are brought from all the other ecclesiastical courts in Scotland to the general assembly; and, in questions purely religious, no appeal lies from its determinations.

PRIDE, is inordinate and unreasonable self-esteem, attended with insolence and rude treatment of others. "It is sometimes," says a good writer, "confounded with vanity, and sometimes with dignity; but to the former passion it has more resemblance, and in many circumstances it differs from the latter. Vanity is the parent of loquacious boasting; and the person subject to it, if his pretences be admitted, has no inclination to insult the company. The proud man, on the contrary, is naturally silent, and wrapt in his own importance, seldom speaks but to make his audience feel their inferiority. Pride is the high opinion that a poor little contracted soul entertains of itself. Dignity consists in just, great, and uniform actions, and is the opposite to meanness. 2. Pride manifests itself in praising ourselves, adorning our persons, attempting to appear before others in a superior light to what we are; contempt and slander of others; envy at the excellencies others possess; anxiety to gain applause; impatience of contradiction, and opposition to God himself. 3. The evil effects of pride are beyond computation. It has spread itself universally in all nations, among all characters; and as it was the first sin, as some suppose, that entered into the world, so it seems to be the last to be conquered. It may be considered as the parent of discontent, ingratitude, covetousness, poverty, presumption, passion, extravagance, bigotry, war, and persecution. In fact, there is hardly an evil perpetrated, but what pride is connected with it in a remote or proximate sense. 4. To suppress this evil, we should consider what we are. 'If we could trace our descents,' says Seneca, 'we should find all slaves to come from princes, and all princes from slaves.' To be proud of knowledge, is to be blind in the light; to be proud of virtue, is to poison ourselves with the antidote; to be proud of authority, is to make our rise our downfall. The imperfection of our nature, our scanty knowledge, contracted powers, narrow conceptions, and moral inability, are strong motives to excite us to humility. We should consider also what punishments this sin has brought on mankind." See the cases of Pharaoh, Haman, Nebuchadnezzar, Herod, and others. See article HUMILITY.

PRIEST, the general name for the minister of religion, in all ages and countries. The priest under the law was, among the Hebrews, a person consecrated and ordained of God, not only to teach the people, and pray for them, but also to offer up sacrifices for his own sins and those of the people, Lev. iv. 5, 6.

The priesthood was not annexed to a certain family till after the promulgation of the law of Moses. Before that time, the first-born of every family, the fathers, the princes, the kings, were priests. Cain and Abel, Noah, Abraham, Job, Abimelech and Laban, Isaac and Jacob, offered themselves their own sacrifices. In the solemnity of the covenant that the Lord made with his people at the foot of Mount Sinai, Moses performed the office of mediator, Exod. xxiv. 5, 6; and young men were chosen from among the children of Israel to perform the office of priests. But after the Lord had chosen the tribe of Levi to serve him in his tabernacle, and the priesthood was annexed to the family of Aaron, then the right of offering sacrifices to God was reserved to the priests alone of this family. The Lord ordained, Num. xvi. 40, that no stranger, which was not of the seed of Aaron, should come near to offer incense unto the Lord, that he might not be as Korah and his company. The punishment of Uzziah is well known, 2 Chron. xxvi. 19, who, having presumed to offer incense to the Lord, was suddenly smote with a leprosy, put out of his palace, and excluded from the administration of affairs to the day of his death. However, it seems that, on certain occasions, the judges and the kings of the Hebrews offered sacrifices unto the Lord, especially before a constant place of worship was fixed at Jerusalem; see 1 Sam. vii. 9, where we are told that Samuel, who was no priest, offered a lamb for a burnt-sacrifice to the Lord. See also 1 Sam. ix. 13,

where it is said that this prophet was to bless the offering of the people, which should seem to be a function appropriated to the priests. Lastly, 1 Sam. xvi. 5, he goes to Bethlehem, where he offers a sacrifice at the inauguration or anointing of David.

Saul himself offered a burnt-offering to the Lord, perhaps, as being king of Israel, 1 Sam. xiii. 9, 10. Elijah also offered a burnt-offering upon Mount Carmel, 1 Kings xviii. 33. David himself sacrificed, at least the text expresses it so, at the ceremony of bringing the ark to Jerusalem, and at the floor of Araunah, 2 Sam. vi. 13. Solomon went up to the brazen altar that was at Gibeon, and there offered sacrifices, 2 Chron. i. 5. It is true the above passages are commonly explained, by supposing that these princes offered their sacrifices by the hands of the priests; but the sacred text will by no means favour such explanations; and it is very natural to imagine, that in the quality of kings and heads of the people, they had the privilege of performing some sacerdotal functions, upon some extraordinary occasions: thus we see David clothed with the priestly ephod, and consulting the Lord; and upon another occasion we find David and Solomon pronounce solemn benedictions on the people, 2 Sam. vi. 18, 1 Kings viii. 55.

God having reserved to himself the first-born of all Israel, because he had preserved them from the hand of the destroying angel in Egypt, by way of exchange, or compensation, accepted of the tribe of Levi for the service of the tabernacle, Num. iii. 41. Of the three sons of Levi, Gershon, Koath, and Merari, the Lord chose the family of Koath, and out of this the house of Aaron, to exercise the functions of the priesthood. All the rest of the family of Koath, even the children of Moses, and their descendants, remained of the order of mere Levites. See article LEVITES.

The high priest was at the head of all religious affairs, and was the ordinary judge of all matters concerning the justice and judgment of the Jewish nation, Deut. xvii. 8—12, xix. 17, xxi. 5, xxiii. 9, 10, Ezek. xliv. 24. He alone had the privilege of entering into the sanctuary once a year, on the great day of expiation. See article EXPIATION.

It was required, as necessary qualifications for the high priesthood, that the person who was to succeed to the office should be born of one of his own tribe, whom his father had married, a virgin; and that he should be exempt from all corporal defects and infirmities, Lev. xxi. 7—14. When he was invested with the high dignity, and clad in pontifical ornaments, he was considered as the oracle of truth, and gave answers to the questions proposed to him. See URIM and THUMMIM.

It was forbidden him to mourn for any of his relations, even for his father or mother, or to enter into any place where a dead body lay, that he might not contract any uncleanness. He could not marry a widow, nor a woman that had been divorced, nor a harlot, but a virgin only of his own race. He was to observe a strict continency during the whole time of his service. The habit of the high priest was much more magnificent than that of the other priests.

He had about his waist a pair of drawers of fine linen, and next his skin a linen tunic of a peculiar make. Over this tunic he wore a long robe of an azure colour, or of hyacinth, at the bottom of which was a border adorned with small golden bells and pomegranates, made of wood of different colours, and ranged alternately at equal distances. The robe was girded about him with a broad embroidered sash, called the ephod. Upon his breast he wore the pectoral or breast-plate; and upon his head a tiara or bonnet, from whence hung down a plate of gold, on which were engraven these words, HOLINESS TO THE LORD. See articles AARON, EPHOD, BREAST-PLATE, and BONNET.

The ordinary priests served immediately at the altar, offered sacrifices, killed and flayed them, and poured the blood at the foot of the altar, 2 Chron. xxix. 34, xxxv. 11. They kept a perpetual fire burning upon the altar of burnt-sacrifices, and in the lamps of the golden candlestick that was in the sanctuary; they prepared the loaves of showbread, baked them, and changed them every sabbath-day. Every day, night and morning, a priest, appointed by casting lots at the beginning of the week, brought into the sanctuary a smoking censer, and set it upon the golden table, otherwise called the altar of perfumes, Luke i. 9.

The common habit of the priests was a surplice, or tunic of linen without seam, Exod. xxvii. 4, with a sash of several colours, going twice round the body, and the ends hanging down to the feet, to render the priest more venerable. When they were in the act of sacrificing, they threw this girdle over the left shoulder, that they might perform the office with greater freedom.

The priests did not wear their hair long in the temple, yet they did not shave their heads, but only clipped their hair with scissors, Ezek. xliv. 20, Lev. x. 6, xxi. 5. They did not appear with their heads bare during their ceremonies. To appear bareheaded and uncovered before any one, was looked upon as a want of respect, as it is at this day among some nations. They wore linen drawers, as well as the high priest, when they went up to the altar, for the sake of decency, Exod. xxviii. 42, xxxix. 27, 28.

The priests were not suffered to offer incense to the Lord with strange fire, Lev. x. 1, 2; that is, with any other fire but what should be taken from the altar of burnt-sacrifices. It is well known with what severity God chastised Nadab and Abihu for having failed herein. The priests and Levites waited by the week, and by the quarter, in the temple. They began their week on the sabbath-day, and ended it on the next. The age in which they entered on the sacred ministry, was fixed

by Moses at 25 or 30 years; and they were to end at 50, Num. viii. 24. But in David's time the rule was changed, and they were permitted to attend the service of the tabernacle at 20 years of age, 1 Chron. xxiii. 24, 2 Chron. xxxi. 17, Ezra iii. 8. Those that would dedicate themselves to perpetual service in the temple were well received, and were maintained by the constant and daily offerings, Deut. xviii. 6—8. The Lord had given no lands of inheritance to the tribe of Levi, in the distribution of the Land of Promise. He designed that they should be supported by the tithes, the first-fruits, the offerings that were made in the temple; by their share of the sin-offerings, and thanksgiving-offerings, that were sacrificed in the temple, of which certain parts were appropriated to the priests. In the peace-offerings the priest had the shoulder and the breast, Lev. vii. 33, 34. In the sin-offerings they burnt upon the altar the fat that covers the bowels, the liver, and the kidneys: the rest belonged to the priest, Lev. vii. 6, 7. The skin, or fleece, of every sacrifice also belonged to him, and this article alone was no mean allowance. When an Israelite killed an animal for his own use, he was to give the priest the shoulder, the stomach, and the jaws, Deut. xviii. 3, 4. He had also a share in the wool when the sheep were shorn. All the first-born, both of man and beast, belonged to the Lord, that is, to his priests. The men were redeemed for the sum of five shekels, Num. xviii. 15, 16. The first-born of impure animals were redeemed or exchanged, but the clean animals were not redeemed. They were sacrificed to the Lord; their blood was sprinkled about the altar, and all the rest belonged to the priest, Num. xviii. 17—19. The first-fruits of trees, Lev. xix. 23, 24, that is, those that came on the 4th year, belonged also to the priest. See articles FIRST-BORN and FIRST-FRUITS.

They offered at the temple the first of all the fruits of the earth; and the quantity was fixed by custom, which was between the fortieth and fiftieth part. Besides this, they offered whatever any one had vowed to the Lord. They gave also to the priests and Levites an allowance out of the dough that they kneaded. They had the tithe of all the fruits of the land, and of all animals which were fed under the shepherd's crook, Lev. xxvii. 31, 32.

Thus, though the priests had no lands or inheritance in the country, they lived in great plenty, and were abundantly supplied with what was necessary for their subsistence. God also provided them with houses and accommodations, by appointing them eight and forty cities for their habitations, Num. xxxv. 1, 2, 3. In the precincts of these cities, they possessed as far as a thousand cubits beyond the walls. Of these forty-eight cities, six were appointed to be cities of refuge, for the sake of those who should commit any casual, or involuntary man-slaughter. The priests had 13 of these for their share, and all the others belonged to the Levites, Josh. xxi. 19.

One of the chief employments of the priests, next to attending upon the sacrifices, and the service of the tabernacle or temple, was the instruction of the people, and the deciding controversies; distinguishing the several sorts of leprosy, the causes of divorce, the waters of jealousy, vows, all causes relating to the law, the uncleannesses that were contracted several ways; all these things were brought before the priests, Hos. iv. 6, Mal. ii. 7, &c. Lev. xiii. 14, Num. v. 14, 15. They publicly blessed the people in the name of the Lord. In time of war their business was to carry the ark of the covenant, to consult the Lord, to sound the holy trumpets, and encourage and harangue the army.

The consecration of Aaron and his sons to the priesthood was performed by Moses in the wilderness with great solemnity, Deut. xx. 3, 4, Exod. xl. 12, Lev. viii. 1, &c.

Upon that occasion, Aaron and his sons washed themselves all over in water, and presented themselves to Moses at the tabernacle of the congregation, with the sacrifices that were to be offered for them; Moses first dressed them with all the ornaments before mentioned; then, with the oil of the sacred unction, he anointed Aaron by pouring it upon his head. Afterward he offered up a calf for a sin-offering, and Aaron and his sons, having laid their hands on this sacrifice, Moses killed it, put some of the blood with his finger upon the horns of the altar, burnt the fat upon the fire of the altar, and sent the flesh, the skin, and the dung, to be burnt without the camp: after which he offered a ram for a burnt-offering. Aaron and his sons laid their hands upon the head of the victim, and Moses killed it, and sprinkled the blood about the altar, and burnt the flesh and the bowels upon the altar of burnt-sacrifices.

Lastly, they presented the ram which was to serve for the consecration of the priests. Aaron and his sons laid their hands upon its head. Moses killed it, and taking of the blood of this ram, he touched with it the tip of the right ear of Aaron and each of his sons, the thumbs of their right hands, and the great toes of their right feet, and sprinkled the remainder of the blood upon the altar. Then taking the fat of the kidneys and bowels, the rump, the kidneys, and the right shoulder of the victim, with a loaf of unleavened bread, a cake and a wafer, he put them successively into the hands of Aaron and of his sons, who lifted them up before the Lord, with a waving motion, Moses at the same time supporting and guiding the hands of each. After which, Moses received these things again, and burnt them upon the altar of burnt-sacrifices, because it was the sacrifice of the consecration of Aaron and his sons. Then taking the oil of unction, and the blood that was upon the altar, with these he sprinkled Aaron and his sons, habited as they were in all their sacred orna-

ments. This ceremony was continued for seven days successively, beginning it every day in the same manner, at least as to the offering of sacrifices, the unctions, and aspersions; for it does not appear that Aaron and his sons were dressed every day in their sacerdotal habits. For these whole seven days, the priests continued in the court of the tabernacle.

Whether the same ceremonies were repeated at the consecration of every new high priest is uncertain; and as to the inferior priests, it does not appear that any particular ceremony was used for their consecration: but they seem to have been admitted to this priesthood only by performing the functions of the order.

The term priest is most properly given to Christ, of whom the high priests under the law were types and figures, he being the high priest especially ordained of God, who, by the sacrifice of himself, and by his intercession, is properly adapted to the wants of his people, Heb. viii. 17, ix. 11—25.

The word is also applied to every true believer, who is enabled to offer up himself a spiritual sacrifice acceptable to God through Christ, 1 Pet. ii. 5, Rev. i. 6.

## A CHRONOLOGICAL LIST OF THE HIGH PRIESTS OF THE HEBREWS.

| 1. *Succession, taken from several places of the Holy Scriptures.* | 2. *Succession, taken from 1 Chron. vi. 3, &c.* | 3. *Succession, taken from Josephus, l. 5. c. 15. l 10* | 4. *Succession, taken from the Jewish Seder Olam.* |
|---|---|---|---|
| 1. Aaron, the brother of Moses, created high priest, A. M. 2514, died 2552. | 1. Aaron. | 1. Aaron. | 1. Aaron. |
| 2. Eleazar, created in 2552, and died about 2571. | 2. Eleazar. | 2. Eleazar. | 2. Eleazar. |
| 3. Phinehas, A. M. 2571, died 2590. | 3. Phinehas. | 3 Phinehas. | 3. Phinehas. |
| 4. Abiezer, or Abishua. } these were under the judges. | 4 Abishua. | 4. Abiezer. | 4. Eli. |
| 5. Bukki. } | 5. Bukki. | 5. Bukki. | 5. Ahitub. |
| 6. Uzzi. } | 6. Uzzi. | 6. Uzzi. | 6. Abiathar. |
| 7. Eli, of the race of Ithamar, created in 2848, died in 2888. | 7. Zerahiah. | 7. Eli. | 7. Zadok. |
| 8. Ahitub, I. | 8. Meraioth. | 8. Ahitub. | 8 Ahimah, under Rehoboam. |
| 9. Abiah. He lived in 2911, or 2912. | 9. Amariah. | 9. Ahimelech. | 9. Azariah, under Abiah. |
| 10. Abimelech, or Abiathar, he was murdered by Saul, 2944. | 10. Ahitub I. | 10. Abiathar. | 10 Jehoachash, under Jehoshaphat. |
| 11. Abiathar, Abimelech, or Abimelech, under David, from 2944 to 2989. | 11 Zadok I. | 11. Zadok. | 11 Jehoiarib, under Jehoram |
| 12. Zadok I. under Saul, David, and Solomon, from 2944 to about 3000. | 12. Ahimaaz. | 12. Ahimaaz. | 12. Jehoshaphat, under Ahaziah. |
| 13 Ahimaaz, under Rehoboam, about A. M. 3030. | 13 Azariah. | 13 Azariah. | 13. Jehoiadah, } under |
| 14. Azariah, under Jehoshaphat; perhaps the same as Amariah 2 Chron xix 11. | 14 Johanan, 1 Chron. vi. 9, 10. | 14. Joram. | 14. Phadaiah, } Joash. |
| 15. Johanan, perhaps Jehoiada, in the reign of Joash, 2 Chron. xxiv 15, in 3126. He died at the age of 130. | 15. Azariah. | 15. Issus. | 15. Zedekiah, under Amaziah. |
| 16. Azariah, perhaps the same with Zechariah, son of Jehoiadah, who was killed in 3164. | 16. Amariah. | 16. Axiora. | 16. Joel, under Uzziah. |
| 17. Amariah, perhaps Azariah, under Uzziah in 3221 | 17. Ahitub II. | 17 Phideus. | 17. Jotham, under Joathan. |
| 18. Ahitub II } Under Jotham, king | 18 Zadok II. | 18. Sudeas. | 18. Uriah, under Ahaz. |
| 19. Zadok II. } of Judah. | 19 Shallum. | 19 Julus. | 19 Neriah, under Hezekiah |
| 20. Uriah, under Ahaz, 3265. | 20. Hilkiah. | 20. Jotham. | 20 Hosniah, under Manasseh. |
| 21. Shallum, the father of Azariah, and grandfather to Hilkiah. | 21 Azariah. | 21 Uriah. | 21. Shallum, under Amon. |
| 22. Azariah, who lived in the time of Hezekiah, 2 Chron. xxxi. 10; 3278 | 22. Seraiah. | 22 Neriah. | 22. Hilkiah, under Josiah. |
| 23. Hilkiah, under Hezekiah. | 23. Jehozadak. | 23. Odeas. | 23. Azariah, under Jehoiakim and Zedekiah. |

| 1. *Succession, taken from several places of the Holy Scriptures.* | 2. *Succession, taken from 1 Chron. vi. 3. &c.* | 3. *Succession, taken from Josephus, l. 5. c. 15. l. 10.* | 4. *Succession, taken from the Jewish Seder Olam.* |
|---|---|---|---|
| 24. Eliakim, or Joakim, under Manasseh, and at the time of the siege of Bethulia, in 3348. He continued to live under Josiah to 3380, and longer. He is also called Hilkiah, Baruch i. 7. | 24. Joshua. | 24. Saldam. | 24. Jehozadak, after the taking of Jerusalem. |
| 25. Azariah, perhaps Neriah, the father of Seraiah and of Baruch. | | 25. Hilkiah. | 25. Jesus, son of Jehozadak, after the captivity. |
| 26. Seraiah, the last high priest before the captivity; put to death in 3414. | | 26. Seraiah. | |
| 27. Jehozadak, during the captivity of Babylon, from 3414 to 3469. | | 27. Jehozadak. | |
| 28. Joshua, or Jesus, the son of Jehozadak: he returned from Babylon in 3468. | | 28. Jesus, or Joshua. | |

*The following is collected from Ezra, Nehemiah, and Josephus.*

29. Joachim, under the reign of Xerxes, Jos. Ant. l. ii. c. 5.

30. Eliasib, Joasib, or Chasib, under Nehemiah, A. M. 3550.

31. Joiada, or Juda, Neh. xii. 10.

32. Jonathan, or John.

33. Jeddoa, or Jaddus, who received Alexander the Great at Jerusalem, in 3673, and died in 3682.

34. Onias I. made high priest in 3681, governed 21 years, and died in 3702.

35. Simon I. called the Just, made in 3702 or 3703, and died in 3711.

36. Eleazar, made in 3712. It was under this pontiff, as they tell us, that the translation of the Septuagint was made, about the year 3727: he died 3744.

37. Manasseh, made in 3745, died in 3771.

38. Onias II. made in 3771, died in 3785.

39. Simon II. made in 3785, and died in 3805.

40. Onias III. made in 3805, deposed 3829, died in 3834.

41. Jesus, or Jason, made in 3830, deposed in 3831.

42. Onias IV. otherwise called Menelaus, made in 3832, died in 3842.

43. Lysimachus, vicegerent of Menelaus, killed in 3834.

44. Alcimus, or Jacimus, or Joachim, made in 3842, died 3844.

45. Onias V. he did not exercise his pontificate at Jerusalem, but retired into Egypt, where he built the temple Onion in 3854.

46. Judas Maccabeus, restored the altar and the sacrifices in 3840, died in 3843.

47. Jonathan, the Asmonean, brother to Judas Maccabæus, created high priest in 3843, and died in 3860.

48. Simon Maccabæus, made in 3860, died in 3869.

49. John Hircanus, made in 3869, died in 3898.

50. Aristobulus, king and pontiff of the Jews, died 3899.

51. Alexander Janæus, also king and pontiff during 27 years, from 3899 to 3926.

52. Hircanus was high priest for the space of 32 years in the whole, from 3926 to 3958.

53. Aristobulus, brother to Hircanus, usurped the high priesthood, and held it three years and three months, from 3935 to 3940.

54. Antigonus, his son, also usurped the priesthood in prejudice to the rights of Hircanus, and possessed it for three years and seven months, from 3964 to 3967, when he was taken by Sosius.

55. Ananeel of Babylon, made high priest by Herod in 3968 till 3970.

56. Aristobulus, the last of the Asmoneans; he did not enjoy the pontificate a whole year. He died in 3970. Ananeel was made high priest a second time in 3971.

57. Jesus, the son of Phabis, deposed in 3981.

58. Simon, son of Boethus, made high priest in 3981, deposed in 3999.

59. Matthias, son of Theophilus, made high priest in 3999. Ellem was substituted in his place for a day, because of an accident that happened to Matthias, which hindered him performing his office that day.

60. Joazar, son of Simon, son of Boethus, made high priest in 4000, the year of the birth of Jesus Christ, four years before the commencement of the vulgar era.

61. Eleazar, brother to Joazar, made high priest in 4004, of Christ 4, of the vulgar era 1.

62. Jesus, son of Siah, made high priest in the year of the vulgar era 6. Joazar was made a second time in 7, and deposed in 13.

63. Ananus, son of Seth, for 11 years, from 4016 to 4027, of the vulgar era 24.

64. Ishmael, son of Phabi, in 24.

65. Eleazar, son of Ananus, made in 24.

66. Simon, son of Camithus, made high priest in 25.

67. Joseph, surnamed Caiphas, made in 26, and continued till 35.

68. Jonathan, son of Ananus, made in 35, and continued till 37.

69. Theophilus, son of Jonathan, made in 37, and continued till 41.

70. Simon, surnamed Cantharus, and son of Simon Boethus, was made high priest in 41.

71. Matthias, son of Ananus, made high priest in 42.

72. Elioneus, made in 44, and continued till 45. Simon, son of Cantharus, was a second time made high priest, A. D. 45, and deposed the same year.

73. Joseph, son of Caneus, was made high priest in A. D. 45, till 47.

74. Ananias, the son of Nebodeus, was made high priest in the year of the vulgar era 47, and enjoyed the priesthood till 63.

75. Ismael was ordained high priest, A. D. 63.

76. Joseph, surnamed Cabei, in 63.

77. Ananus, the son of Ananus, in 63.

78. Jesus, the son of Ananus, in 64.

79. Jesus, the son of Gamaliel, in 64.

80. Matthias, the son of Theophilus, was made high priest in the vulgar Christian era 70.

81. Phannias, the son of Samuel, was made high priest in the year 70, which was the year wherein Jerusalem and the temple were destroyed by the Romans, whereby there was a final period put to the Jewish priesthood.

Whatever is known concerning such of the high priests, of whom there is any mention in Scripture, may be seen under their respective names.

PRISCILLA, Pris-cil'la, called *Prisca*, *ancient*, 2 Tim. iv. 19, a Christian woman mentioned in the Acts, and in St. Paul's epistles. She is sometimes noticed before her husband Aquila. They were at Corinth, Acts xviii. 1, 2, when St. Paul came thither; and there they had the honour of entertaining him at their house, where he lodged a considerable time, because Paul and Aquila wrought at the same business, which was that of making leather tents, for the use of the army. Aquila and Priscilla left Corinth with St. Paul, and accompanied him to Ephesus, Acts xviii. 18. Here they dwelt some time, and bore witness to the Gospel. Their house was so well regulated, that the believers, whom St. Paul calls a church, Rom. xvi. 5, assembled in it for Divine worship. From thence they went to Rome, where they were when St. Paul wrote his epistle to the Romans, in the year 58, and he salutes them first of all, and with great commendations. They returned into Asia sometime afterward, and St. Paul writing to Timothy, 2 Tim. iv. 19, desires him to salute them on his account.

It is thought they died here, and the Latin martyrologies observe their memory on the 8th of July. The Greeks celebrate the feast of Aquila on the 14th of the same month.

PROCHORUS, Proch'o-rus, *he who presides over the choirs.* One of the first seven deacons, Acts vi. 5. He was chosen soon after our Saviour's ascension, A. D. 33, or 34. The Greeks think he was the first bishop of Nicomedia. Ado says, he suffered martyrdom at Antioch, August 9th, after having made himself famous by his miracles.

PROFANE, an epithet applied to those who abuse and contemn holy things. The Scripture calls Esau profane, because he sold his birth-right, which was considered a holy thing, not only because the priesthood was annexed to it, but also because it was a privilege leading to Christ, and a type of the title of believers to the heavenly inheritance, Heb. xii. 16. The priests, of the race of Aaron, were enjoined to distinguish, between sacred and profane, between pure and polluted, Lev. x. 10, xix. 7, 8. Hence they were prohibited the use of wine during their attendance on the temple service.

To profane the temple, to profane the sabbath, to profane the altar, are common expressions to denote the violation of the repose of the sabbath, the entering of foreigners into the temple, or the want of reverence in those that entered it, the impious sacrifices that were offered on the altar of the Lord.

PROMISE, an assurance given by God, in his word, of bestowing blessings upon his people, 2 Pet. i. 4. The word in the New Testament is usually taken for the promises that God heretofore made to Abraham, and the other patriarchs of sending the Messiah, and conferring his Holy Spirit and eternal life on those that should believe on him. It is in this sense that the apostle Paul commonly uses the word *promise*, see Rom. iv. 13, 14, Gal. iii. 14, 17, 18, 21, 22, 29. The promises of the new covenant are called *better* than those of the old, Heb. viii. 6, because they are more spiritual, clear, extensive, and universal, than those of the Mosaic covenant. The time of the promise, Acts vii. 17, is the time of fulfilling the promise: God told Abraham, Gen. xv. 13, 14, that his seed should be strangers in a strange land; but that after 400 years, he would bring them out thence: the time of the promise came when these 400 years were expired. The children of the promise are, 1. The Israelites descended from Isaac, in opposition to the Ishmaelites descended from Ishmael and Hagar. 2. The Jews converted to Christianity, in opposition to the obstinate Jews, who will not believe in Christ; and 3. All true believers who are born again by the supernatural power of God, and who by faith lay hold on the promise of salvation in Jesus Christ.

PROPHECY, a word derived from προφητεια, and in its original import signifies the prediction of future events. It is thus defined by Witsius: "A knowledge and manifestation of secret things which a man knows, not from his own sagacity, nor from the relation of others, but by an extraordinary revelation of God from heaven." In the Old and New Testaments the word is not always confined to the foretelling of future events. In several instances it is of the same import with preaching, and denotes the faculty of illustrating and applying to present practical purposes the

doctrine of prior revelations. Thus, in Nehemiah, it is said, "Thou hast appointed prophets to preach, ch. vi. 7; and whoever speaks unto men to edification, exhortation, and comfort, is by St. Paul called a *prophet*, 1 Cor. xiv. 3. Hence it was that there were schools of prophets in Israel, where young men were instructed in the truths of religion, and fitted to exhort and comfort the people. It is prophecy, however, according to the first definition given above, we shall here consider.

Prophecy, with the power of working miracles, may be considered as the highest evidence that can be given of a supernatural communion with the Deity. Hence, among the professors of almost every religious system, there have been numberless pretenders to the gift of prophecy. Pagans had their oracles, augurs, and soothsayers; modern idolaters their necromancers and diviners; and the Jews, Christians, and Mahometans, their prophets. The pretensions of the pagans and impostors have, however, been justly exposed; while the Jewish and Christian prophecies carry with them evident marks of their validity, 2 Pet. ii. 19—21. Scripture prophecy, therefore, hath God for its author. It did not arise from the genius of the mind, the temperament of the body, the influence of the stars, &c. but from the sovereign will of God. The ways by which God formerly made known his mind were various; such as by dreams, visions, angels, symbolic representations, impulses on the mind, Num. xii. 6, Jer. xxxi. 26, Dan. viii. 16, 17.

2. As to the *language* of prophecy: "It is," says Mr. Gray, "remarkable for its magnificence. Each prophetic writer is distinguished for peculiar beauties; but their style in general may be characterized as strong, animated, and impressive. Its ornaments are derived, not from an accumulation of epithets, or laboured harmony; but from the real grandeur of its images, and the majestic force of its expressions. It is varied with striking propriety, and enlivened with quick but easy transitions. Its sudden bursts of eloquence, its earnest warmth, its affecting exhortations and appeals, afford very interesting proofs of that lively impression, and of that inspired conviction, under which the prophets wrote; and which enabled them, among a people not distinguished for genius, to surpass in every variety of composition, the most admired productions of pagan antiquity. If the imagery employed by the sacred writers appears sometimes to partake of a coarse and indelicate cast, it must be recollected, that the eastern manners and languages required the most forcible representations; and that the masculine and indignant spirit of the prophets led them to adopt the most energetic and descriptive expressions. No style is, perhaps, so highly figurative as that of the prophets. Every object of nature and art, which could furnish allusions, is explored with industry; every scene of creation, and every page of science, seems to have unfolded its rich varieties to the sacred writers, who, in the spirit of eastern poetry, delight in every kind of metaphorical embellishment. Thus, by way of illustration, it is obvious to remark, that earthly dignities and powers are symbolized by the celestial bodies; the effects of moral evil are shown under the storms and convulsions of nature; the pollutions of sin are represented by external impurities; and the beneficial influence is depicted by the serenity and confidence of peaceful life. Thus, allegorical language being founded in ideas universally prevalent, and adhered to with invariable relation and regular analogy, has furnished great ornament and elegance to the sacred writers. Sometimes, however, the inspired penmen drew their allusions from local and temporary sources of metaphor; from the peculiar scenery of their country; from the idolatries of heathen nations, and from their own history and circumstances; from the service of their temple, and the ceremonies of their religion, from manners that have faded, and customs that have elapsed. Hence many appropriate beauties have vanished. Many descriptions, and many representations, that must have had a solemn importance among the Jews, are now considered, from a change of circumstances, in a degraded point of view. Hence, likewise, here and there, a shade of obscurity. In general, however, the language of Scripture, though highly sublime and beautiful, is easy and intelligible to all capacities.

"2. It is intended to give men the profoundest veneration for that amazing knowledge from which nothing can be concealed, not even the future actions of creatures, and the things which as yet are not. How could a man hope to hide any counsel, any design, or thought, from such a Being?

"3. It contributed to keep up devotion, the religion of the heart, which consists partly in entertaining just and honourable ideas of God, and of his perfections, and which is a more rational and a more acceptable service than rites and ceremonies.

"4. It excited men to rely upon God, and to love him who condescended to hold this mutual intercourse with his creatures, and to permit them to consult him, as one friend asks advice of another.

"5. It was intended to keep the people, to whom God revealed himself, from idolatry; a sin to which the Jews would be inclined, both from the disposition which they had acquired in Egypt, and from the contagion of bad example.

"6. The people of Israel were strictly forbidden to consult the diviners, and the gods of other nations, and to use any enchantments and wicked arts; and that they might have no temptation to it, God permitted them to apply to him and to his prophets, even upon small occasions; and he raised up among them a succession of prophets, to whom they might resort for advice and direction. These pro-

phets were reverenced abroad as well as at home, and consulted by foreign princes; and in the times of captivity, they were honoured by great kings, and advanced to high stations."

As it respects us, prophecy, connected with miracles, affords decisive evidence of the truth of revelation, as well as of a superintending Providence. This evidence too, is a growing evidence.

"The Divine design, uniformly pursued through a series of successive generations, opens with a greater degree of clearness, in proportion to the lapse of time and the number of events. An increase of age is an addition to its strength; and the nearer we approach the point towards which the dispensations of God invariably tend, the more clearly shall we discern the wonderful regularity, consistency, and beauty of the stupendous plan of universal good. Of the great use of prophecies, which have been fulfilled, as a direct and strong argument to convert unbelievers to Christianity, and to establish Christians in the faith, we have the most ample proofs. Our Lord himself made very frequent appeals to prophecy, as evidence of his Divine mission: he referred the Jews to their own Scriptures, as most fully and clearly bearing witness of himself. Upon them he grounded the necessity of his sufferings; upon them he settled the faith of his disciples at Emmaus, and of the apostles at Jerusalem: the same source supplied the eloquence of St. Paul and St. Peter, and the means with which Apollos mightily convinced the Jews. This was a powerful instrument of persuasion in the succeeding ages of the church, when used by the primitive apologists. Upon this topic were employed the zeal and diligence not only of Justin Martyr, but Tertullian, Cyprian, and Augustine. It would never have been so frequently employed, if it had not been well adapted to the desired end; and that it did most completely answer this end, by the conversion of unbelievers, is evident from the accounts of Scripture, and the records of the primitive church. But, though to convince gainsayers of this truth is justly considered as the principal end, it has another very important object, to which it well becomes us to pay attention, from motives of gratitude, as well as from fear of incurring the blame which Scripture invariably imputes to those who neglect to take advantage of the light afforded them. It is designed to protect such as have faith in the word of God from the dangers arising from the prevalent corruptions, errors, and vices of the age in which they live. The due consideration of prophecy will administer consolation amidst present distress, and enliven faith, and elevate hope, whilst passing through those dark distressing scenes, which, without this gracious aid, might lead through the intricacies of doubt to the gloom of despair."

Objections, however, have been raised against the prophecies, from their obscurity. But to this it is answered, that they have often a first, or partial, and an ultimate completion; the former being an earnest of the latter. It is principally this double sense of prophecy, which renders it obscure; for, though the predictions of the prophets were sometimes positive, and exactly descriptive, and delivered with an accurate and definite designation of names and times, prophecy was not generally designed to be clear before its accomplishment. It is, however, always sufficiently exact in its descriptions to authenticate its pretentions to a Divine authority; to produce, when fulfilled, an acknowledgment of its unerring certainty; and to demonstrate the wisdom and power of God. As Bishop Newton observes, "prophecies are the only species of writings which is designed more for the instruction of future ages than for the times wherein they are written. In this respect, as the world groweth older, it groweth wiser. Time, that detracts something from the evidence of other writers, is still adding something to the credit and authority of the prophets. Future ages will comprehend more than the present; and the present understand more than the past; and the perfect accomplishment will produce a perfect knowledge of all the prophecies."

### 3. *Of the fulfilment of Prophecy.*

Our limits will not permit us to give a copious account of the various prophecies which have been remarkably fulfilled; but whoever has examined profane history with any degree of attention, and compared it with the predictions of Scripture, must, if he be not blinded by prejudice, and hardened by infidelity, be convinced of the truth of prophecy by its exact accomplishment. It is in vain to say these prophecies were delivered since the events have taken place; for we see prophecies, the latest of which were delivered about 1700 years ago, and some of them above 3000 years ago, fulfilling at this very time; and cities, and countries, and kingdoms, in the very same condition, and all brought about in the very same manner, and with the very same circumstances, as the prophets had foretold. "We see," says Bishop Newton, "the descendants of Shem and Japheth *ruling* and *enlarged* in Asia and Europe, and perhaps in America; and the curse of servitude still attending the wretched descendants of Ham in Africa. We see the posterity of Ismael multiplied exceedingly, and become a great nation in the Arabians; yet living like wild men, and shifting from place to place in the wilderness: their hand against every man, and every man's hand against them; and still *dwelling*, a free and independent people in the presence of all their brethren, and in the presence of all their enemies. We see the family of Esau totally extinct, and that of Jacob subsisting at this day; the sceptre departed from Judah, and the people living no where in authority, but every where in subjection; the Jews

still dwelling alone among the nations, while the remembrance of Amalek is utterly put out from under heaven. We see the Jews severely punished for their infidelity and disobedience to their great prophet like unto Moses; plucked from off their own land, and removed into all the kingdoms of the earth; oppressed and spoiled evermore; and made a proverb and a bye-word among all nations. We see Ephraim so broken as to be no more a people, while the whole nation is comprehended under the name of Judah; the Jews wonderfully preserved as a distinct people, while their great conquerors are every where destroyed; their land lying desolate, and themselves cut off from being the people of God, while the Gentiles are advanced in their room. We see Nineveh so completely destroyed, that the place thereof is not and cannot be found; Babylon made a desolation for ever, a possession for the bittern, and pools of water; Tyre become like the top of a rock, a place for fishers to spread their nets upon; and Egypt a base kingdom, the basest of the kingdoms, and still tributary and subject to strangers. We see, of the four great empires of the world, the fourth and last, which was greater and more powerful than any of the former, divided, in the western part thereof, into ten lesser kingdoms; and, among them, a power with a triple crown diverse from the first, with 'a mouth speaking very great things, and with a look more stout than his fellows,' speaking 'great words against the Most High, and changing times and laws.' We see a power cast down the truth to the ground and prosper, and practise and destroy the holy people, not regarding the God of his fathers, nor the desire of wives, but honouring Mahuzzim, gods protectors, or saints protectors, and causing the priests of Mahuzzim to rule over many, and to divide the land for gain. We see the Turks stretching forth their hand over the countries, and particularly over the land of Egypt, the Lybians at their steps, and the Arabians still escaping out of their hands. We see the Jews led away captive into all nations, and Jerusalem 'trodden down of the Gentiles,' and likely to continue so, 'until the times of the Gentiles be fulfilled,' the Jews being, by a constant miracle, preserved a distinct people for the completion of other prophecies relating to them. We see one 'who opposeth and exalteth himself above all laws,' divine and human, 'sitting as God in the church of God, and showing himself that he is God, whose coming is after the working of Satan, with all power and signs, and lying wonders, and with all deceivableness of unrighteousness.' We see a great *apostasy* in the Christian church, which consists chiefly in the worship of *demons*, angels, or departed saints, and is promoted, 'through the hypocrisy of liars, forbidding to marry, and commanding to abstain from meats.' We see the seven churches of Asia lying in the same forlorn and deplorable condition that the angel had signified to St. John, their candlestick removed out of its place, their churches turned into mosques, their worship into superstition. In short, we see the characters of the beast and of the false prophet, and the whore of Babylon, now exemplified in every particular, and in a city that is seated upon seven mountains; so that if the bishop of Rome had sat for his picture, a greater resemblance and likeness could not have been drawn.

"For these things we have the attestation of past, and the experience of present times; and we cannot well be deceived, if we will only believe our own eyes and observation. We actually see the completion of many of these prophecies in the state of men and things around us; and we have the prophecies themselves recorded in books, which books have been read in public assemblies these 1700 or 2000 years, dispersed in several countries, translated into several languages, and quoted and commented upon by different authors of different ages and nations, so that there is no room to suspect so much as a possibility of a forgery or illusion."

4. *Rules for understanding the prophecies.*

In order to understand the prophecies, and to form a right judgment of the argument for the truth of Christianity, we must not consider them singly and apart, but as a grand whole, or a chain reaching through several thousands of years, delivered at several times, yet manifestly subservient to one and the same end. This end is no other than the establishment of the universal empire of truth and righteousness under the dominion of Jesus Christ. We are not, indeed, to suppose that each of the prophecies recorded in the Old Testament *expressly* points out, and *clearly* characterizes, Jesus Christ; yet taken as a whole, this grand system refers to him; for "the testimony of Jesus is the spirit of prophecy." All the revolutions of Divine Providence have him for their scope and their end. Is an empire or kingdom erected? that empire or kingdom is erected with a view directly or indirectly to the kingdom of the Messiah. Is an empire or kingdom subverted or overthrown? that empire or kingdom is overthrown in subserviency to the glory of his kingdom and empire, which shall know neither bounds nor end, but whose limits shall be no other than the limits of the universe, and whose end no other than the days of eternity. Jesus Christ, then, is the only person that ever existed in whom all the prophecies meet as in a centre. In order, therefore, to oppose error, and confront the infidel, we must study the prophecies, not as independent of each other, but as connected: for the argument from prophecy, says bishop Hurd, is not to be formed from the consideration of single prophecies, but from all the prophecies taken together, and considered as making one system; in which, from the mutual dependance and connexion of its parts, preceding prophecies, prepare and illustrate those which follow; and

these again, reflect light on the foregoing; just as, in any philosophical system, that which shows the solidity of it is the harmony and correspondence of the whole, not the application of it in particular instances.

Hence, though the evidence be but small from the completion of any one prophecy taken separately, yet that evidence being always something, the amount of the whole evidence resulting from a great number of prophecies, all relative to the same design, may be considerable; like many scattered rays, which, though each be weak in itself, yet concentrated into one point, shall form a strong light, and strike the sense very powerfully. Still more; this evidence is not simply a growing evidence, but is indeed multiplied upon us, from the number of reflected lights, which the several component parts of such a system reciprocally throw upon each; till at length, the conviction rises unto a high degree of moral certainty.

Farther; in order to understand the prophecies, we must endeavour to find out the true *subject* of prophecy, that is, precisely what the prophets speak of, and the *characters* that are applied to that subject. The literal sense should be always kept in view, and a knowledge of oriental customs attained. The beginning and end of the prophetic sermons must be carefully observed. The time, as near as possible, of the prediction should be ascertained. An acquaintance with the method of salvation by Jesus Christ will greatly assist us in this work. The mind must be unprejudiced, and we should be well acquainted with the Scriptures at large. These rules, with dependance on Divine teaching, will assist us in understanding the prophecies. See *Bishop Newton's Dissertations on the Prophecies; Bishop Sherlock's Use and Intent of Prophecy; Bishop Hurd's Sermons on the Prophecies; Sir Isaac Newton's Observations on the Prophecy of Daniel.*

PROPHETS, in general, are those who foretel future events, as the word, which is of Greek original, imports. In particular, they are those inspired persons among the Israelites who were commissioned by God to declare his will and purposes to that people, under which character they foretold the captivity, the coming of the Messiah, and other great events in the economy of Divine Providence. The Hebrews at the beginning called them רֹאֶה *rohee*, i. e. *seers*, 1 Sam. ix. 9. Afterward they called them נָבִיא *nabee*, which comes from a root, which signifies to *foretel*, or divine. Also the Scripture often gives them the name of *men of God*, and *angels*, or *messengers of the Lord*. The Hebrew verb, נָבָא *naba*, to *prophecy*, is of great extent. Sometimes it signifies to foretel what is to come, and at other times to be inspired to speak from God, Exod. vii. 1. St. Paul, in his epistle to Titus, ch. i. 12, quoting a profane poet, calls him a prophet; "One of themselves, even a prophet of their own," because the pagans thought the poets inspired by the gods. The Scriptures often give the name of prophet to impostors, who falsely boasted of inspiration.

As the true prophets, at the time they were transported by the motion of God's Spirit, were sometimes agitated in a violent manner; those motions were called prophesying, which they exhibited, who were filled with a good or evil spirit. For instance, Saul, being moved by an evil spirit, prophesied in his house, 1 Sam. xviii. 10, that is to say, he was agitated with violence, as the prophets sometimes were. To prophesy is also to sing, to play on instruments. "Thou shalt meet a company of prophets," says Samuel to Saul, 1 Sam. x. 5, 6, "coming down," &c. &c. We read in the Chronicles that the sons of Asaph were appointed to prophesy upon harps, 1 Chron. xxv. 1. This term is also used by St. Paul, 1 Cor. xi. 4, 5. xiv. 1, 2, 3, for explaining Scripture, speaking to the church in public; probably because they who exercised these functions were looked upon as influenced by the Holy Ghost, and gave themselves motions like those of enthusiasts.

The most usual way by which God communicated himself to the prophets was inspiration, which consisted in illuminating the mind of the prophet, and exciting his will to declare what the Lord dictated to him from within. It is in this sense that we acknowledge as prophets, all the authors of the canonical books of Scripture, both of the Old and New Testaments. God also communicated himself to the prophets by dreams and nocturnal visions: Joel, ch. ii. 28, promises the people of the Lord, that their young men shall see visions, and their old men shall have prophetic dreams; St. Peter had one of these, Acts x. 11, 12. The Lord appeared to Abraham, to Job, to Moses, and discovered his will to them in different ways, and, it appears, often made his voice to be heard in an articulate manner. Thus he spoke to Moses from the burning bush, Exod. iii. 2, and upon Mount Sinai, and to Samuel in the night, 1 Sam. iii. 4. We have in the Old Testament the writings of 16 prophets; that is, of 4 greater prophets, and 12 lesser prophets. The 4 greater prophets are Isaiah, Jeremiah, Ezekiel, and Daniel. The Jews, however, do not properly place Daniel among the prophets, because, say they, he lived in the splendour of temporal dignities, and in a manner different from the other prophets. The 12 lesser prophets are Hosea, Joel, Amos, Obadiah, Micah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

The following is pretty nearly the chronological order in which they may be ranged.

1. Hosea prophesied under Uzziah, king of Judah, who began to reign A. M. 3194: and under Jotham, Ahaz, and Hezekiah, kings of Judah, and under Jeroboam II. king of Israel, and his successors, to the destruction of Samaria, which happened A. M. 3283.

2. Amos began to prophesy in the 23d year of Uzziah, A. M. 3219, and about six years before the death of Jeroboam II. king of Israel, which happened A. M. 3220.

3. Isaiah began to prophesy at the death of Uzziah, and at the beginning of the reign of Jotham, king of Judah, A. M. 3246. He continued to prophesy to the reign of Manasseh, which began A. M. 3306. He put Isaiah to death, by sawing him asunder.

4. Jonah lived in the kingdom of Israel, under the kings Joash and Jeroboam II. about the same time with Hosea, Isaiah, and Amos. Jeroboam II. died A. M. 3220.

5. Micah lived under Jotham, Ahaz, and Hezekiah, kings of Judah. Jotham began to reign in 3235, and Hezekiah died in 3306. Micah was cotemporary with Isaiah, but began to prophesy later.

6. Nahum appeared in Judah under the reign of Hezekiah, and after the expedition of Sennacherib, that is, after the year 3291.

7. Jeremiah began in the 13th year of the reign of Josiah, king of Judah, A. M. 3375. Jeremiah continued to prophesy under the reigns of Shallum, Jehoiakim, Jeconiah, and Zedekiah, to the taking of Jerusalem by the Chaldeans, A. M. 3416. It is thought that he died two years after in Egypt, in 3418. Baruch was the disciple and amanuensis of Jeremiah, and is commonly reckoned with him.

8. Zephaniah appeared at the beginning of the reign of Josiah, and before the 20th year of that prince, which is A. M. 3381: and even before the taking of Nineveh, which happened A. M. 3378.

9. Joel, under Josiah, lived about the same time with Jeremiah and Zephaniah.

10. Daniel was taken into Chaldea, A. M. 3398, which was the 4th year of Jehoiakim, king of Judah. He prophesied at Babylon, to the end of the captivity, which happened in 3468, and perhaps longer than that.

11. Ezekiel was carried captive to Babylon along with Jeconiah, king of Judah, A. M. 3405. He began to prophesy in 3409. He continued till towards the end of the reign of Nebuchadnezzar, who died A. M. 3442.

12. Habakkuk lived in Judea at the commencement of the reign of Jehoiakim, A. M. 3394, and before the coming of Nebuchadnezzar into the country in 3398.

13. Obadiah lived in Judea after the taking of Jerusalem, which happened in 3414, and before the desolation of Idumea, which happened in 3410.

14. Haggai is supposed to have been born during the captivity; he came to Jerusalem with Zerubbabel in consequence of the edict of Cyrus, in 3468, and prophesied in the 2d year of Darius, son of Hystaspes, which was the year 3484.

15. Zechariah prophesied in Judea, at the same time with Haggai, and he seems to have continued to prophesy after him.

16. Malachi has not put any date to his prophecies. If he was the same as Ezra, as is highly probable, he may have prophesied under Nehemiah, who returned into Judea, in 3550.

Under the several articles of these prophets may be seen the proofs of what is here advanced, and the particulars of their lives and actions, of their prophecies, their characters, and deaths.

Besides the prophets we have here mentioned, there are found the names of a great many more in the Scriptures. Clemens Alexandrinus reckons up 35 after Moses, and five before him, which are Adam, Noah, Abraham, Isaac, and Jacob. He reckons five prophetesses; which are Sarah, Rebekah, Miriam, (the sister of Moses,) Deborah, and Huldah. Epiphanius reckons up 73 prophets and 10 prophetesses in both the Old and New Testaments. The prophets are, 1. Adam. 2. Enoch. 3. Noah. 4. Abraham. 5. Isaac. 6. Jacob. 7. Moses. 8. Aaron. 9. Joshua. 10. Eldad. 11. Medad. 12. Job. 13. Samuel. 14. Nathan. 15. David. 16. Gad. 17. Jeduthan. 18. Asaph. 19. Heman. 20. Etham. 21. Solomon. 22. Ahiah. 23. Shameah. 24. Oded. 25. Eli, the high priest at Shiloh. 26. Joad. 27. Iddo. 28. Azariah. 29. Anani, otherwise Azariah. 30. Jehu. 31. Micaiah, the son of Imlah. 32. Elijah. 33. Uzziel. 34. Eliad. 35. Jesus, son of Hananiah. 36. Elisha. 37. Jonadab. 38. Zechariah, otherwise Hananiah. 39. Another Zechariah. 40. Hosea. 41. Joel. 42. Amos. 43. Obadiah. 44. Jonah. 45. Isaiah. 46. Micah, the Morashthite. 47. Nahum. 48. Habakkuk. 49. Obed. 50. Abdadon. 51. Jeremiah. 52. Baruch. 53. Zephaniah. 54. Uriah. 55. Ezekiel. 56. Daniel. 57. Ezra. 58. Haggai. 59. Zechariah. 60. Malachi. 61. Zacharias, father of John the Baptist. 62. Simeon. 63. John the Baptist. 64. Enoch. 65. Methuselah. 66. Lamech. 67. Balaam. 68. Saul. 69. Abimilech. 70. Amasa. 71. Zadok. 72. The anonymous prophet that came to Bethel. 73. Agabus, mentioned in Acts xxi. 10. He might have added the apostles, and particularly St. Barnabas, Simon Niger, Lucius of Cyrene, and Manaen, mentioned in Acts xiii. 1, 2. And he might have omitted others, for instance, Ethan, who is the same with Jeduthan; Joad, Obed, Obdadon, all unknown, and Balaam, who was a wicked and false prophet; and some others, who had hardly deserved to be put into the list of true prophets.

The prophetesses are. 1. Sarah. 2. Rebekah. 3. Miriam, the sister of Moses. 4. Deborah. 5. Huldah. 6. Hannah, the mother of Samuel. 7. Judith. 8. Elizabeth. 9. Anna, the daughter of Phanuel. 10. The Virgin Mary. To these may also be added the daughters of Philip the deacon. The Hebrews acknowledge but 48 prophets, and seven prophetesses. The prophets are, 1. Abraham. 2. Isaac. 3. Jacob. 4. Moses. 5. Aaron. 6. Joshua. 7. Phineash. 8. Elkanah. 9. Eli. 10. Samuel. 11. Gad. 12. Nathan. 13. David. 14. Solomon. 15. Iddo. 16. Micaiah. 17. Obadiah. 18. Ahijah. 19. Jehu. 20. Azariah. 21. Haziel, son of Matthania.

22. Eliazar, son of Dodo. 23. Hosea. 24. Amos. 25. Micah. 26. another Amos. 27. Elijah. 28. Elisha. 29. Jonah. 30. Isaiah. 31. Joel. 32. Nahum. 33. Habakkuk. 34. Zephaniah. 35. Jeremiah. 36. Uriah. 37. Ezekiel. 38. Daniel. 39. Baruch. 40. Neriah. 41. Seraiah. 42. Mahaziah. 43. Haggai. 44. Zechariah. 45. Malachi. 46. Mordecai. 47. Hanamuel. 48. Shellum, the husband of Huldah. The prophetesses are, 1. Miriam. 2. Deborah. 3. Hannah. 4. Abigail. 5. Huldah. 6. Esther. 7. Egyptian midwives, who preserved the first-born of the Hebrews.

The necessity of the prophetical office among the Jews is thus exhibited by Origen. While the nations round about them had their oracles, and several ways of divination, all which were strictly prohibited to the Jews; if the latter had no way of foreknowing things to come, it would have been scarce possible, considering the great inquisitiveness of human nature, to have kept them from despising the law of Moses, or apostatizing to the pagan oracles; or setting up something like them among themselves.

About the time of Samuel, there were schools of the prophets erected, and many think that he was the promoter of them. These were places of education, where young persons were instructed in religion and piety, the better to prepare them to receive the prophetical spirit. The occasion of the institution arose from the people's resorting to the high-places for sacrifice during the captivity, or the uncertain abode of the ark of God. Here a company of prophets were appointed to reside, to bless the sacrifices and to instruct the people. Over these little universities or colleges of students, some venerable prophet presided. But the scholars were not inspired with the same prophetical spirit as their master, but received prophecies at his mouth. They were called *sons of the prophets;* and in the schools, sat at their masters' feet. See *Josephus, Buxtorf, Basnage.*

The principal of these academies in the kingdom of Israel were at Bethel, Jericho, and Gilgal. In Judah likewise, there were some of these schools; particularly at Jerusalem, there was a college of prophets within the second wall of the city. It is not certain what rite of initiation was used when a prophet first entered upon his office. Some suppose he was anointed with oil, as kings and priests. Others allow no other ceremony in their inauguration than clothing them in the prophetical mantle, which was an upper garment made of lamb's skin thrown over their shoulders. They likewise wore hair-cloth next their skin, tied about with a leathern girdle.

The standing methods of God's communicating himself to the prophets were dreams, visions, and immediate inspirations. But the highest pitch of the prophetical revelation, was what the Jews called the Mosaic degree, or that way of prophecy with which Moses was endowed. This the Jewish writers make to consist in four things; first, that in all God's communications to Moses, he immediately spoke to his understanding, without any dreams, visions, or impressions on his fancy. Secondly, that Moses had the prophecies conveyed to him without any fears or consternations, whereas the other prophets were usually astonished at the revelations of God. Thirdly, that Moses wanted no previous dispositions to render him capable of Divine communications; whereas the other prophets were often forced by preparatory arts to invite the prophetic spirit. Fourthly, that Moses had the privilege of prophecy at all times; whereas the other prophets had it only occasionally.

All these methods of revelation ceased some centuries before the final period of the Jewish church. Malachi was the last of the order; and is therefore called by the Jews, the seal of the prophets. But to supply the want of prophecy, the Jews had recourse to a piece of superstition, called Bath-kol, or *the daughter of a voice.*

The prophetic spirit being so common among the Jews, it was necessary there should be a method of trial established, for the prevention of impostors, and to distinguish the true from the false prophets. This duty belonged to the sanhedrim, and, we are told, was in the following manner. They observed the judgments threatened by the prophet, and likewise the good things which he predicted. Admitting the judgments did not take place, this did not invalidate his mission, because God was merciful, as in the case of Hezekiah; and the people might repent as the Ninevites did: but if he prophesied good, and it came not to pass, he was condemned as a deceiver and a false prophet. To this rule, the Jews added, that a prophet, who had the testimony of another undoubted prophet, was to be esteemed a true prophet. *Maimon. de Idol.* c. 5. The habitations of the prophets were plain and simple. 1 Kings xix. 20. They seemed to have employed themselves chiefly in rural affairs. Thus Elisha quitted the plough. Zechariah was a husbandman. Amos was a herd's-man. Their poverty is conspicuous, see 1 Sam. ix. 7, 8, 1 Kings xiv. 3. Their temperance was remarkable. The angel gave Elijah only bread and water for his long journey: and Obadiah, the governor of Ahab's household, gave nothing better to the prophets whom he fed in caves.

PROSELYTE; a person so called, in the religious sense of the word, is one who leaves one mode of religion to embrace another. This word, which is of Greek original, signifies a *stranger*, or one that comes from abroad, or from another place. The Hebrew word, גר, *ger*, or נכר, *nechar*, has the same signification. In the language of the Jews, they went by this name who came to dwell in their country, or who embraced their religion, though they were not Jews by birth. In the New Testament, they are sometimes called

proselytes, and sometimes Gentiles, Acts ii. 10, xiii. 43.

The Hebrews distinguish two kinds of proselytes. The first are called proselytes of the gate, and the others the proselytes of righteousness. The first are those who dwell in the land of Israel, or were out of this country, and who, without obliging themselves to circumcision, or to any other ceremony of the law, feared and worshipped the true God, observing the rules that were imposed upon the children of Noah, which have been already noticed under the article NOAH.

Of this number was Naaman the Syrian; Nebuzaradan, general of Nebuchadnezzar's army; Cornelius, the centurion; the eunuch of queen Candace, and some others mentioned in the Acts. The Jews say, that the proselytes of the gate have ceased in Israel ever since the observation of the jubilee has been left off; and the tribes of Gad, of Reuben, and of Manassah, abiding on the other side of Jordan, were led away captive by Tiglath-pileser. But these observations are not just, since we see many proselytes in the time of Jesus Christ, and that our Saviour reproached the Pharisees, Matt. xxiii. 15, with compassing sea and land to make a proselyte, and, after this, with making him a greater sinner than he was before. The privilege of the proselytes of the gate were, first, that by the observation of the rules of natural justice, and by exemption from idolatry, blasphemy, incest, adultery, and murder, they might have pretensions to eternal life. Secondly, they might dwell in the land of Israel, and have a share in the outward prosperities of the people of God. It is said, indeed, that they did not dwell in the cities, but only in the suburbs and in the villages: but it is certain, that the Jews have often admitted voluntarily into their cities, not only proselytes of habitation, but also Gentiles and idolaters, as appears by the reproaches they suffered on this account through the whole Scriptures. In the time of Solomon, there were in Israel 153,600 of these proselytes, 2 Chron. ii. 17, 18, whom this prince compelled to hew wood, to draw water, to cut stones, and to carry burdens for the building of the temple. These proselytes, it seems, were Canaanites who had continued in the country ever since the time of Joshua. Moses forbade the Israelites, Deut. xiv. 21, to eat any animals that died of themselves, or were strangled, so that the blood remained in them; but ordered them to sell or give such animals to the strangers or proselytes.

The *proselytes of righteousness* are those that were converted to Judaism, who had engaged themselves to receive circumcision, and to observe the whole law of Moses. Thus were they admitted to all the prerogatives of the people of the Lord, as well in the present life as in the future. The rabbins inform us, that before circumcision was administered to them, and before they were admitted to the religion of the Hebrews, they were examined about the motives of their conversion; to know whether this change was voluntary, or whether it proceeded from any reason of interest, fear, ambition, or such like. Maimonides assures us, that under the happy reigns of David and Solomon, they received no proselytes of righteousness, because there was reason to suspect, it was rather the prosperity of these princes, than any love to their religion, that brought them to embrace Judaism. When the proselyte was well proved, and instructed, they gave him circumcision; and when the wound of his circumcision was healed, they gave him baptism, by plunging his whole body in a cistern of water. Boys under 12 years of age, and girls under 13, could not become proselytes without the consent of their parents; or in case of refusal, the concurrence of the officers of justice. Baptism to the girls supplied the place of circumcision. After this ceremony had taken place, their parents were no longer looked upon as such; and those who were slaves before, were now emancipated. The rabbins tell us that the proselytes of righteousness received from heaven a new soul and a new substantial form. The law of Moses excluded certain persons from the privilege of being proselytes; some for ever, and others for a certain season; see Deut. xxiii. 1, &c. The Jews believe that the mixed multitude which followed the Israelites on their leaving Egypt, were all converts and proselytes of righteousness. They rank Jethro, the father-in-law of Moses, among those who embraced their religion.

PROVERBS. The Hebrews gave the name of proverbs, parables, or similitudes, to moral sentences, maxims, comparisons, or enigmas, expressed in a style that is poetical, figurative, close, and sententious. The Hebrews call this kind of proverbs, משלים *mishlim*, Solomon says, that in his time, maxims of this sort were the chief study of the learned, Prov. i. 6. The queen of Sheba came to prove Solomon with questions and parables. Hiram, king of Tyre, held a literary correspondence with him on similar subjects.

The proverbs of Solomon are doubtless the most valuable part of his works: he tells us himself, they were the fruits of his most profound meditations and wisdom, Eccles. xii. 9. In this book we find rules for all conditions of life; for kings, courtiers, men of the world, parents, and children. Some have doubted whether Solomon was the author of this book: Grotius thinks, this prince took care to have a compilation made for his own use of whatever was then excellent in point of morality, from all the ancient writers of his own nation; that under Hezekiah, this collection was enlarged by whatever of this nature had been written since Solomon: it was Eliakim, Shebna, and Joash, 2 Kings xviii. 18, says he, that completed this collection. But as these conjectures are not supported by proof, they merit no attention.

Yet it must be allowed that this collection is only a part of Solomon's proverbs, 1 Kings iv. 32; that he spake three thousand proverbs, and his songs were a thousand and five. In the 25th chapter, it is observed, that the following proverbs belong to him; but that they were collected by persons appointed by Hezekiah for that purpose. The 30th chapter is entitled, "The words of Agur the son of Jakeh:" the last chapter is inscribed, "The words of king Lemuel." From these different titles it is concluded, that the first twenty-four chapters are the genuine works of Solomon; that the five next are a collection of several proverbs made by order of Hezekiah; and that the two last chapters were added, and belong to different, though unknown authors.

The Greek version of this book is often different from the Hebrew, and has a number of verses not found in the original. In the ancient Latin editions several verses are added, which have been left out since the time of St. Jerome. The Jews are of opinion, that Solomon wrote the Canticles in his youth, the Proverbs in his manhood, and the Ecclesiastes in the latter part of his life.

PROVIDENCE. The word is generally understood as signifying the superintendence and care which God exercises over the creation. The arguments for the providence of God are generally drawn from the light of nature, the being of a God, the creation of the world, the wonderfully disposing and controlling of the affairs and actions of men, from the various blessings enjoyed by his creatures, the awful judgments that have been inflicted, and from the astonishing preservation of the Bible and the church through every age, notwithstanding the attempts of earth and hell against them. Providence, in its dispensations, has been divided into immediate and mediate, ordinary and extraordinary, common and special, universal and particular. *Immediate* providence is what is exercised by God himself, without the use of any instrument or second cause; *mediate* providence is what is exercised in the use of means; *ordinary* providence is what is exercised in the common course of means, and by the chain of second causes; *extraordinary* is what is out of the common way, in miraculous operations. *Common* providence is what belongs to the whole world; *special*, what relates to the church; *universal* relates to the general upholding and preserving of all things; *particular* relates to individuals in every action and circumstance. The last, however, is denied by some: but as a good writer observes, "the opinion entertained by some that the providence of God extends no farther than to a general superintendence of the laws of nature, without interposing in the particular concerns of individuals, is contrary both to reason and to Scripture. It renders the government of the Almighty altogether loose and contingent, and would leave no ground for reposing any trust under its protection; for the majority of human affairs would then be allowed to fluctuate in a fortuitous course, without moving in a regular direction, and without tending to any one scope. The uniform doctrine of the Sacred Writings is, that throughout the universe nothing happens without God; that his hand is ever active, and his decree or permission intervenes in all; that nothing is too great or unwieldly for his management, and nothing so minute and inconsiderable as to be below his inspection and care. While he is guiding the sun and the moon in their course through the heavens; while in the inferior world he is ruling among empires, *stilling the raging of the water, and the tumults of the people*, he is at the same time watching over the humble and good man, who, in the obscurity of his cottage, is serving and worshipping him."

In what manner, indeed, Providence interposes in human affairs; by what means it influences the thoughts and the counsels of men, and notwithstanding the influence it exerts, leaves to them the freedom of choice, are subjects of a dark and mysterious nature, and which have given occasion to many an intricate controversy. Let us remember that the manner in which God influences the motions of all the heavenly bodies, the nature of that secret power by which he is ever directing the sun and the moon, the planets, stars, and comets in their course through the heavens, while they appear to move themselves in a free course, are matters no less inexplicable to us than the manner in which he influences the counsels of men. But though the mode of Divine operation remains unknown, the fact of an over-ruling influence is equally certain in the moral as in the natural world. In cases wherein the fact is certainly authenticated, we are not at liberty to call its truth in question, merely because we understand not the manner in which it is brought about. Nothing is more clear, from the testimony of Scripture, than that God takes part in all that happens among mankind; directing and over-ruling the whole course of events, so as to answer the designs of his wise and righteous government. We cannot conceive God acting as the governor of the world at all, unless his government were to extend to all events that happen. It is upon the supposition of a particular providence that our worship and prayers to him are founded. All his perfections would be utterly insignificant to us, if they were not exercised, on every occasion, according as the circumstances of his creatures required. The Almighty would then be no more than an unconcerned spectator of the behaviour of his subjects, regarding the obedient and the rebellious with an equal eye;

"Who sees, with equal eyes, as Lord of all,
A hero perish, and a sparrow fall."

POPE.

This indeed is fine, but totally devoid of truth.

"The experience of every one, also, must, more or less, bear testimony to it. We need not for this purpose have recourse to those sudden

and unexpected vicissitudes which have sometimes astonished whole nations, and drawn their attention to the conspicuous hand of heaven. We need not appeal to the history of the statesman and warrior; of the ambitious and enterprising. We confine our observations to those whose lives have been most plain and simple, and who had no desire to depart from the ordinary train of conduct. In how many instances have we found that we are held in subjection to a higher Power, on whom depends the accomplishment of our wishes and designs? Fondly we had projected some favourite plan; we thought we had forecast, and had provided for all that might happen; we had taken our measures with such vigilant prudence, that on every side we seemed to ourselves perfectly guarded and secure; but, lo! some little event hath come about, unforeseen by us, and in its consequences, at the first seemingly inconsiderable, which yet hath turned the whole course of things into a new direction, and blasted all our hopes. At other times, our counsels and plans have been permitted to succeed: we then applauded our wisdom, and sat down to feast on the happiness we had attained. To our surprise, we found that our happiness was not there, and that God's decree had appointed it to be only vanity. We labour for prosperity, and obtain it not. Unexpected, it is sometimes made to drop upon us as of its own accord. The happiness of man depends on secret springs too nice and delicate to be adjusted by human art: it requires a favourable combination of external circumstances with the state of his own mind. To accomplish, on every occasion, such a combination, is far beyond his power; but it is what God can at all times effect; as the whole series of external causes are arranged according to his pleasure, and the hearts of all men are in his hands, *to turn them whithersoever he will, as rivers of water.* From the imperfection of our knowledge to ascertain what is good for us, and from the defect of our power to bring about that good when known, arise all those disappointments which continually testify, that the *way of man is not in himself;* that he is not the master of his own lot; that though he may *devise*, it is God who *directs;* God, who can make the smallest incident an effectual instrument of his providence for overturning the most laboured plans of men.

Accident, and chance, and fortune, are words which we often hear mentioned, and much is ascribed to them in the life of man. But they are words without meaning; or, as far as they have any signification, they are no other than names for the unknown operations of Providence; for it is certain that in God's universe, nothing comes to pass causelessly or in vain. Every event has its own determined direction. That chaos of human affairs, and intrigues where we can see no light, that mass of disorder and confusion which they often present to our view, is all clearness and order in the sight of Him who is governing and directing the whole, and bringing forward every event in its due time and place. *The Lord sitteth on the flood. The Lord maketh the wrath of man praise him,* as he maketh the *hail and rain to obey his word. He hath prepared his throne in the heavens; and his kingdom ruleth over all. A man's heart deviseth his way, but the Lord directeth his steps.*" See *Charnock, Flavel, Hopkins, Sherlock,* and *Collins,* on Providence.

PSALMS, a canonical book of the Old Testament, containing spiritual songs and hymns, written by king David and others. They are called psalms, from the Greek ψαλλω, which signifies to *touch sweetly,* because with the voice was joined the sound of musical instruments. This book is justly esteemed a kind of abridgment of the whole Scriptures, and, in the opinion of St. Austin and some other fathers, contains whatever is found in the other sacred books. The Hebrews commonly divide the psalter into five books; and several of the fathers admit of this division, and think it very ancient. Eusebius says, it may be observed in the Hebrew original, and in the best editions of the Septuagint. The first book ends at the 41st psalm; the second at the 72d; the third at the 90th; the fourth at the 105th; and the last at the 150th. The number of canonical psalms has always been fixed among the Jews, as also among the Christians, at 150; for the 151st, to be found in the Greek, has never been received as canonical. But though the number of the whole has been agreed on, yet there is a variety in their distribution. The English version, as indeed almost all versions used in Protestant churches, follows the distribution of the Hebrews. But the Septuagint and Vulgate, make but one psalm of our 9th and 10th; the first verse of our 10th psalm being their 21st verse; so that they fall a psalm behind us in number; and continue to the 113th of the Vulgate, which we, at verse 10th, divide into two, and by this means get two psalms ahead of the Vulgate: hence psalm 114th of the Greeks and Latins is our 116th psalm: but afterward, by uniting psalm 114th and 115th of the Greeks and Latins, we differ from them but by one to the 146th psalm, which, uniting with their 147th, we continue to reckon with the Septuagint and Vulgate to the end. The book of Psalms was collected by Ezra. Speculative men have exercised themselves on the order and disposition that should subsist among the psalms. They have discovered mystery and design, some in one manner and some in another.

Nothing can be a greater argument of the obscurity of the Psalms, than the great number of the commentaries that have been made upon them. The difficulty of explaining these songs proceeds from different sources. The first is the obscurity of the Hebrew text; the second, the sublimity of the style; and the third, the abstruseness of the matter.

Most of the psalms have a particular title, signifying either the name of the person who was to set it to music, or that was to sing it; or the instrument that was to be used, or the time to which it was set, or the subject and occasion of the psalm. Some of the ancients believed that David alone was the author of the whole book of Psalms; but the titles of them prove the contrary. Thus, the 90th psalm, and some others, appear to have been written by Moses. There are some psalms, as the 2d, 72d, 105th and 106th, which have no titles, but are supposed to have been written by David, because the subject matter they contain is suitable to the circumstances of that prince.

The 50th, 73d, and the ten following psalms are inscribed with the name of Asaph; and the style of them is more lofty than that of David's psalms. But Asaph can hardly be supposed to have written all the psalms that go under his name, because some of them relate to the Babylonish captivity. Many of the psalms are under the names of the sons of Korah, who raised a rebellion among the Israelites. These were Levites, whose names were prefixed to these psalms, not because they were the authors of them, but because they were to sing them. The same may be said of those psalms which have Jeduthun in the title, who was one of the chief singers among the Levites. The 72d and the 127th, are under the name of Solomon. The former was composed by David for his son Solomon, who possibly might be the author of the latter.

For the use and import of the word *Selah*, which is so frequently used in these divine poems, see the article SELAH.

PSALTERY, Ψαλτηριον, a musical instrument, much in use among the ancient Hebrews, who called it נבל, *Nebel;* though in Daniel iii. 5, we find the Hebrew word *pesanterim*, for psaltery. It was an instrument of wood having strings, and was made use of with other instruments, in the solemnities of religion, 1 Kings x. 12, 2 Chron. ix. 11, 2 Sam. vi. 5.

PTOLEMAIS, PTOL-EM-A'IS, a sea-port town in Phœnicia, in Asia, about 30 miles south of Tyre. See article ACCHO.

PTOLEMY, PTOL'EM-Y, or TOL'E-ME, *a furrow, an assembly of waters, warlike.* A name borne by all the kings of Egypt, from Ptolemy, the son of Lagus, who, upon the death of Alexander the Great, succeeded to the government of this country, as may be seen under the article EGYPT.

PUA, P'UA, *a mouth, a corner, a bush of hair.* Son of Issachar, and head of the family of the Punites, Num. xxvi. 23.

2. PUAH, of the tribe of Issachar, father of Tola, who was judge of Israel, Judg. x. 1.

3. PUAH, one of the two Hebrew midwives in Egypt, whom Pharaoh commanded to destroy all the male children of which they delivered the Israelitish women, but to save the female children, Exod. i. 17—19. Josephus thinks that these midwives were Egyptians, in which opinion he has several followers. But the Hebrews, St. Austin, and some others, contend for their being Israelites. There were doubtless more than two midwives among so numerous a people; but Puah and Shiphrah were the most noted.

The Scriptures say, that they did not obey the king's command, but, being withheld by the fear of God, they preserved the male children alive. And when Pharaoh expostulated with them about this matter, they told him that the Hebrew women were not like the Egyptian, for the former could bring forth children without the assistance of a midwife. In this, however, it is thought they over-stepped the bounds of truth. But Moses says, that God rewarded them, and "made them houses," *ibid.* 21, in consideration of their fear of him; not that he commended or approved their lying, but their compassion. Others understand the words, "he built them houses," as if Pharaoh had built houses on purpose to lodge these midwives in, that the Hebrew women might come thither to be brought to bed, in presence of officers appointed by the king to examine whether the children were male or female. Others refer this to God himself, who rewarded them, by giving them a numerous family. Most interpreters render the clause "he built their houses;" and Calmet affirms, that the Hebrew text has no respect to the widwives, but to the Hebrews, whose houses God built up, by giving them a multitude of children.

PUBLICAN, a collector or receiver of the Roman revenues. Among the Romans there were two sorts of receivers of the taxes. Some were general receivers, who, in every province, had their deputies or under agents, who collected the revenues and other profits of the empire, and transmitted them to their employers, who were accountable to the emperor. These principal receivers were men of great consideration in the government; and Cicero says, that among these were to be found the flower of the Roman knights, and the ornament of the city, and the strength of the commonwealth. But the deputies, the under-receivers, the commissioners, the publicans of the lower order, were regarded as a set of dishonest and imposing knaves.

Among the Jews, the name of *publican* was the most odious in the world. This nation, in a particular manner, valued themselves upon their freedom, John viii. 33, and they beheld with utter detestation these publicans in their country. They considered it as incompatible with their liberty to pay tribute to any foreign power, Luke xx. 22, &c. and those of their own nation that engaged in this employment they regarded as heathens, Matt. xviii. 17. It is even said, that they would not allow them to enter their temple or synagogues, nor to join in prayers, nor even allow their evidence in a court of justice on any trial. Nor

would they accept of their offerings in the temple.

It appears by the Gospel that there were many publicans in Judea at the time of our Saviour. Zaccheus, probably, was one of the principal receivers, since he is called the chief among the publicans, Luke xix. 2; but St. Matthew was only an inferior publican. The Jews reproached our Saviour for showing kindness to these persons, Luke vii. 34; and he himself ranks them with harlots, Matt. xxi. 31. Some of them, it should seem, had humbling views of themselves, Luke xviii. 10. Zaccheus assures our Lord, who had honoured him with a visit, that he was ready to give the half of his goods to the poor, Luke xix. 8, and to return four-fold of whatever he had unjustly acquired.

PUBLIUS, Pub'li-us, Ποπλιος, *common*. The governor of Melita, or Malta, Acts xxviii. 7—9. When St. Paul was shipwrecked on this island A. D. 60, this Publius received him and his company into his house very kindly, and treated them for three days with great humanity. It is said that not only Publius but the whole island embraced the Christian faith. Ado, with several Latin writers, affirm, that Publius, joining himself to St. Paul, was by this apostle made a bishop, and sent to preach the Gospel; and that coming to Athens, he was made bishop of that church, and there ended his life by martyrdom. But this opinion cannot be supported, since Publius, bishop of Athens, did not suffer martyrdom till the time of Marcus Aurelius.

PUDENS, Pu'dens, *shame-faced*. He is mentioned 2 Tim. iv. 21. Baronius, with some others, thought that Pudens was a Roman senator converted by St. Peter, with whom St. Paul abode for some time. But there is reason to think that he confounds him with another Pudens, who was a senator, and who is said to be the father of Praxedus and Prudentiana, in the time of Pope Pius, above 100 years after this epistle was written. The Greeks keep the festival of St. Pudens, the disciple of the apostles, on the 14th of April. They include him in the list of the seventy, and say he was beheaded under Nero after St. Paul. There are some who think that Claudia, mentioned by St. Paul after Pudens, was wife to this holy man. The common tradition is, that St. Peter not only lodged with Pudens, but also celebrated the divine mysteries there, and there consecrated the first church in Rome, which has since been made St. Peter's.

PUHITES, Pu'hites, the descendants of Puah, 1 Chron. ii. 53.

PUL, king of Assyria. He came into the land of Israel in the time of Manahem, king of the ten tribes, 2 Kings xv. 19, &c. and invaded the kingdom on the other side of Jordan. But Manahem, by a present of 1000 talents of silver, prevailed on the king of Assyria not only to withdraw his forces, but to recognize his title to the crown of Israel, before he left the kingdom. This is the first time that we find any mention made of the kingdom of Assyria, since the days of Nimrod; and Pul is the first monarch of that nation who invaded Israel, and began their transportation out of their own country. This Pul was the same king of Assyria, who, when Jonah preached at Nineveh, gave great tokens of his humiliation and repentance. The only difficulty is, that he seems to have marched his army from Babylon, and not from Nineveh. But then it is suggested, that as the kings of Assyria resided sometimes at Babylon, and sometimes at Nineveh, it is not improbable that Pul, to avoid the judgments which Jonah threatened the latter with, might remove to Babylon, where he resided the remaining part of his reign; and this made it so convenient for him to attack the Israelites on the other side Jordan. *Prideaux's Con.* and *Bedford's Chro.* Usher, Rollin, and Calmet think, that Pul was the father of Sardanapalus, who added the name of Pul to that of Sardon; and if this conjecture be true, Pul, in that case, must be the same with Anacindaraxes, or Anabaxares, the name which profane authors give to the father of Sardanapalus. On the other hand, the system of some modern writers, particularly of Sir Isaac Newton, and the authors of the *Universal History*, is as follows. This Pul was by his name a pure Assyrian, and not a Chaldean or Babylonian, as some have thought him, who confound him with the Belesis of Ctesias, than which no position can be more gross. That he was the first king of Assyria, appears by his name, which is simple, and not compounded as the rest are. The Assyrian names are, for the most part, compounded of the simple name of their gods, and the name of this prince we find a primitive, as we may call it, compounded in the names of the other princes in these parts, as Tiglath-Pul-Assar, Nebo-Pul-Asser, and the like. From this circumstance, and the affinity of the name itself, he is, with seeming certainty, said to have been the Assyrian, Syrian, or Tyrian Belus. That this man had been the first founder of the Assyrian monarchy is, by Sir Isaac Newton, proved in the following manner. None of the prophets, who preceded Pul, and foretold the calamities which the people of Israel afterward suffered from the Assyrians, ever name that nation, but only speak of a people that is to be raised up against Israel. Thus Jonah, who prophesied about 60 years before the reign of Pul, mentions indeed the kingdom of Nineveh, but no where that of Assyria. Amos prophesied about 10 or 20 years before Pul began his conquests, and foretold that God would raise up a nation that should humble the house of Israel, but what nation he does not say. In the prophecies of Isaiah, Ezekiel, Hosea, Micah, Nahum, Zephaniah, and Zechariah, which were written after the Assyrian monarchy was grown powerful, it is named on all occasions. Therefore, as Jonah and Amos,

who prophesied before the reign of Pul, never mention the Assyrians, though those who flourished after his reign frequently do, it is very plain that in the days of the former, the Assyrians made no great figure in the world, but were to be raised up against Israel, and by consequence rose in the days of Pul, who is the first upon record who fulfilled the prophecies of Amos, threatening Syria and Israel with captivity. Besides, we know from Scripture, that till Pul made his appearance on this side Euphrates, not only Syria and Egypt, but many other neighbouring nations were governed by their own kings. Sesac and Memnon were great conquerors, and subdued all Chaldea, Assyria, Media, Persia, Bactria, &c. but in their histories no mention is made of any opposition they met with from the Assyrian empire then standing. Homer mentions Bacchus and Memnon, kings of Egypt and Persia, but knows nothing of an Assyrian empire. Whence it is manifest that the Assyrian empire, which Ctesias makes as ancient as the flood, did not commence till the reign of Pul, who reduced the above-mentioned nations.

Hence the Ninus of profane authors, can be no other than Tiglath-pileser, the son and successor of Pul. This Ninus was the first who set up images to be worshipped, and particularly one to his father Belus, and granted privileges and pardons to those who resorted to it: therefore we must conclude, that Pul was the first that was worshipped in those parts as a god; and consequently he, who was the undoubted founder of the Assyrian and Babylonian empires, was the boasted Belus of the Babylonians, Phœnicians, and others, over whom the descendants of his family extended the dominion he had founded. See *Newton's Chronology*.

PUNISHMENTS *of the Hebrews*. There were several sorts of punishments in use among the Jews, which are mentioned in the Scripture.

1. The punishment of the cross; see article Cross.

2. Suspension, Esth. vii. 10, Josh. viii. 29, 2 Sam. xxi. 12.

3. Stoning: see article Stoning.

4. Fire: this punishment was very common; see Gen. xxxviii. 24, Lev. xxi. 9.

5. The rack or tympanum, mentioned Heb. xi. 35. Commentators are much divided about the meaning of this punishment; but most of them are of opinion that the bastinado, or the punishment of the stick, is intended, and that the apostle alludes to the cruelties exercised upon old Eleazar; for 2 Macc. vi. 19, where his martyrdom is spoken of, it is said that he came to the tympanum.

6. Imprisonment. This was not always considered as a punishment: see Gen. xlii. 19, Lev. xxiv. 12, Num. xv. 34. But frequently imprisonment was made a punishment: see Gen. xxxix. 20, Judg. xvi. 21, 1 Kings xxii. 27.

7. The precipice, or throwing persons headlong from a rock, with a stone tied about the neck, 2 Chron. xxv. 12.

8. Decapitation, Gen. xl. 19, Judg. ix. 5, 2 Kings x. 7, Matt. xiv. 8.

9. Tearing in pieces by thorns, or under harrows or sledges of iron: see Judg. viii. 16. And it is thought David did something of this kind to the Moabites: see 2 Sam. viii. 2.

10. The punishment of the saw, or to be cut asunder in the middle, Heb. xi. 37. This punishment was not unknown to the Hebrews. Some think it was originally from the Persians or Chaldeans.

11. To pluck out the eyes, Exod. xxi. 24. Some think this punishment was seldom executed, but the offender was made to suffer in his property rather than in his person. Yet there are some instances on record: see Judg. xvi. 21, 1 Sam. xi. 2, 2 Kings xxv. 7.

12. The cutting off the extremities of the feet and hands, Judg. i. 5—7, 2 Sam. iv. 12.

13. Exposure to wild beasts, was frequent among the Romans, but whether among the Jews is doubtful: see 1 Cor. xv. 32.

PUNON, Pu'non, *a precious stone, beholding*. A station of the Hebrews in the wilderness, Num. xxxiii. 42. It is also called Pheno, Phaino, and Metallo-Phanon, because of the mines of metals found there. Eusebius says, this place was situated between Petra and Segor; and elsewhere he places it four miles from Dedan. We find bishops of Phanos in the subscriptions of the councils.

It is thought to have been at Punon that Moses erected the brazen serpent, for the cure of the murmuring Israelites; but others think this was at Zalmonah.

PUR, or Phur, *lot*, or Purim, *lots*. The feast of lots was a very solemn feast of the Jews, instituted in memory of the lots that were cast by Haman, Esth. iii. 7: see articles Lot, Haman, Esther, &c.

The feast of lots was celebrated among the Jews of Shushan on the 14th day of Adar, and among the other people of the Persian empire on the 15th of the same month, which answers to our February: see Esth. ix. 18, 19, 21. The Jews have strictly kept this feast down to our times, and these are the ceremonies they observe in the celebration of it, according to Schickard and Buxtorf. On the eve of the feast, if it be a day on which they may fast, they keep a strict fast in memory of that kept by Esther and Mordecai. If the day will not allow them to fast, because it may be the sabbath, or the eve of the sabbath, on which they never fast, they anticipate the fast; that is, instead of fasting on the 13th of Adar, they fast on the 11th of the same month. According to rule they should remain without eating 24 hours, or from one evening to the next; and from 13 years of age they are obliged to keep this fast.

On the eve of the feast they give their alms liberally to the poor, that these also may have a plentiful supply of provisions on the feast of lots; for on the day of the feast they send a

share of whatever they have on their table to such as are in want. On the evening of the 13th of Adar, when the feast begins, they assemble in the synagogue, and light up their lamps; and as soon as the stars begin to appear, they commence reading the book of Esther. They continue the reading to the end. There are five places in the book, wherein the reader raises his voice with all his might, and makes a dreadful howling. When he comes to the place that mentions the ten sons of Haman, he repeats them very quick, to show that these persons were destroyed in a moment. Every time the name of Haman is pronounced, the children, with great fury, strike against the benches of the synagogue with stones, and make lamentable cries.

After the reading is finished, they return to their houses, where they make a meal rather of milk-meats than of flesh. The day following, early in the morning, they return to the synagogue, where after they have read that passage of Exodus relating to the war with Amalek, they proceed with the book of Esther, as the day before. After which they return home, and spend the day in sports and dissolute mirth. They permit drinking of wine even to excess upon this day, because it was, they say, by making Ahasuerus drink, that Esther procured deliverance to the Jews. They oblige every person, male and female, to be present at the synagogue, because all had a share in the deliverance, as all were exposed to the danger. The festival continues two days, but only the first of them is kept with solemnity. When the year consists of 13 months, and there are two Adars, that is, when, at the end of two or three years, there is a supernumerary month in the lunar year, they reckon the month Adar twice over, which they insert between February and March, calling the second Adar *Ve-Adar*. When, therefore, there are two Adars, they celebrate the feast of lots twice over; the grand purim is on the 14th of the first Adar, and the lesser purim on the 14th of the second Adar; but with less feasting.

PURGATORY, a place in which, according to the church of Rome, the just, who depart out of this life, are supposed to expiate certain offences which do not merit eternal damnation. Broughton has endeavoured to prove that this notion has been held by Pagans, Jews, and Mahometans, as well as by Christians; and that in the days of the Maccabees, the Jews believed that sin might be expiated by sacrifice after the death of the sinner. The arguments advanced for purgatory by the Papists are these: Every sin, how slight soever, though no more than an idle word, as it is an offence to God, deserves punishment from him, and will be punished by him hereafter, if not cancelled by repentance here. 2. Such small sins do not deserve eternal punishment. 3. Few depart this life so pure as to be totally exempt from spots of this nature, and from every kind of debt due to God's justice. 4. Therefore, few will escape without suffering something from his justice for such debts as they have carried with them out of this world, according to the rule of Divine justice, by which he treats every soul hereafter according to its works, and according to the state in which he finds it in death. From these positions, which the Papist considers as so many self-evident truths, he infers that there must be some third place of punishment; for since the infinite holiness of God can admit nothing into heaven that is not clean and pure from all sin, both great and small, and his infinite justice can permit none to receive the reward of bliss, who as yet are not out of debt, but have something in justice to suffer, there must, of necessity, be some place or state, where souls departing this life, pardoned as to the eternal guilt of sin, yet obnoxious to some temporal penalty, or with the guilt of some venial faults, are purged and purified before their admittance into heaven. And this is what he is taught concerning purgatory, which, though he know not where it is, of what nature the pains are, or how long each soul is detained there, yet he believes that those who are in this place are relieved by the prayers of their fellow members here on earth, as also by alms and masses offered up to God for their souls. And, as for such as have no relations or friends to pray for them, or give alms to procure masses for their relief, they are not neglected by the church, which makes a general commemoration of all the faithful departed in every mass, and in every one of the canonical hours of the divine office. Besides the above arguments, the following passages are alleged as proofs; 2 Macc. xii. 43, 44, 45, Matt. xii. 31, 32, 1 Cor. iii. 15, 1 Pet. iii. 19. But it may be observed, 1. That the books of Maccabees have no evidence of inspiration, therefore quotations from them are not to be regarded. 2. If they were, the texts referred to would rather prove that there is no such place as purgatory, since Judas did not expect the souls departed to reap any benefit from the sin-offering till the resurrection. The texts quoted from the Scriptures have no reference to the doctrine, as may be seen by consulting the context, and any just commentator thereon. 3. The Scriptures, in general, speak of departed souls going immediately, at death, to a fixed state of happiness or misery, and give us no idea of purgatory, Isa. lvii. 2, Rev. xiv. 13, Luke xvi. 22, 2 Cor. v. 8. 4. It is derogatory from the doctrine of the satisfaction of Christ. If Christ died for us, and redeemed us from sin and hell, as the Scriptures speak, then the idea of further meritorious suffering, detracts from the perfection of his sacrifice, and places merit still in the creature; a doctrine exactly opposite to the Scriptures.

PURIFICATION. There were several kinds of purifications among the Hebrews, which had relation to the several impurities that might be contracted. Several of these have

been mentioned under articles DEFILE, LEPROSY, DEAD, NAZARITES, &c.

When a woman was delivered of a male child, she was esteemed impure for 40 days; Lev. xii. 1, &c. But when delivered of a girl she was deemed impure during 60 days. When the days of her purification were ended, she carried a lamb to the entrance of the tabernacle or temple for a burnt-offering; but if she was in low circumstances, she might offer only two young doves; see Luke ii. 22—24. The Jews, whose dwellings were too remote for them to attend at the temple for the purpose of purification from all those numerous and unavoidable pollutions, made use of the ashes of the red heifer, which was sacrificed for this purpose at Jerusalem, and the ashes distributed to all Israelites at a distance. See article RED HEIFER.

For farther particulars on this head, let the reader consult, Lev. xv. 16—18, xv. 19—21, xx. 18, Deut. xxiii. 10. The Jews also extended their purifications to their domestic utensils, Mark vii. 3—8, Matt. xv. 2, John ii. 6.

PURITANS, a name given in the primitive church to the Novatians, because they would never admit to communion any one who, from dread of death had apostatized from the faith; but the word has been chiefly applied to those who were professed favourers of a farther degree of reformation and purity in the church before the Act of Uniformity in 1662. After this period, the term *nonconformists* became common, to which succeeded the appellation of *dissenters*.

"During the reign of queen Elizabeth, in which the royal prerogative was carried to its utmost limits, there were found many daring spirits, who questioned the right of the sovereign to prescribe and dictate to her subjects what principles of religion they should profess, and what forms they ought to adhere to. The ornaments and habits worn by the clergy in the preceding reign, when the Romish religion and rites were triumphant, Elizabeth was desirous of preserving in the Protestant service. This was the cause of great discontent among a large body of her subjects. Multitudes refused to attend at those churches, where the habits and ceremonies were used; the conforming clergy they treated with contumely; and from the superior purity and simplicity of the modes of worship to which they adhered, they obtained the name of *Puritans*. The queen made many attempts to repress every thing that appeared to her as an innovation in the religion established by her authority, but without success: by her almost unlimited authority she readily checked open and avowed opposition; but she could not extinguish the principles of the Puritans, by whom alone, according to Mr. Hume, the precious spark of liberty had been kindled, and was preserved, and to whom the English owe the whole freedom of their constitution. Some secret attempts, that had been made by them to establish a separate congregation and discipline, had been carefully repressed by the strict hand which Elizabeth held over her subjects. The most, therefore, that they could effect, was to assemble in private houses, for the purpose of worshipping God according to the dictates of their own consciences. These practices were at first connived at, but afterward every mean was taken to suppress them, and the most cruel methods were made use of to discover persons who were disobedient to the royal pleasure."

The severe persecutions carried on against the Puritans, during the reigns of Elizabeth and the Stuarts, served to lay the foundation of a new empire in the western world. Thither, as into a wilderness, they fled from the face of their persecutors, and, being protected in the free exercise of their religion, continued to increase, till in about a century and a half, they became an independent nation. The different principles, however, on which they had originally divided from the church established at home, operated in a way that might have been expected when they came to the possession of the civil power abroad. Those who formed the colony of Massachusetts' Bay, having never relinquished the principles of a national church, and of the power of the civil magistrate in matters of faith and worship, were less tolerant than those who settled at New Plymouth, at Rhode Island, and at Providence Plantations. The very men (and they were good men too) who had just escaped the persecutions of the English prelates, now, in their turn, persecuted those who dissented from them, till at length, the liberal system of toleration established in the parent country at the revolution, extending to the colonies, in a good measure put an end to these proceedings.

Neither the Puritans, before the passing of the Bartholomew Act in 1662, nor the Nonconformists after it, appear to have disapproved of the articles of the established church, in matters of *doctrine*. The number of them who did so, however, was very small. While the great body of the bishops and clergy had, from the days of Archbishop Laud, declared in favour of Arminianism, they were attached to the principles of Calvin. But after the revolution, one part of the Protestant dissenters, chiefly Presbyterians, began to veer, the Arian controversy was revived, and by degrees many of them settled in Socinianism. At the same time, another part of them, chiefly Independents and Baptists, veered towards high Calvinism, and then proceeded to bare-faced Antinomianism.

PURPLE. Moses used wool of this colour in the works of the tabernacle, and in the ornaments of the high priest. Purple was used by princes and grandees for the sake of distinction: see Judg. viii. 26, Prov. xxxi. 22, Luke xvi. 19. We learn by Jeremiah x. 9, and Baruch vi. 12, 71, 72, that the Babylonians put habits of purple and azure upon their

idols: see also Dan. v. 7, 1 Mac. x. 20. And to render our Saviour contemptible, they clothed him with a purple robe at the time of his passion, Mark xv. 17, Matt. xxvii. 28.

PUTEOLI, Put-e'o-li, Ποτιολοι, a city of Campania, in Italy, Acts xxviii. 13, now called Pozzuolo.

PUTIEL, Pu'ti-el, Φυτιηλ, *the fatness of God.* The father-in-law of Eleazar, the son of Aaron, Exod. vi. 25.

# Q.

QUAIL, in ornithology, a species of tetrao, with the line of the eyebrows white, said to be the least bird of the order of Gallinæ; being about the size of the field-fare, and much esteemed at table.

God gave quails to his people on two occasions in the wilderness. First, a few days after they had passed the Red-Sea; the second time was in the encampment Kibroth-hattaavah, or the graves of lust. Both of these times happened in the spring, when the quails passed from Asia into Europe. Then they are to be found in great quantities upon the coast of the Red-Sea and the Mediterranean. God drove them by a wind around the camp of Israel in such numbers as to support more than a million of people for the space of a month. The Hebrew word *shalaiv*, signifies a quail, according to the ancient interpreters: and the Chaldee, Syriac, and Arabic languages call them nearly by the same name. Yet Mr. Ludolf in his *Ethiopic History*, takes great pains to show that Moses meant locusts, and not quails.

The following are the reasons alleged by this gentleman to prove that Moses intended locusts, in Exod. xvi. 3, 13, Num. xi. 32. He observes that the original word, *selaiv*, may be derived from a root which signifies *abundance*, which agrees better with locusts than quails. He owns that the oriental versions explain it by quails; but he maintains that they did not understand the true sense of the text. Porphyry observes, that an army in Africa, being ready to perish by famine, was seasonably relieved by a cloud of locusts which they fed upon. Ludolf conjectures, that it was a like event that satisfied the desires of the Israelites in the deserts of Arabia. It is an easy thing to prove by the testimony of many authors, both ancient and modern, that there is almost an incredible number of locusts in the east; that the people of Arabia live upon the locusts which are brought to them by the winds; that they lay them in heaps, preserve them in salt, eat them gladly, and serve them up even at the tables of princes; that they are of an excellent taste, and very nutricious.

Sometimes the locusts fly in such quantities as to darken the sun. And when they come down upon a country, they leave nothing untouched; they every where spread destruction to all the vegetable world. Whole nations have been compelled to leave their habitations to avoid these troublesome insects.

Our author then proceeds to show that the account is favourable to this opinion; 1st, locusts are good to eat, and expressly allowed by the law of Moses. 2dly, it was the wind that brought the animals mentioned by the legislator, into the camp, and this agrees much better with locusts than with quails. 3dly, it is said that they were scattered over the field, and that they covered the ground all over for a day's journey; that they were a cubit deep, that the people gathered them on heaps, and that ten omers were filled with them. These expressions are very difficult to reconcile with the common supposition of quails; but may be very naturally understood of locusts. 4thly, these animals were spread (or dried according to the Vulgate) all round the camp, Num. xi. 32, which cannot be understood of quails; since these would shortly have putrefied, by exposure to the sun.

But what overthrows all these conjectures is, first, the consent of the languages, and the oriental versions, which have understood the word *selaiv* to signify quails. The Septuagint, Josephus, and all the commentators, both ancient and modern, understand it in the same manner. Besides, the Hebrews asked Moses for flesh, being disgusted with manna; whence it is not probable that they would have been content with locusts.

QUAKERS, a sect which took its rise in England about the middle of the 17th century, and rapidly found its way into other countries in Europe, and into the English settlements in North America. The members of this society, we believe, called themselves at first *Seekers*, from their seeking the truth; but after the society was formed, they assumed the appellation of Friends. The name of Quakers was given them by their enemies, and, though an epithet of reproach, it seems to be stamped upon them indelibly. George Fox is supposed to be their first founder; but after the restoration, Penn and Barclay gave to their principles a more regular form.

The doctrines of the society have been variously represented; and some have thought, and taken pains to prove them favourable to Socinianism. But, according to Penn, they believe in the Holy Three, or the Trinity of Father, Word, and Spirit, agreeable to the Scripture. In reply to the charge that they deny Christ to be God, Penn says, "That it is a most untrue and uncharitable censure; that they truly and expressly own him to be so according to the Scripture." To the objection that they deny the human nature of Christ, he answers, "We never taught, said, or held so gross a thing, but believe him to be truly and properly man like us, sin only ex-

cepted." The doctrines of the fall, and the redemption by Christ, are, according to him, believed firmly by them; and he declares, "that they own Jesus Christ as the sacrifice, atonement, and propitiation." But we shall here state a farther account of their principles and discipline, as extracted from a summary transmitted to us from one of their most respectable members.

They tell us, that about the beginning of the 17th century, a number of men dissatisfied with all the religious modes of worship then known in the world, withdrew from the communion of every visible church, to seek the Lord in retirement. Among these was their *honourable elder*, *George Fox*, who being quickened by the immediate touches of Divine love, could not satisfy his apprehensions of duty to God without directing the people where to find the like consolation and instruction. In the course of his travels, he met with many seeking persons, in circumstances similar to his own, and these readily received his testimony. They then give us a short account of their sufferings and different settlements; they also vindicate Charles II. from the character of a persecutor; acknowledging that, though they suffered much during his reign, he gave as little countenance as he could to the severities of the legislature. They even tell us that he exerted his influence to rescue their friends from the unprovoked and cruel persecutions they met with in New England; and they speak with becoming gratitude of the different acts passed in their favour during the reigns of William and Mary, and George I. They then proceed to give us the following account of their doctrine.

"We agree with other professors of the Christian name, in the belief of one eternal God, the creator and preserver of the universe; and in Jesus Christ his Son, the Messiah and Mediator of the New Covenant, Heb. xii. 24.

"When we speak of the gracious display of the love of God to mankind, in the miraculous conception, birth, life, miracles, death, resurrection, and ascension of our Saviour, we prefer the use of such terms as we find in Scripture; and, contented with that knowledge, which Divine wisdom hath seen meet to reveal, we attempt not to explain those mysteries which remain under the veil; nevertheless, we assert and acknowledge the Divinity of Christ, who is the wisdom and the power of God unto salvation, 1 Cor. i. 24.

"To Christ alone we give the title of the Word of God, John i. 1, and not to the Scriptures, although we highly esteem these sacred writings, in subordination to the Spirit, 2 Pet. i. 21, from which they were given forth; and we hold with the apostle Paul, that 'they are able to make us wise to salvation through faith, which is in Christ Jesus,' 2 Tim. iii. 15.

"We reverence those most excellent precepts, which are recorded in the Scripture to have been delivered by our great Lord, and we firmly believe that they are practicable, and binding on every Christian; and that in the life to come 'every man will be rewarded according to his works,' Matt. xvi. 27. And, farther, it is our belief that, in order to enable mankind to put in practice these sacred precepts, many of which are contradictory to the unregenerate will of man, John i. 9, every man coming into the world is indued with a measure of the light, grace or good Spirit of Christ, by which, as it is attended to, he is enabled to distinguish good from evil, and to correct the disorderly passions and propensities of his nature, which mere reason is altogether insufficient to overcome. For all that belongs to man is fallible, and within the reach of temptation; but the Divine grace, which comes from him who has overcome the world, John xvi. 33, is to those who humbly and sincerely seek it, an all-sufficient and present help in time of need. By this the snares of the enemy are detected, his allurements avoided, and deliverance is experienced, through faith in its effectual operation; whereby the soul is translated out of the kingdom of darkness, and from under the power of Satan, into the marvellous light and kingdom of the Son of God.

"Being thus persuaded that man, without the Spirit of Christ inwardly revealed, can do nothing to the glory of God, or to effect his own salvation, we think this influence especially necessary to the performance of the highest act of which the human mind is capable; even the worship of the Father of lights and of spirits, *in spirit and in truth*: therefore, we consider as obstructions to pure worship, all forms which divert the attention of the mind from the secret influence of the unction of the Holy One, 1 John. ii. 20, 27. Yet, although true worship is not confined to time and place, we think it incumbent on Christians to meet often together, Heb. x. 25, in testimony of their dependance on the heavenly Father, and for a renewal of their spiritual strength: nevertheless in the performance of worship, we dare not depend for our acceptance with him on a formal repetition of the words and experiences of others; but we believe it to be our duty to lay aside the activity of the imagination, and to wait in silence to have a true light of our condition bestowed upon us; believing even a single sigh, Rom. viii. 26, arising from such a sight of our infirmities, and of the need we have of Divine help, to be more acceptable to God, than any performances, however specious, which originate in the will of man.

"From what has been said respecting worship, it follows, that the ministry we approve must have its origin from the same source; for that which is needful for man's own direction, and for his acceptance with God, Jer. xxiii. 30, 32, must be eminently so to enable him to be helpful to others. Accordingly, we believe that the renewed assistance of the light and power of Christ is indispensably necessa-

ry for all true ministry; and that this holy influence is not at our command, or to be procured by study, but is the free gift of God to his chosen and devoted servants. Hence arises our testimony against preaching for hire, in contradiction to Christ's plain command, 'Freely ye have received, freely give,' Matt. x. 8; and hence our conscientious refusal to support such ministry by tithes or other means.

"As we dare not encourage any ministry but that which we believe to spring from the influence of the Holy Spirit, so neither dare we attempt to restrain this influence to persons of any condition in life, or to the male sex alone; but, as male and female are all one in Christ, we allow such of the female sex, as we believe to be endued with a right qualification for the ministry, to exercise their gifts for the general edification of the church; and this liberty we esteem a peculiar mark of the Gospel dispensation, as foretold by the prophet Joel, ch. ii. 28, 29, and noticed by the apostle Peter, Acts ii. 16, 17.

"There are two ceremonies in use among most professors of the Christian name,—water baptism, and, what is termed, the Lord's Supper. The first of these is generally esteemed the essential means of initiation into the church of Christ; and the latter, of maintaining communion with him. But, as we have been convinced that nothing short of his redeeming power, inwardly revealed, can set the soul free from the thraldom of sin, by this power alone we believe salvation to be effected. We hold, that, as there is one Lord and one faith, Eph. iv. 5, so his baptism is one in nature and operation; that nothing short of it can make us living members of his mystical body; and that the baptism with water, administered by his forerunner John, belonged, as the latter confessed, to an inferior dispensation, John iii. 30.

"With respect to the other rite, we believe that communion between Christ and his church is not maintained by that nor any other external performance, but only by a real participation of the Divine nature, 2 Pet. i. 4, through faith; that this is the supper alluded to in the Revelation, iii. 20; and that where the substance is attained, attention to the shadow is unnecessary, seeing it confers no grace, and concerning which opinions so different, and animosities so violent, have arisen.

"Now, as we thus believe, that the grace of God, which comes by Jesus Christ, is alone sufficient for salvation, we can neither admit that it is conferred on a few only, whilst others are left without it; nor, thus asserting its universality, can we limit its operation to a partial cleansing of the soul from sin, even in this life. We entertain worthier notions both of the power and goodness of our heavenly Father, and believe that he doth enable the obedient to experience a total surrender of the natural will to the guidance of his pure unerring Spirit; through whose renewed assistance they are enabled to bring forth fruit unto holiness, and to stand perfect in their present rank, Matt. v. 48, Eph. iv. 13, Col. iv. 12.

"There are not many of our tenets more generally known than our testimony against oaths and war. With respect to the former of these, we abide literally by the positive injunction of Christ, delivered in his sermon on the mount; 'Swear not at all,' Matt. v. 34. From the same sacred collection of the most excellent precepts of moral and religious duty, from the example of our Lord himself, Matt. v. 39, 44, &c. xxvi. 52, 53, Luke xxii. 51, John xviii. 2, and from the corresponding convictions of his Spirit in our hearts, we are confirmed in the belief, that wars and fightings are, in their origin and effects, utterly repugnant to the Gospel, which still breathes peace and good will to men. We also are clearly of the judgment, that if the benevolence of the Gospel were generally prevalent in the minds of men, it would effectually preserve them from oppressing, much more from enslaving their brethren, of whatsoever colour or complexion, for whom, as for themselves, Christ died; and would even influence their conduct in their treatment of the brute creation, which would no longer groan, the victims of their avarice, or of their false ideas of pleasure.

"Some of our tenets in former times, as hath been shown, subjected our friends to much suffering from government, though to the salutary purposes of government our principles are a security. They inculcate submission to the laws wherein conscience is not violated. But we hold, that as the kingdom of Christ is not of this world, it is not the business of the civil magistrate to interfere in matters of religion, but to maintain the external peace and good order of the community. We therefore think persecutions, even in the smallest degree, unwarrantable. We are careful in requiring our members not to be concerned in illicit trade, nor in any manner to defraud the revenue.

"It is well known that the society, from its first appearance, has disused those names of the months and days, which, having been given in honour of the heroes or false gods of the heathen, originated in their flattery or superstition; and the custom of speaking to a single person in the plural number, as having arisen also from motives of adulation. Compliments, superfluity of apparel and furniture, outward shows of rejoicing and mourning, and the observation of days and times, we esteem to be incompatible with the simplicity and sincerity of a Christian life; and public diversions, gaming, and other vain amusements of the world, we cannot but condemn. They are a waste of that time which is given us for nobler purposes; and divert the attention of the mind from the sober duties of life, and from the reproofs of instruction, by which we are guided to an everlasting inheritance.

"To conclude; though we have exhibited

the several tenets which distinguish our religious society, as objects of our belief, yet we are sensible that a true and living faith is not produced in the mind of man by his own effort, but is the free gift of God in Christ Jesus, Eph. ii. 8, nourished and increased by the progressive operation of his Spirit in our hearts, and our proportionate obedience, John vii. 17. Therefore, although for the preservation of the testimonies given us to bear, and for the peace and good order of the society, we deem it necessary that those who are admitted into membership with us, should be previously convinced of these doctrines which we esteem essential, yet we require no formal subscription to any articles, either as a condition of membership, or a qualification for the service of the church.

"We prefer the judging of men by their fruits, and depending on the aid of him, who, by his prophet, hath promised to be 'a spirit of judgment to him that sitteth in judgment.' Isa. xxviii. 6. Without this there is a danger of receiving members into outward communion, without any addition to that spiritual sheep-fold, whereof our blessed Lord declared himself to be both the door and the shepherd, John x. 7, 11; that is, such as know his voice, and follow him in the paths of obedience.

"In the practice of discipline, we think it indispensable, that the order recommended by Christ himself be invariably observed, Matt. xviii. 15—17.

"To effect the salutary purposes of discipline, meetings were appointed at an early period of the society, which, from the times of their being held, were called quarterly meetings. It was afterward found expedient to divide the districts of those meetings, and to meet more frequently; from whence arose monthly meetings, subordinate to those held quarterly. At length, in 1669, a yearly meeting was established, to superintend, assist, and provide rules for the whole: previously to which, general meetings had been occasionally held.

"A monthly meeting is usually composed of several particular congregations, situated within a convenient distance of each other. Its business is to provide for the subsistence of the poor, and for the education of their offspring; to judge of the fitness and sincerity of persons appearing to be convinced of the religious principles of the society, and desiring to be admitted into membership; to excite due attention to the discharge of religious and moral duty; and to deal with disorderly members. Monthly meetings also grant to such of their members as remove into other monthly meetings certificates of their membership and conduct; without which they cannot gain membership in such meetings. Each monthly meeting is required to appoint certain persons, under the name of *overseers*, who are to take care that the rules of our discipline be put in practice; and when any case of complaint, or disorderly conduct comes to their knowledge, to see that private admonition, according to the Gospel rule before mentioned, be given, previously to its being laid before the monthly meeting.

"When a case is introduced, it is usual for a small committee to be appointed to visit the offender, to endeavour to convince him of his error, and to induce him to forsake and condemn it. If they succeed, the person is declared by minute to have made satisfaction for the offence; if not, he is disowned as a member of the society.

"In disputes between individuals, it has long been the decided judgment of the society, that its members should not sue each other at law. It therefore enjoins all to end their differences by speedy and impartial arbitration, agreeably to rules laid down. If any refuse to adopt this mode, or having adopted it, to submit to the award, it is the direction of the yearly meeting that such be disowned.

"To monthly meetings, also, belongs the allowing of marriages; for our society hath always scrupled to acknowledge the exclusive authority of the priests in the solemnization of marriage. Those who intend to marry appear together, and propose their intention to the monthly meeting; and, if not attended by their parents and guardians, produce a written certificate of their consent, signed in the presence of witnesses. The meeting then appoints a committee to inquire whether they be clear of other engagements respecting marriage; and if at a subsequent meeting, to which the parties also come, and declare the continuance of their intention, no objections be reported, they have the meeting's consent to solemnize their intended marriage. This is done in a public meeting for worship, towards the close whereof the parties stand up, and solemnly take each other for husband and wife. A certificate of the proceedings is then publicly read, and signed by the parties and afterward by the relations and others as witnesses. Of such marriage the monthly meeting keeps a record; as also of the births and burials of its members. A certificate of the date, of the name of the infant, and of its parents, signed by those present at the birth, is the subject of one of these last mentioned records; and an order for the interment, countersigned by the grave-maker, of the other. The naming of children is without ceremony. Burials are also conducted in a simple manner. The body, followed by the relations and friends, is sometimes, previously to interment, carried to a meeting; and at the grave a pause is generally made: on both which occasions it generally falls out that one or more friends present have somewhat to express for the edification of those who attend; but no religious rite is considered as an essential part of burial.

"Several monthly meetings compose a quarterly meeting. At the quarterly meeting are produced written answers from the monthly meetings to certain queries respecting the

conduct of their members, and the meeting's care over them. The accounts thus received are digested into one, which is sent also in the form of answers to queries, by representatives to the yearly meeting. Appeals from the monthly meetings are brought to the quarterly meetings, whose business also it is to assist in any difficult case, or where remissness appears in the care of monthly meetings over the individuals who compose them. There are seven yearly meetings, viz. 1. London, to which come representatives from Ireland. 2. New-England; 3. New-York; 4. Pennsylvania and New-Jersey; 5. Maryland; 6. Virginia; 7. The Carolinas and Georgia.

"The yearly meeting has the general superintendance of the society in the country in which it is established; and therefore as the accounts which it receives discover the state of inferior meetings, as particular exigences require, or as the meeting is impressed with a sense of duty, it gives forth its advice, makes such regulations as appear to be requisite, or excites to the observance of those already made; and sometimes appoints committees to visit those quarterly meetings which appear to be in need of immediate advice. Appeals from the judgment of quarterly meetings are here finally determined; and a brotherly correspondence by epistles, with other yearly meetings, is maintained.

"In this place it is proper to add, that, as we believe women may be rightly called to the work of the ministry, we also think that to them belongs a share in the support of our Christian discipline; and that some parts of it, wherein their own sex is concerned, devolve on them with peculiar propriety; accordingly they have monthly, quarterly, and yearly meetings of their own sex, held at the same time and at the same place with those of the men; but separately, and without the power of making rules: and it may be remarked, that during the persecutions that in the last century occasioned the imprisonment of so many of the men, the care of the poor often fell on the women, and was by them satisfactorily administered.

"In order that those, who are in the situation of ministers, may have the tender sympathy and care of those of either sex, who, by their experience in the work of religion, are qualified for that service, the monthly meetings are advised to select such, under the denomination of elders. These, and ministers approved by their monthly meetings, have meetings peculiar to themselves, called meetings of ministers and elders; in which they have an opportunity of exciting each other to a discharge of their several duties, and of extending advice to those who may appear to be weak, without any needless exposure. Such meetings are generally held in the compass of each monthly, quarterly, and yearly meeting. They are conducted by rules prescribed by the yearly meeting, and have no authority to make any alteration or addition to them. The members of them unite with their brethren in the meetings for discipline, and are equally accountable to the latter for their conduct.

"It is to a meeting of this kind in London, called the second day's morning meeting, that the revisal of manuscripts concerning our principles, previously to publication, is entrusted by the yearly meeting held in London; and also the granting, in the intervals of the yearly meeting, of certificates of approbation to such ministers as are concerned to travel in the work of the ministry into foreign parts, in addition to those granted by their monthly and quarterly meetings. When a visit of this kind doth not extend beyond Great Britain, a certificate from the monthly meeting, of which the minister is a member, is sufficient: if to Ireland, the concurrence of the quarterly meeting is also required. Regulations of similar tendency obtain in other yearly meetings.

"The yearly meeting of London, in the year 1675, appointed a meeting to be held in that city, for the purpose of advising and adjusting in cases of suffering for conscience-sake, which hath continued with great use to the society to this day. It is composed of friends, under the name of correspondents, chosen by the several quarterly meetings, and who reside in or near the city. The same meetings also appoint members of their own in the country as correspondents, who are to join their brethren in London, on emergency. The names of all those correspondents, previously to their being recorded as such, are submitted to the approbation of the yearly meeting. Those of the men, who are approved ministers, are also members of this meeting, which is called the meeting for sufferings; a name arising from its original purpose, which is not yet become entirely obsolete. The yearly meeting has intrusted the meeting for sufferings with the care of printing and distributing books, and with the management of its stock; and, considered as a standing committee of the yearly meeting, it hath a general care of whatever may arise, during the intervals of that meeting, affecting the society, and requiring immediate attention, particularly of those circumstances which may occasion an application to government.

"There is not, in any of the meetings which have been mentioned, any president, as we believe that Divine Wisdom alone ought to preside; nor hath any member a right to claim pre-eminence over the rest. The office of clerk, with a few exceptions, is undertaken voluntarily by some member; as is also the keeping of the records. Where these are very voluminous, and require a house for their deposit, as is the case in London, where the general records for the society of Great Britain are kept, a clerk is hired to have the care of them; but except a few clerks of this kind, and persons who have the care of meeting-houses, none receive any stipend or gratuity for their services in our religious society."

QUARTUS, Quar'tus, a disciple of the apostles, mentioned Rom. xvi. 23. The Greeks say he was one of the seventy disciples, and bishop of Berythus.

QUEEN is applied, 1. To the wife of a king, Neh. ii. 6. 2. To the sovereign princess of a kingdom, 1 Kings x. 1. 3. To the true church of Christ, Psal. xlv. 9. 4. To the false or antichristian church, Rev. xviii. 7. 5. To the moon when an object of divine worship, Jer. xliv. 17, 25.

# R.

RAAMAH, Ra'a-mah, *a breaking*. The fourth son of Cush, Gen. x. 7, who peopled a country of Arabia, from whence they brought to Tyre, spices, precious stones, and gold, Ezek. xxvii. 22.

RAAMIAH, Ra-a-mi-ah, *thunder of the Lord, evil from the Lord, shepherd of the Lord.* One who returned from the Babylonish captivity, Neh. vii. 7.

RAAMSES, Ra-am'ses, a city built by the Hebrews during their servitude in Egypt, Exod. i. 11, and which properly took its name from the king of the country, who set them to work. Its situation is not known. Herodotus speaks of Papremisus in lower Egypt, and Pliny joins together the Ramisians and Patamians, which are probably the people that inhabited the two cities of Pithom and Raamses. He joins them to the Arabians bordering upon Egypt.

RABBAH, Rab'bah, *much, great, chiding, great fighting against.* A city mentioned by Joshua xv. 60. Perhaps it is the same with Arbia, or Hebron. St. Jerome speaks of a city called Rebbo, bordering upon Eleutheropolis, towards the east.

RABBATH, Rab'bath, or *Rabbath-Ammon*, the capital city of the Ammonites, situated beyond Jordan. It was famous even in the time of Moses, who tells us that even at that period was to be seen the iron bedstead of king Og, Deut. iii. 11. When David declared war against the Ammonites, his general Joab laid siege to Rabbath-Ammon, where the brave Uriah perished, 2 Sam. xi. 1, 15, 16, &c. When the city was reduced to the last extremity, David himself went thither, that he might have the honour of taking the place, 2 Sam. xii. 28, 29. From this time it became subject to the kings of Judah. Afterward the kings of Israel became masters of it, with all the rest of the tribes beyond Jordan.

But towards the conclusion of the kingdom of Israel, Tiglath-pileser, having taken away a great part of the Israelites out of that country, the Ammonites executed many cruelties on that country; and, on this account, the prophets Jeremiah and Ezekiel pronounced severe woes against Rabbath and her country, which probably were accomplished about five years after the destruction of Jerusalem: see Jer. xlix. 1—3, Ezek. xxi. 20, xxv. 5. Antiochus the Great took the city Rabbath-Ammon, about A. M. 3786. Some time before this, Ptolemy Philadelphus had given it the name of Philadelphia. It is thought that it was in this city that St. Ignatius the martyr, wrote his epistle, a little before his martyrdom. Philadelphia was not far from the fountain of Arnon.

RABBATH-MOAB, the capital city of the Moabites, called otherwise Ar, or Areopolis. See article Ar.

This city has undergone a variety of revolutions, and the prophets often threatened it with great misfortunes, see 2 Kings iii. 5, &c.

RABBIN, or Rab'bi, or Rab, Rab'bin, a title of dignity among the Hebrews, which signifies *master*, or *excellent*. We find the name given not only to masters and doctors, and to the chief of a class, but also to the principal officers of the court of a prince: for example, Nebuzar-adan, general of the army of king Nebuchadnezzar, is always called *Rab Tabachim*, 2 Kings xxv. 8, 20, &c. Jer. xxxix. 9, &c. or *the master of the butchers, cooks*, or *guards*. Esth. i. 8, says, that Ahasuerus appointed a Rab of his court over every table of his guests, to take care that nothing should be wanting. Dan. i. 3, speaks of Ashpenaz, the Rab of the eunuchs of the house of Nebuchadnezzar, and of the Rab of the Saganim, or *chief of the governors*, or *peers*, Dan. ii. 48. This prophet himself was preferred to be chief of the interpreters of dreams, or the Rab of the *Chartunim*, Dan. v. 11. It appears that this name came originally from the Chaldees; for before the captivity, we do not find it used, but only when any mention is made of the officers of the king of Babylon.

Rab, or Rabban, properly signifies *master*, or one that excels in any thing; Rabbi, or Rabboni, is *my master*; Rabbin being the plural. Thus Rab is of greater dignity than Rabbi; and Rabbin, or Rabbim, is a word of greater dignity than either Rab or Rabbi.

There were several gradations among the Jews before they could arrive at the dignity of Rabbin, as among us to arrive at the degree of doctor. He that was master or head of the school, was called chacham, or *wise*; and he had the name of Bachur or Elou, who aspired to the doctorship, and for this purpose frequented the school of the Chacham. When he was further advanced, he had the title of Cabar of the Rab, or the *master's companion*. Lastly, when he was further skilled in the knowledge of the law and the traditions, he was called only Rab, or Rabbin, and Morenu, our *Master*.

The Chacham Rab, or master Rabbin, decided all sorts of differences, determined what things were allowed or forbidden, and judged in all matters of religion, and even in civil

controversies. He celebrated marriages, and declared divorces. He preached, if he possessed a talent of elocution, and was head of the academies. He had the head seat in the assemblies, and in the synagogues. He reprimanded the disobedient, and could even excommunicate them; which procured him great respect and authority. In their schools they were seated upon elevated chairs, and their scholars were placed at their feet; see Acts xxii. 3.

The studies of the Jewish doctors being employed either upon the bare text of the law, or the traditions, or the Cabbala, hence arose three distinct sects of doctors, and so many different schools. Those who chiefly studied the letter or text of the Scripture were called Caraites; those who studied the Cabbala, Cabbalists; and those who placed their chief study in traditions, or the oral law, were styled Rabbinists. See articles CABBALA and CARAITES.

The chief function of the Rabbins is to preach in the synagogue, to make public prayer, and to interpret the law. They have the power of binding and loosing; that is to say, of declaring what is forbidden and what is allowed.

RABBITH, RAB'BITH, or RABBOTH, a city in the tribe of Issachar, Josh. xix. 20.

RABMAG, RAB'MAG, *dissolving the multitude*, or *chief of the Magi*. The name of a Babylonish prince, Jer. xxxix. 3.

RABSARIS, RAB'SA-RIS, *master, set over eunuchs*. A prince of Babylon, 2 Kings xviii. 17.

RAB-SHAKEH, RAB-SHA-KEH, or RAB-SACES, *master*, set over the *drinkers*, or chief butler, or cup-bearer. This is a term of dignity, and not a proper name. Rab-shakeh was sent by Sennacherib, king of Assyria, to summon Hezekiah to surrender Jerusalem, 2 Kings xviii. 17, 18, Isa. xxxvi. 1, &c. see also Isa. xxxvii. 36, 37, 2 Kings xix. 35, 36, 37; see articles HEZEKIAH and ISAIAH.

RACA, RA'CA, or RA'CHA, a Syriac word which properly signifies *empty, vain, beggarly, foolish*, and which includes in it a strong idea of contempt. Jesus Christ in the Gospel, Matt. v. 22, pronounces a censure on every person using this term to his neighbour.

Lightfoot assures us, that, in the writings of the Jews, the word raca is a term of the utmost contempt; and that it was usual to pronounce it with marked signs of indignation.

RACHAB, RA'CHAB, the wife of Salmon, and mother of Boaz, Matt. i. 5.

RACHAL, RA'CHAL, *to whisper, an apothecary, a factor*. A city in the tribe of Judah, 1 Sam. xxx. 29.

RACHEL, RA'CHEL, *a sheep*. The daughter of Laban, and sister of Leah. It was at Haran, in Mesopotamia, that Jacob first met with her, Gen. xxix. She is represented as exceeding fair; but, perhaps, not of the most happy temper; and it is to be feared not of much piety; see Gen. xxx. 1, &c. xxxi. xxxiii. In a petulent temper she told her husband that unless he gave her children she could not live; her wish was granted by the Almighty, but at the expense of her life, Gen. xxxv. 16—19, for she finished her course A. M. 2265. See articles JACOB, and LABAN.

The prophet Jeremiah, ch. xxxi. 15, and St. Matthew, ch. ii. 18, have put Rachel for the tribes of Ephraim and Manasseh, the children of Joseph, the son of Rachel. This prophecy was completed when these two tribes were carried into captivity beyond the Euphrates; and St. Matthew made application of it to what happened at Bethlehem, when Herod put to death the children of two years old and under. Then Rachel, who was buried there, may be said to make her lamentations for the death of so many innocent children sacrificed to the jealousy of a wicked monarch.

RADDAI, RAD'DAI, *ruling, coming down*. The fifth son of Jesse, and brother to David, 1 Chron. ii. 14.

RAGAU, RA-GAU, *a companion, his shepherd, breaking asunder*. The name of one of our Lord's ancestors, mentioned Luke iii. 35.

2. RAGAU, a large plain where Nebuchadnezzar, king of Nineveh, overcame Arphaxad, king of the Medes, in the country of Arioch, king of the Elymeans, Judith i. 5, 6. The plains of Ragau are probably those that lay about Rages in Media.

RAGES, RA'GES, a city of Media, standing upon the mountains of Ecbatana, about a day's journey from the town, Tob. i. 1, &c. 14.

RAGUEL, RA-GU'EL, *the shepherd of God, a friend of God, the breaking asunder of God*. A name given to the father-in-law of Moses, Num. x. 29.

2. RAGUEL, father of Sara, and father-in-law of young Tobias. He resided in the city of Ecbatana, and was a person of large property, Tob. vi. 11—14, viii. 21.

RAHAB, RA'HAB, *proud, strong, broad, a street*. The name of the person who harboured and concealed the spies sent by Joshua to view the land of Canaan, Josh. ii. 1, &c. She is called זונה *an harlot*. Some pretend that in this and in other passages where Rahab is mentioned, the word should be interpreted a *hostess* or *taverner*. The *Seventy*, however, in all those passages render it πορνη, and the Vulgate, meretrix, *a harlot*; and in like manner Rahab is called πορνη by St. Paul, Heb. xi. 21, and by St. James, ch. ii. 25. But nothing more seems to be intended by the epithet *harlot*, than that she had formerly been such.

But whatever was Rahab's profession, the spies had scarcely entered her dwelling, when notice was given of it to the king of Jericho, who sent and demanded the men who had entered her house. But she concealed them, and told the officers that they had departed, and set them upon a false pursuit and search, pretending they might soon be overtaken.

She then gave the spies direction where to conceal themselves, having first obtained a promise from them, that, when they should capture the city, as an act of remuneration, she and her family should be spared from the slaughter. This covenant was duly observed on the taking of Jericho, Josh. vi. and she was afterward married to Salmon, a prince of Judah, by whom she had Boaz. Boaz was father to Obed, and Obed to Jesse, the father of king David, Ruth iv. 20. Thus Jesus Christ condescended to reckon the Canaanitish woman among his ancestors, Matt. i. 5. In 1 Chron. ii. 11, it is said, that Nashon begat Salma, who is the same as Salmon. St. Paul, Heb. xi. 31, magnifies the faith of this woman.

2. RAHAB. The Psalmist, lxxxvii. 4, speaks of another Rahab, different from the last mentioned. "I will make mention of Rahab and Babylon to them that know me." And again, Psa. lxxxix. 10, "Thou hast broken Rahab in pieces;" or the Egyptians. Isaiah, li. 9, xxx. 7, makes use of the same word Rahab, to mark out the destruction of Pharaoh and his army in the Red Sea.

RAIN, the vapours exhaled by the sun, which descend from the clouds to water the earth, Eccles. xi. 3. The sacred writers often speak of the rain of the former and latter season, Deut. xi. 14, Hos. vi. 3. Twice in the year there generally fell plenty of rain in Judea; in the beginning of the civil year, about September or October; and half a year after, in the month of Abib, or March, which was the first month in the ecclesiastical or sacred year, whence it is called the latter rain in the first month, Joel ii. 23.

The ancient Hebrews compared elocution, and even learning or doctrine, to rain, Deut. xxxii. 2, "My doctrine shall drop as the rain."

RAINBOW, a well known phenomenon, being a party-coloured semicircle exhibited in the sky.

The rainbow, Sir Isaac Newton observes, "never appears but where it rains in the sunshine, and it may be represented artificially, by contriving to make water fall in little drops like rain, through which the sun shining exhibits a bow to a spectator, placed between the sun and the drops, especially if a dark body, as black cloth, be disposed beyond the drops." There is a secondary or fainter bow usually seen investing the former at some distance; and among naturalists we also read of lunar, and marine rainbows.

Antony de Dominis first accounted for the rainbow in 1611. He explained at large how it was formed, by refraction and reflection of the sun-beams, in spherical drops of water; and confirmed his experiments made with glass globes, &c. full of water; wherein he was followed by Descartes, who greatly improved his plan. But as they were both ignorant of the true origin of colours, their explications were defective, and, in some measure, erroneous. This defect is supplied by the Newtonian doctrine of colours.

After the universal deluge, the *rainbow* was appointed by God as a token of the covenant made with Noah and his descendants, that God would no more cut off all flesh, nor destroy the earth by the waters of a flood, Gen. ix. 11—17. The whole race of mankind being then so deeply interested in the Divine declaration, it might be expected that some tradition of the *mystical* signification of such an important emblem would be long preserved, even among the idolatrous descendants of Noah; nor need we be surprised to find Homer, with remarkable conformity to the Scripture account, in Gen. ix. 13, speaking of the *rainbow* which Jove hath set in the cloud a sign to men:

> "Jove's wonderous bow, of three celestial dies,
> Placed as a sign to man amid the skies."
> *Iliad XI.*

The ancient Greeks, who preceded that poet, seem plainly to have aimed at its emblematical designation, when they call it ΙΡΙΣ, an easy derivation from the Hebrew ירה to *teach, show*; or, if with *Eustathius*, we derive the word from the Greek verb ειρω, to *tell, carry a message*, its ideal meaning will still be the same. In some passages Homer, as well as the succeeding poets, both Greek and Latin, make ΙΡΙΣ a goddess, and the messenger of *Jupiter* or *Juno*. A fancy this, which seems to have sprung partly from the radical signification of the word, partly from a confused tradition of the sacred emblematical import of the *rainbow*, and partly from an allegorical manner of expressing, that it intimates to us the state or condition of the *air*, and the changes of the weather.

*Iris*, or the *rainbow*, was worshipped not only by the Greeks and Romans, but also by the Peruvians in South America, when the Spaniards went thither. But to return to the Scriptures.—As the bow, or the light in the cloud, wonderfully refracted into all its variety of colours, was in its original institution, a token of God's mercy, in Christ, we see with what propriety the throne of God, in Ezek. i. 28, and in Rev. iv. 3, is surrounded with the *rainbow*.

Whether the rainbow was previous or subsequent to the deluge, has been much debated among the learned. It cannot indeed be denied, that this curious mixture of light and shade, arises naturally from the superficies of those parts which constitute a cloud, when the rays of the sun, from the adverse part of the hemisphere are darted upon it; and for this reason, whenever there is the like disposition of the sun to the cloud, it may be imagined that the same phenomenon may be seen, and, consequently, at certain times had been seen, from the foundation of the world. But as this opinion has nothing in Scripture for its support, so are there no grounds in nature to give it sanction, unless we assert this manifest

untruth,—That every disposition of the air, and every density of a cloud is fitly qualified to produce a rainbow. See *Brown's Pseudodoxia Epidem*, and *Jackson on the Creed*.

This meteor, as the Scripture informs us, was appointed by God to be a witness of his covenant with the new world, and a messenger to save mankind from the fear of destruction by deluges; so that had it appeared before the flood, the sight of it afterward would have been but a poor comfort to Noah and his posterity, whose fear of an inundation was too violent to be removed by any common sign. But if we suppose, on the other hand, that the rainbow first appeared to the inhabitants of the earth after the deluge, nothing could be a more proper and apposite sign for Providence to pitch upon, in order to confirm the promise made to Noah and his posterity, that the world should no more be destroyed by water. The rainbow had a secret connexion with the effect itself, and so far was a natural sign; and as it appeared first after the deluge, and was formed in a thin watery cloud, there is a great propriety in its application for such a purpose: for if we suppose, that while Jehovah was declaring his promise to Noah, and what he intended for its sign, there appeared at the same time in the clouds a fair rainbow, that marvellous and beautiful meteor, which Noah had never seen before, it could not but make a most lively impression upon him, quickening his faith, and giving him comfort and assurance that God would be steadfast to his purpose.

We must not suppose the bow placed in the clouds for the purpose of reminding God of his promise, although the 16th verse seems to indicate this much, but merely for our sakes, as an illustrious symbol of the Divine mercy and goodness, and for the confirmation of our faith and his veracity.

The ingenious Marcus Marci is of opinion, that the rainbow, which appeared to Noah after the flood, and was so particularly dignified by God, as to be consecrated for a divine token, was not the common one, but a great and universal iris, inimitable by art, which he had defined, a segment of a circle, dissected into several gyrations, by the diversity of colours differing one from another, begotten by the sun-beams reflected in the atmosphere, and terminated with an opaque superficies. But whether this serves to explain the matter any better, and whether the common rainbow be not an appearance illustrious enough to answer the purpose for which it was intended, we leave the curious to inquire, and shall only observe further, that whether it was an ordinary or an extraordinary bow which appeared to Noah, it is the opinion of some, that the time of its first appearing was not immediately after he had sacrificed, as is generally supposed, but on the 150th day of the flood, when God remembered Noah, Gen. viii. 1.

RAHAM, Ra'ham, *mercy, compassion, a friend.* A son of Shema, a descendant of Judah, 1 Chron. ii. 44.

RAKEM, Ra'kem, *void, pictures.* One of the posterity of Manasseh, 1 Chron. vii. 16.

RAKKATH, Rak'kath, *emptiness, spittle, time.* A fenced city belonging to the tribe of Naphtali, Josh. xix. 35.

RAKKON, Rak'kon, *void, vain, diverse pictures.* A city of the tribe of Dan, Josh. xix. 46.

RAM, *high, casting away.* The son of Hezron, and father of Aminadab, of the tribe Judah, 1 Chron. ii. 9.

2. Ram is also put for Aram, as in Job xxxii. 2.

3. Ram, in zoology, the male of the sheep kind. This animal is frequently mentioned in Scripture, being much used by the ancient Hebrews in their sacrifices.

4. Ram, or Battering Ram, an engine of war, well known and much used by the ancients in sieges. It is mentioned by Ezekiel, ch. iv. 2, xxi. 22, and Nebuchadnezzar made use of it at the siege of Jerusalem. Pliny says, it was Epeus who invented the Ram at the siege of Troy; but Vitruvius and Tertullian ascribe the invention to the Carthaginians. It is thought that Ezekiel is the earliest author who has mentioned the machine.

RAMAH, Ra'mah, *high, cast away.* A city of Benjamin, Josh. xviii. 25, situated between Gaba and Bethel, Judg. iv. 5, towards the mountains of Ephraim, six miles distant from Jerusalem, to the north. St. Jerome places it near Gaba, seven miles from Jerusalem: it was still in being in his time, but was no more than a small village. This city stood upon the road that went from Jerusalem to Samaria, 1 Kings xv. 17, whence it was that Baasha, king of Israel, caused it to be fortified, that there might be no passage out of the land of Judah into that of Israel. Josephus calls it Ramathan. This Rama is also thought to be the city of Samuel; see 1 Sam. i. 19, ii. 11.

It is also probable, that Jeremiah speaks of this Ramah, when he says, Jer. xl. 1, &c. that Nebuzar-adan, who had the command of the Chaldean army, having found him among the captives of Ramah, whither they had been all conveyed, gave him his liberty, and permitted him to go where he pleased. And it is of the same place that Calmet explains that other prophecy of Jeremiah, ch. xxxi. 15, &c. in taking away Rachel's children of the tribes of Ephraim and Manasseh.

The Scriptures often join Ramah with Gaba, Geba, or Gibeah, as being two neighbouring places: so Ezra ii. 26, Neh. vii. 30, Isa. x. 29. We see also, 1 Sam. xxii. 6, when Saul abode in Gibeah, and sat under a tree at Ramah, that he was informed of David's having been seen in the forest of Haresh; but in this place Calmet takes Ramah to signify no more than the eminence that was at Gibeah.

2. Ramah, a city of the tribe of Naphtali, Josh. xix. 36, upon the frontiers of Asher, Josh. xix. 29. St. Jerome reads Horma in the Hebrew; but our version, the Septuagint, and Eusebius, read Ramah. The same Eusebius, and Cyrillus of Jerusalem, upon Zechariah,

own there was a Ramah in the tribe of Asher, and another belonging to Naphtali.

There are some cities of this name spoken of by ancient geographers; but these two are the only towns of this name distinguished in the Scriptures.

RAMATHAIM, Ra-math-a'im, a city of Palestine, on the road from Joppa to Jerusalem in the tribe of Ephraim, 1 Sam. i. 1.

Ramathem, 1 Macc. xi. 34. This seems to be the same as the last mentioned town.

RAMATHITE, Ra'math-ite, *exalted, lofty, cast away.* An inhabitant of Ramath, 1 Chron. xxvii. 27.

RAMATH-LEHI, Ra'math-Le'hi, *elevation of the jaw-bone.* A city of the Philistines, Judg. xv. 17.

RAMATH-MISPEH, Ra'math-Mis'peh, a city of Palestine in the tribe of Gad, Josh. xiii. 26.

RAMESES, Ra-me'ses, *thunder, blotting out evil.* A city of Lower Egypt, to the east of the river Nile. Goshen was the land of Rameses; it was the first encampment of the Israelites, Exod. xii. 37.

RAMIAH, *exaltation of the Lord.* One who returned from the Babylonish captivity, Ezra x. 25.

RAMOTH, *seeing death, eminences, high-places.* A famous city in the mountains of Gilead, 1 Kings iv. 13. It is often called *Ramoth-Gilead.* Josephus calls it Ramathan, or Aramatha. This city belonged to the tribe of Gad, Deut. iv. 43. It was assigned for a dwelling of the Levites, and was one of the cities of refuge beyond Jordan, Josh. xx. 8, xxi. 38. It became famous during the reigns of the latter kings of Israel, and was the occasion of several wars between them and the kings of Damascus, who had made a conquest of it, and which the sovereigns of Israel endeavoured to regain, 1 Kings xxii. 3, 4, 5. Joram, king of Judah, was dangerously wounded at the siege of this place, 2 Kings viii. 28, 2 Chron. xxii. 5. Jehu, the son of Nimshi, was here anointed king of Israel, by a prophet whom Elisha sent, 2 Kings ix. 1, 2, &c. and here also Ahab was killed in battle with the Syrians, 2 Chron. xviii. 3, &c. 33, 34. Eusebius says, that Ramoth was 15 miles from Philadelphia towards the east. St. Jerome places it in the neighbourhood of Jabbok, and consequently to the north of Philadelphia.

RAPHA, Ra'pha, *release, medicine, recreating, a giant.* A descendant of Benjamin, 1 Chron. viii. 2. This was also the name of a son of Binea, 1 Chron. viii. 37.

RAPHAEL, Ra'pha-el, or Ra'phel, *the release,* or *medicine of God;* said to be the name of one of the seven archangels near the throne of Jehovah, observant of his high commands. This name is not found in the Bible, but in the apocryphal book of Tobit: see the whole of this legend, Tob. v. 5, &c. vii. 1, &c. ix. 1, &c. xi. xii.

RAPHON, Ra'phon, a city beyond Jordan, situate on a brook, not far from Carnaim, beyond and to the north of the brook Jabbok, where Judas Maccabeus lay encamped when he obtained that signal victory over Timotheus, 1 Macc. v. 37, &c.

RAPHU, Ra'phu, Num. xiii. 9. see Rapha.

RASSES, Ras'ses, a place in Arabia, Judith ii. 23.

RATHUMUS, Rath'u-mus, one of king Artaxerxes' court, and an historian, 1 Esd. ii. 16.

RAVEN, in ornithology, a species of the corvus, of a black colour, with a blue back; the head is small, depressed on the crown, and flatted on both sides; the eyes are large, bright, and piercing; the beak is considerably long and thick; somewhat ridged on the back, and sharp at the end.

The raven is a bird of prey, and declared unclean by the law of Moses, Lev. xi. 15. When Noah sent the raven out of the ark, to see if the waters were withdrawn from the face of the earth, it returned not again, Gen. viii. 6, 7.

It is said, Psal. cxlvii. 9, "He feeds the young ravens when they cry;" and Job, xxxviii. 41, "Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat." These words, which are a poetical description of the care which the great Parent of all creatures takes of the work of his hands, even of this unclean bird, have given rise to many fabulous notions unworthy of the reader's attention.

When the prophet Elijah, by God's command, dwelt in his retirement near the brook Cherith, the Lord fed him for some time by means of the ravens, who brought him bread and flesh every morning and evening. Some interpreters, instead of ravens, translate the words of the original by Arabians, or *merchants,* or inhabitants of the city Arabo, or Oreb, near to Bethshan. To support these translations, it is observed that the raven, being a bird unclean by the law, there is no probability that God would make use of him in this service. But, notwithstanding these reasons, the generality of interpreters and commentators keep to the version that renders the word *ravens.* If those that supplied Elijah with flesh and bread had been men, why could they not also have supplied him with water when the brook Cherith was dried up, that he should not need to have been forced to look for another retreat with the poor widow of Sarepta.

RAZIS, Ra'zis, *the secret,* or *mystery of the Lord.* One of the most considerable doctors of Jerusalem, in the times of Antiochus Epiphanes, and his son Antiochus Eupator; and in that of Demetrius Soter, see 2 Macc. xiv. 37.

REAIAH, Re-a-i'ah, *the vision of the Lord.* The son of Shobal, father of Jahath, and grandson of the patriarch Judah, 1 Chron. iv. 2.

2. Reaiah, son of Micah, father of Baal, of the tribe of Reuben, 1 Chron. v. 5.

3. Reaiah; his children returned from Babylon, Neh. vii. 50.

REASON, a faculty or power of the mind, whereby it draws just conclusions from true

and clear principles. Many attempts have been made to prove reason inimical to revelation, but nothing can be more evident, than that it is of considerable use in proving and defending the mysteries of revelation; although it must not be considered as a perfect standard by which all the mysteries of religion must be measured before they are received by faith. In things which are plainly and expressly asserted in Scripture, and that in a sense which contradicts no other parts of Scripture, or natural light, our reason must submit, and believe what is asserted, though it cannot find the modus or manner of its existence. Such is the doctrine of the Trinity and Incarnation, which are above the reach of our reason in this imperfect state. But we cannot, nor must we, be led to take the words of Scripture in such a sense as expressly and evidently contradicts all sense and reason, as transubstantiation; for the two great lights of God, reason, and revelation, never contradict each other, though one be superior to the other.

Therefore reason has much to do in religion, viz. to find out the rule of faith, to compare the parts of this rule with one another, to explain the one by the other, to give the grammatical and logical sense of the expressions, and to exclude self-contradictory interpretations, as well as interpretations contrary to reason. But it is not to set itself up as a judge of those truths expressed therein, which are asserted by a superior and infallible dictator, God himself; but reason requires and commands even the subjection of all its powers to a truth thus divinely attested: for it is as possible and as proper that God should propose doctrines to our understanding which it cannot comprehend, as duties to our practice which we cannot see the reason of: for he is equally above our understanding and our will, and he puts the obedience of both to a trial.

REBA, Re'ba, *the fourth, lying by.* One of the princes of the Midianites, Num. xxxi. 8, who perished in the war with Moses.

REBEKAH, Re-bek'ah, *fed, contention, hindered;* or *removed.* A daughter of Bethuel, and wife of Isaac. Eliezer, the steward of Abraham's house was sent to fetch her from Haran, a city of Mesopotamia, and brought her to Isaac, who then dwelt in Beersheba, in the land of Canaan.

Rebekah remained 20 years without children, till, at the intercession of Isaac, she became a mother, Gen. xxv. 21, 22. During the time of her pregnancy, she inquired of the Lord, and received for answer that she bore two nations, and that the elder should be subject to the younger. It is not certain who the person was whom she consulted on this occasion. Some think she went to Shem, the son of Noah; others, to Melchisedek; others, to Heber; others, to Abraham; and lastly, some think she went to sacrifice upon Mount Moriah, or upon the altar that Abraham had erected in the forest of Beersheba; and that while she slept, God revealed this matter to her.

As the children grew up, Esau was the favourite of the father, and Jacob the darling of the mother; and, by the artifice of Rebekah; the blessing intended for Esau by his father, was given to Jacob: see Gen. xxvii. and articles Jacob, and Esau.

A great famine having obliged Isaac to go and dwell at Gerar, a city of the Philistines, of which Abimelech was king, *ibid.* xxvi. the inhabitants of the place asked him who Rebekah was, and he answered them, that she was his sister, because he feared that they might put him to death for the sake of his wife. Abimelech had formerly taken Sarah, the wife of Abraham, on whose account the Lord threatened him severely, *ibid.* xx. 5—8; he therefore did not credit what Isaac had said concerning Rebekah: and, at length, was fully convinced by the liberties he had observed between them, that she must be his wife.

Jacob's having unjustly obtained the blessing intended for his brother Esau, was the cause of much uneasiness in the family, and Esau even vowed revenge on his brother. Rebekah had knowledge of this design, and to prevent such a catastrophe advised Jacob to withdraw to Mesopotamia, to his uncle Laban, and there to marry one of his daughters; and when Esau's passion should grow cool she would send and recall him home. She prevailed upon Isaac to consent to this journey, by informing him, that her life was become a burthen to her, on account of the daughters of Heth, whom Esau had married; and that if Jacob should copy his example, and take a wife of that country, her life would no longer be supportable. After this period the Scripture makes no farther mention of Rebekah; and the year of her death is uncertain; but it is evident that she died before Isaac; because it is said, Gen. xlix. 31, and xxxv. 29, that Isaac was put in the tomb with Rebekah his wife, and that the tomb was the same in which Abraham and Sarah had been buried before, and where the bodies of Jacob and Leah were afterward deposited.

RECHAB, Re'chab, *a rider, riding, a cart drawn with four horses.* This person, and Baanah, were the two assassins of Ish-bosheth, the son of Saul; see Ish-bosheth, 2 Sam. iv. 2.

2. Rechab, father of Jonadab, founder of the order of the Rechabites. It is not known in what age this Rechab flourished, nor what was his original. Some suppose he was of the tribe of Judah; others think he was a priest, or at least a Levite; because it is said in Jer. xxxv. 19, that there should always be found some of the descendants of Jonadab, to stand before the Lord, viz. as is supposed, to serve him in the sanctuary. Some of the rabbins pretend that the Rechabites, having married the daughters of the priests or Levites, the children produced by these marriages were employed in the service of the temple. Others think that they did indeed wait in the temple, but only as servants, like the Gibeonites and Nethinims, who were nothing but the servants of the priests and Levites. We read, 1 Chron.

ii. 55, that the Rechabites were originally Kenites. See article KENITES.

The Kenites were not of the race of Jacob, but descended from Midian, son of Cush. They were the issue of Hobab, or of Jethro, the father of Zipporah, and father-in-law of Moses. They entered into the promised land along with the Hebrews, and dwelt in the portion of Judah about the Dead Sea. They were distinguished from the Israelites only by their retired kind of life, and by the contempt they manifested for cities and houses. Some have thought, that Hobab, or Jethro, was himself the founder of the Rechabites; that Rechab was one of his names; that Jonadab, known in the time of Jehu, was one of his descendants; that Heber the Kenite followed the institution of the Rechabites. Serrarius distinguishes between the ancient Rechabites, descended from and instituted by Jethro, and the new Rechabites instituted by Jonadab, son of Rechab, who lived in the time of Jehu, king of Israel.

The injunction laid by Rechab upon his posterity was, that they should never drink any wine, nor build houses, nor sow any grain, nor plant any vineyards, nor have any lands, but should dwell in tents all their lives. This was the institution of the children of Rechab; and this they continued to observe for upwards of 300 years, from the time of Jehu to that of Jehoiakim, king of Judah, when Nebuchadnezzar coming to besiege Jerusalem, the Rechabites were obliged to leave the country, and take refuge in the city; whence it is imagined they were carried captives, together with the Jews, by the Chaldeans.

What authority Rechab had to enforce these arbitrary injunctions, we cannot learn: it is however plain, that he laid his posterity under no curse in case of disobedience; on the contrary, we find that the prophet Jeremiah was directed by God to bring them into an apartment of the temple, set wine before them, and invite them to drink, which would have been an unworthy action, had they been under any indispensable obligation of abstaining from it: and the Rechabites refused, not because their father had laid them under any curse, if they disobeyed him; but because he had promised they should live many days in the land wherein they were strangers, if they obeyed his injunction, Jer. xxxv.

RECHAH, RE'CHAH. It is not known whether this be a city or not; and, if a city, to whom it belonged, or where situated, is not known, 1 Chron. iv. 12.

RECONCILIATION, the restoring to favour or friendship those who were at variance. It is more particularly used in the Scripture in reference to the doctrine of the atonement. Thus God is said to reconcile us to himself by Jesus Christ, 2 Cor. v. 18. Our state by nature is that of enmity, dissatisfaction, and disobedience: but by the sufferings and merits of Christ, true penitents, who believe in him with their hearts unto righteousness, are reconciled and brought near to God. The blessings of reconciliation are pardon, peace, friendship, confidence, holiness, and eternal life. When the Scriptures speak of reconciliation by Christ, or by his cross, blood, or death, it is commonly expressed by God's reconciling us unto himself, and not by his being reconciled to us; the reason of which seems to be, because God is the offended party, and we are the offenders, who, as such, have need to be reconciled to him: and the price of reconciliation, by the blood of Christ, is paid to him and not to us. Grotius observes, that, in heathen authors, men's being reconciled to their gods is always understood to signify appeasing the anger of their gods. Condemned rebels may be said to be reconciled to their sovereign, when he, on one consideration or another, pardons them; though perhaps they still remain rebels in their hearts against him. And when our Lord ordered the offending to go and be reconciled to his offended brother, Matt. v. 23, 24, the plain meaning is, that he should go and try to appease his anger, obtain his forgiveness, and regain his favour and friendship, by humbling himself, asking pardon, or satisfying him for any injury he might have done him. In like manner, God's reconciling us to himself by the cross of Christ, does not signify, as the Socinians contend, our being reconciled by conversion to a religious turn in our hearts to God; but it is a reconciliation that results from God's graciously providing and accepting an atonement for us, that he might not inflict the punishment upon us which we deserved, and the law condemned us to, but might be at peace with us, and receive us into favour on the account of Christ. For this reconciliation by the cross of Christ, is in a way of atonement or satisfaction to Divine justice for sin; and, with respect hereunto, we are said to be *reconciled to God by the death of his Son while we were enemies*; which is of much the same import with *Christ's dying for the ungodly*, and *while we were yet sinners*, Rom. v. 6, 8, 10. And *our being reconciled to God*, by approving and accepting of his method of reconciliation by Jesus Christ, and on that encouragement, turning to him, is distinguished from his *reconciling us to himself, and not imputing our trespasses to us*, on account of Christ having been *made sin for us, that we might be made the righteousness of God in him*, 2 Cor. v. 18, 21. This is called Christ's *making reconciliation for the sins of the people*, Dan. ix. 24, Heb. ii. 17; and answers to the ceremonial and typical reconciliation which was made by the blood of the sacrifices under the law, to make atonement and reconciliation for Israel, 2 Chron. xxix. 24, Ezek. xlv. 15, 16, 17; and which was frequently styled making atonement for sin, and an atonement for their souls. Now, as all the legal sacrifices of atonement, and the truly expiatory sacrifice of Christ, were offered, not to the offenders, but to God, to reconcile him to them, what can reconciliation by the death, blood, or cross of Christ mean, but that the law and justice of God were thereby satisfied, and all obstructions on his part, to peace and friendship towards sinners, are

removed, that he might not pursue his righteous demands upon them, according to the holy resentments of his nature and will, and the threatenings of his law for their sins; but might mercifully forgive them, and take them into a state of favour with himself, upon their receiving the atonement, or καταλλαγην, reconciliation, Rom. v. 11, by faith, after the offence that sin had given him, and the breach it had made upon the original friendship between him and them? See articles ATONEMENT, &c.

REDEEMER. This name is given by way of eminence to Jesus Christ, the Redeemer and Saviour of the whole world, 1 Tim. ii. 6, Tit. ii. 14, Heb. ix. 13, &c. But in the style of the Mosaic law, it is also given to him who had the right of redemption in any inheritance, Lev. xxv. 25, that he might redeem it out of the hands of a stranger, or of any other Jew who had purchased it. Moses, or rather God, whose instrument he was, had ordained that neither the estates of land, nor the persons of the Hebrews, should be sold for ever; but that every one might re-enter upon the possession of his estate or liberty in the sabbatical year, and in the year of jubilee. But, without waiting for these years, where any relative was rich enough, and had power to redeem the goods or liberty of his brother, he was enabled to do this by the law. And this is what it calls the right of redemption; giving also the name of Redeemer to the near relative who had a claim to this right. There are several particulars upon this head, which may be found in Lev. xxv. xxvii.

We see an instance of this nature in the history of Ruth, ch. ii. 20, iii. 9, &c. Boaz, being one of the nearest relations of Elimelech, married Ruth, the heiress of Elimelech, and by that means re-entered into the possession of her estate, which had passed through several strange hands. Also Jeremiah, ch. xxxii. 7, 8, redeemed the field of his nephew Hanameel, which was on the point of being sold to another.

REDEMPTION, in theology, denotes our recovery from sin and death by the obedience and sacrifice of Christ, who, on this account, is called the Redeemer, Isa. lix. 20, Job xix. 25. Our English word redemption, is from the Latin tongue, and signifies buying again; and several words in the Greek language of the New Testament, are used in the affair of our redemption, which signify the obtaining of something by paying a proper price for it: sometimes the simple verb αγοραζω, *to buy*, is used; so the redeemed are said to be bought unto God by the blood of Christ, and to be bought from the earth, and to be bought from among men, and to be bought with a price; that is, with the price of Christ's blood, 1 Cor. vi. 20. Hence, the church of God is said to be purchased with it, Acts xx. 28. Sometimes the compound word, εξαγοραζω is used; which signifies to buy again, or out of the hands of another, as the redeemed are bought out of the hands of justice, as in Gal. iii. 13, iv. 5. In other places the word λυτροω is used, or others derived from it, which signify the deliverance of a slave or captive from thraldom, by paying a ransom price for him: so the saints are said to be redeemed, not with silver or gold, the usual price paid for a ransom, but with a far greater one, the blood and life of Christ, which he came into the world to give as a ransom price for all, and even himself, which is αντιλυτρον, an answerable, adequate, and full price for them, 1 Pet. i. 18. The evils from which we are delivered, or redeemed, are the curse of the law, sin, Satan, the world, death, and hell. The moving cause of redemption is the love of God, John iii. 16. The procuring cause, Jesus Christ, 1 Pet. i. 18, 19. The ends of redemption are, that the justice of God might be satisfied; his people delivered, adopted, sanctified, and brought to glory. The properties of it are these: 1. It is agreeable to all the perfections of God. 2. What a creature never could purchase or effect, and therefore entirely of free grace. 3. Full and complete. 4. Eternal as to its blessings. See articles PROPITIATION, RECONCILIATION.

REED, a plant growing in fenny and watery places, Job xl. 21.

2. A Jewish measure of six cubits, or three yards three inches, Ezek. xl. 3.

3. Egypt is called a reed, 2 Kings xviii. 21. in allusion to the reeds that grew in abundance on the banks of the Nile; and a broken reed, to denote the inability of the Egyptians to support Hezekiah against the Assyrians.

4. A bruised reed, Isa. xlii. 3, one that is weak in grace, and who is of a broken and contrite heart on account of sin, Matt. xi. 7.

REELAIAH, RE-EL-AI'AH, *a shepherd of the Lord*, or *a companion to the Lord himself*. One of the race of the priests who returned to Jerusalem with Zerubbabel, Ezra ii. 2.

REELIUS, RE-EL-I'US, or RELIUS, mentioned 1 Esd. v. 8.

REESAIAS, REE-SAI'AS, one who returned from the Babylonish captivity, 1 Esd. v. 8.

REFORMATION, in general, an act of reforming or correcting an error or abuse in religion, discipline, or the like. By way of eminence the word is used for that great alteration and reformation in the corrupt system of Christianity, began by Luther in the year 1517.

Before the period of the reformation, the pope had, in the most audacious manner, declared himself the sovereign of the whole world. All the parts of it, which were inhabited by those who were not Christians, he accounted to be inhabited by *nobody*; and if Christians took it into their heads to possess any of those countries, he gave them full liberty to make war upon the inhabitants without any provocation, and to treat them with no more humanity than they would have treated wild beasts. The countries, if conquered, were to be parcelled out according to

the pope's pleasure; and dreadful was the situation of that prince who refused to obey the will of the holy pontiff. In consequence of this extraordinary authority, which the pope had assumed, he at last granted to the king of Portugal all the countries to the eastward of Cape Non in Africa, and to the king of Spain all the countries to the westward of it. In this was completed in his person the character of *antichrist, sitting in the temple of God, and showing himself as God.* He had long before assumed the supremacy belonging to the Deity himself in spiritual matters; and now he assumed the same supremacy in worldly matters also, giving the extreme regions of the earth to whom he pleased.

Every thing was quiet, every heretic exterminated, and the whole Christian world supinely acquiesced in the enormous absurdities which were inculcated upon them; when, in 1517, the empire of superstition began to decline, and has continued to do so ever since. The person who made the first attempt on the extravagant superstitions then prevailing, was Martin Luther, the occasion of which is fully related under the article LUTHERANS.

The Reformation began in the city of Wittemberg, in Saxony, but was not long confined either to that city or province. In 1520, the Franciscan friars, who had the care of promulgating indulgencies in Switzerland, were opposed by Zuinglius, a man not inferior in understanding and knowledge to Luther himself. He proceeded with the greatest vigour, even at the very beginning, to overturn the whole fabric of popery: but his opinions were declared erroneous by the universities of Cologne and Louvain. Notwithstanding this, the magistrates of Zurich approved of his proceedings; and that whole canton, together with those of Bern, Basil, and Chaffhausen, embraced his opinions.

In Germany, Luther continued to make great advances, without being in the least intimidated by the ecclesiastical censures which were thundered against him from all quarters, he being continually protected by the German princes, either from religious or political motives; so that his adversaries could not accomplish his destruction as they had done that of others. Melancthon, Carlostadius, and other men of eminence, also, greatly forwarded the work of Luther; and, in all probability, the popish hierarchy would soon have come to an end, in the northern parts of Europe at least, had not the emperor Charles V. given a severe check to the progress of reformation in Germany.

During the confinement of Luther in a castle near Warburg, the Reformation advanced rapidly; almost every city in Saxony embraced the Lutheran opinions. At this time, an alteration in the established forms of worship was first ventured upon at Wittemberg, by abolishing the celebration of private masses, and by giving the cup as well as the bread to the laity in the Lord's Supper. In a short time, however, the new opinions were condemned by the university of Paris, and a refutation of them was attempted by Henry VIII. of England. But Luther was not to be thus intimidated. He published his animadversions on both, with as much acrimony as if he had been refuting the meanest adversary; and a controversy managed by such illustrious antagonists, drew a general attention, and the reformers daily gained new converts both in France and England.

But while the efforts of Luther were thus every where crowned with success, the divisions began to prevail which have since that period so much agitated the reformed churches. The first dispute was between Luther and Zuinglius concerning the manner in which the body and blood of Christ were present in the eucharist. Both parties maintained their tenets with the utmost obstinacy; and by their divisions, first gave their adversaries an argument against them, which, to this day the Catholics urge with great force; namely, that the Protestants are so divided, that it is impossible to know who are right or wrong; and that there cannot be a stronger proof than these divisions that the whole doctrine is false. To these intestine divisions were added the horrors of a civil war, occasioned by oppression on the one hand, and enthusiasm on the other. See ANABAPTISTS.

These proceedings, however, were checked. Luther and Melancthon were ordered by the elector of Saxony to draw up a body of laws relating to the form of ecclesiastical government, the method of public worship, &c. which was to be proclaimed by heralds throughout his dominions. He, with Melancthon, had translated part of the New Testament in 1522; on the reading of which the people were astonished to find how different the laws of Christ were to those which had been imposed on them by the pope, and to which they had been subject. The princes and the people saw that the opinions of Luther were founded in truth. They openly renounced the papal supremacy, and the happy morn of the Reformation was welcomed by those who had long sat in superstitious darkness.

This open revolution so exasperated the patrons of popery, that they intended to make war on the Lutherans, who prepared for defence. In 1526, a diet was assembled at Spire, when the emperor's ambassadors were desired to use their utmost endeavours to suppress all disputes about religion, and to insist upon the rigorous execution of the sentence which had been pronounced against Luther, at Worms. But this opinion was opposed, and the diet proved favourable to the Reformation. But this tranquillity, which they in consequence enjoyed, was not of long duration.

In 1529 a new diet was formed, and the power which had been granted to princes of managing ecclesiastical affairs till the meeting

of a general council, was now revoked, and every change declared unlawful that should be introduced into the doctrine, discipline, or worship of the established religion, before the determination of the approaching council was known. This decree was considered as iniquitous and intolerable by several members of the diet; and when they found that all their arguments and remonstrances were in vain, they entered a solemn protest against the decree on the 19th of April, and appealed to the emperor and a future council. Hence arose the denomination of *Protestants*, which from that time has been given to those who separated from the church of Rome.

Charles V. was in Italy, to whom the dissenting princes sent ambassadors to lay their grievances before him; but they met with no encouraging reception from him. The pope and the emperor were in close union at this time, and they had interviews upon this business. The pope thought the emperor to be too clement, and alleged that it was his duty to execute vengeance upon the heretical faction. To this, however, the emperor paid no regard, looking upon it as unjust to condemn, unheard, a set of men who always had approved themselves good citizens. The emperor, therefore, set out for Germany, having already appointed a diet of the empire to be held at Augsburg, where he arrived, and found there a full assembly of the members of the diet. Here the gentle and pacific Melancthon had been ordered to draw up a confession of their faith, which he did, and expressed his sentiments and doctrine with the greatest elegance and perspicuity; and thus came forth to view the famous *confession of Augsburg*.

This was attempted to be refuted by the divines of the church of Rome, and a controversy took place, which the emperor endeavoured to reconcile, but without success: all hopes of bringing about a coalition seemed utterly desperate. The votaries of the church of Rome, therefore, had recourse to the powerful arguments of imperial edicts, and the force of the secular arm; and on the 19th of November, a decree was issued by the emperor's orders, every way injurious to the reformers. Upon which, they assembled at Smalcald, where they concluded a league of mutual defence against all aggressors, by which they formed the Protestant states into one body, and resolved to apply to the kings of France and of England, to implore them to patronize their new confederacy. The king of France, being the avowed rival of the emperor, determined secretly to cherish those sparks of political discord; and the king of England, highly incensed against Charles, in complaisance to whom the pope had long retarded and now openly opposed, his long solicited divorce, was equally disposed to strengthen a league which might be rendered formidable to the emperor. Being, however, so taken up with the scheme of divorce, and of abolishing the papal jurisdiction in England, he had but little leisure to attend to them. Meanwhile Charles was convinced that it was not a time to extirpate heresy by violence; and at last, terms of pacification were agreed upon at Nuremberg, and ratified solemnly at the diet of Ratisbon; and affairs so ordered by Divine Providence, that the Protestants obtained terms which amounted almost to a toleration of their religion.

Soon after the conclusion of this peace at Nuremberg, died John, elector of Saxony, who was succeeded by his son John Frederick, a prince of invincible fortitude and magnanimity, but whose reign was little better than one continued train of disappointments and calamities. The religious truce, however, gave new vigour to the Reformation. Those who had hitherto been only secret enemies to the Roman pontiff, now publicly threw off the yoke; and various cities and provinces of Germany enlisted themselves under the religious standards of Luther. On the other hand, as the emperor had now no other hope of terminating the religious disputes but by the meeting of a general council, he repeated his requests to the pope for that purpose. The pontiff Clement VII. whom the history of past councils had filled with the greatest uneasiness, endeavoured to retard what he could not decently refuse. At last, in 1533, he made a proposal, by his legate, to assemble a council at Mantua, Placentia, or Bologna; but the Protestants refused their consent to the nomination of an Italian council, and insisted that a controversy that had its rise in the heart of Germany, should be determined within the limits of that empire. The pope by his usual artifices, eluded the performance of his own promise; and in 1534, was cut off by death, in the midst of his stratagems. His successor, Paul III. seemed to show less reluctance to the assembling a general council, and, in the year 1535, expressed his inclination to convoke one at Mantua; and in the year following, actually sent circular letters for that purpose through all the states and kingdoms under his jurisdiction. This council was summoned by a bull issued out on the 2d of June, 1536, to meet at Mantua the following year; but several obstacles prevented its meeting; one of the most material of which was, that Frederick, duke of Mantua, had no inclination to receive at once so many guests, some of them very turbulent, into the place of his residence. On the other hand the Protestants were firmly persuaded, that as the council was assembled in Italy, and by the authority of the pope alone, the latter must have had an undue influence in that assembly; of consequence that all things must have been carried by the votaries of Rome. For this reason they assembled at Smalcald in the year 1537, where they solemnly protested against this partial and corrupt council; and, at the same time, had a new summary of their doctrine drawn up by Luther, in order to present it to the assembled bishops, if it should be re-

quired of them. This summary, which had the title of *The articles of Smalcald*, is commonly joined with the creeds and confessions of the Lutheran church.

After the meeting of the general council in Mantua was thus prevented, many schemes of accommodation were proposed, both by the emperor and the Protestants; but by the artifices of the church of Rome, all of them came to nothing. In 1541, the emperor appointed a meeting at Worms on the subject of religion, between persons of piety and learning, chosen from the contending parties. This conference, however, was, for certain reasons, removed to the diet that was to be held at Ratisbon the same year, and in which the principal subject of deliberation was a memorial presented by a person unknown, containing a project of peace. But the conference produced no other effect than a mutual agreement of the contending parties to refer their matters to a general council, or, if the meeting of such a council should be prevented, to the next German diet.

This resolution was rendered ineffectual by a variety of incidents, which widened the breach, and put off to a farther day the deliberations which were designed to heal it. The pope ordered his legate to declare to the diet of Spire, assembled in 1542, that he would, according to the promise he had already made, assemble a general council, and that Trent should be the place of its meeting, if the diet had no objection to that city. Ferdinand, and the princes who adhered to the cause of the pope, gave their consent to this proposal; but it was vehemently objected to by the Protestants, both because the council was summoned by the authority of the pope only, and also, because the place was within the jurisdiction of the pope; whereas they desired a free council, which should not be biassed by the dictates, nor awed by the proximity of the pontiff.

But this protestation produced no effect. Paul III. persisted in his purpose, and issued out his circular letters for the convocation of the council, with the approbation of the emperor. In justice to this pontiff, however, it must be observed, that he showed himself not to be averse to every reformation. He appointed four cardinals, and three other persons eminent for their learning, to draw up a plan for the reformation of the church in general, and of the church of Rome in particular. The reformation proposed in this plan was, indeed, extremely superficial and partial; yet it contained some particulars which could scarcely have been expected from those who composed it.

All this time the emperor had been labouring to persuade the Protestants to consent to a meeting of the council at Trent: but when he found them fixed in their opposition to this measure he began to listen to the sanguinary measures of the pope, and resolved to terminate the disputes by force of arms. The elector of Saxony and landgrave of Hesse, who were the chief supporters of the Protestant cause, upon this took proper measures to prevent their being surprised and overwhelmed by a superior force; but before the horrors of war commenced, the great reformer Luther died in peace at Ayselben, the place of his nativity, in 1546.

The emperor and the pope had mutually resolved on the destruction of all who should dare to oppose the council of Trent. The meeting of it was to serve as a signal for taking up arms; and, accordingly its deliberations were scarcely begun, in 1546, when the Protestants perceived undoubted signs of the approaching storm, and a formidable union between the emperor and the pope, which threatened to crush and overwhelm them at once. This year, indeed, there had been a new conference at Ratisbon, upon the old subject of accommodating differences in religion; but, from the manner in which the debates were carried on, it plainly appeared that these differences could only be decided in the field of battle. The council of Trent, in the mean time, promulgated their decrees; while the reformed princes, in the diet of Ratisbon, protested against their authority, and were on that account proscribed by the emperor, who raised an army to reduce them to obedience. The elector of Saxony and the landgrave of Hesse led their forces into Bavaria against the emperor and cannonaded his camp at Ingoldstadt. It was supposed that this would bring on an engagement, which would probably have been advantageous to the cause of the reformed; but this was prevented chiefly by the perfidy of Maurice, duke of Saxony, who invaded the dominions of his uncle. Divisions were also fomented among the confederate princes by the dissimulation of the emperor; and France failed in paying the subsidy which had been promised by its monarch: all which so discouraged the heads of the Protestant party, that their army soon dispersed, and the elector of Saxony was obliged to direct his march homewards. But he was pursued by the emperor, who made several forced marches, with a view of destroying his enemy, before he should have time to recover his vigour. The two armies met near Muhlberg, on the Elbe, on the 24th of April, 1547; and after a bloody action, the elector was entirely defeated, and himself taken prisoner. Maurice, who had so basely betrayed him, was now declared elector of Saxony; and, by his entreaties, Philip, landgrave of Hesse, the other chief of the Protestants, was persuaded to cast himself upon the mercy of the emperor, and to implore his pardon. To this he consented, relying on the promise of Charles for obtaining forgiveness, and being restored to liberty; but notwithstanding these expectations, he was unjustly detained prisoner, by a scandalous violation of the most solemn convention.

The affairs of the Protestants now seemed desperate. In the diet of Augsburg, which

was soon after called, the emperor required the Protestants to leave the decision of these religious disputes to the wisdom of the council which was to meet at Trent. The greatest part of the members consented to this proposal, being convinced by the powerful argument of an imperial army, which was at hand to dispel the darkness from the eyes of such as might otherwise have been blind to the force of Charles's reasoning. However, this general submission did not produce the effect that was expected from it. A plague, which broke out in the city, or was said to do so, caused the greatest part of the bishops to retire to Bologna, by which means the council was in effect dissolved; nor could all the entreaties and remonstrances of the emperor prevail upon the pope to re-assemble it without delay. During this interval, therefore, the emperor judged it necessary to fall upon some method of accommodating the religious differences, and maintaining peace until the council, so long expected, should be finally obtained. With this view, he ordered Julius Pelugius, bishop of Naumberg, Michael Sidonius, a creature of the pope, and John Agricola, a native of Ayselben, to draw up a formulary, which might serve as a rule of faith and worship till the council should be assembled; but as this was only a temporary expedient, and had not the force of a permanent or perpetual institution, it thence obtained the name of the *Interim*.

This project of Charles was formed partly with a design to vent his resentment against the pope, and partly to answer other political purposes. It contained all the essential doctrines of the church of Rome, though considerably softened by the artful terms which were employed, and which were quite different from those employed before and after this period by the council of Trent. There was even an affected ambiguity in many of the expressions, which made them susceptible of different senses, and applicable to the sentiments of both communions. The consequence of all this was, that the imperial creed was prohibited by both parties.

In the year 1549, the pope Paul III. died, and was succeeded by Julius III. who, at the repeated solicitations of the emperor, consented to the re-assembling of a council at Trent. A diet was again held at Augsburg, under the canon of an imperial army, and Charles laid the matter before the princes of the empire. Most of those present gave their consent to it, and, among the rest, Maurice, the elector of Saxony, who consented on the following conditions: 1. That the points of doctrine which had already been decided there, should be re-examined. 2. That this examination should be made in presence of the Protestant divines. 3. That the Saxon Protestants should have the liberty of voting as well as of deliberating in the council. 4. That the pope should not pretend to preside in the assembly either in person or by his legates. This declaration of Maurice was read in the diet, and his deputies insisted upon its being entered into the registers, which the archbishop of Mentz obstinately refused. The diet was concluded in 1551; and, at its breaking up, the emperor desired the assembled princes and states to prepare all things for the approaching council, and promised to use his utmost endeavours to procure moderation and harmony, impartiality and charity, in the transactions of that assembly.

On the breaking up of the diet, the Protestants took such steps as they thought most proper for their own safety. The Saxons employed Melancthon, and the Wirtembergers Brengius, to draw up confessions of faith to lay before the new council. The Saxon divines, however, proceeded no farther than Nuremberg, having received secret orders from Maurice to stop there; for the elector perceiving that Charles had formed designs against the liberties of the German princes, resolved to take the most effectual measures for crushing his ambition at once. He therefore entered with the utmost secrecy and expedition into an alliance with the king of France, and several of the German princes, for the security of the rights and liberties of the empire; after which, assembling a powerful army in 1552, he marched against the emperor, who lay with an handful of troops at Inspruck, not expecting any such thing.

By this sudden and unforeseen accident Charles was so much dispirited, that he was willing to make peace on almost any terms. The consequence of this was, that he concluded a treaty at Passau, which, by the Protestants is considered as the basis of their religious liberty. By the first three articles of this treaty, it was agreed that Maurice and the confederates should lay down their arms, and lend their troops to Ferdinand, to assist him against the Turks; and that the landgrave of Hesse should be set at liberty. By the fourth it was agreed that the rule of faith, called the *Interim*, should be considered as null and void; that the contending parties should enjoy the free and undisturbed exercise of their religion until a diet should be assembled to determine amicably the disputes, (which diet was to meet in the space of six months,) and that this religious liberty should continue always, in case it should be found impossible to come to an uniformity in doctrine and worship. It was also determined, that all those who had suffered banishment, or any other calamity, on account of their being concerned in the league or war of Smalcald, should be re-instated in their privileges, possessions, and employments; that the imperial chamber at Spire should be opened to the Protestants as well as to the Catholics; and that there should always be a certain number of Lutherans in that high court. To this peace Albert, marquis of Brandenburg, refused to subscribe; and continued the war against the Roman Catholics, committing such ravages in the empire, that a confederacy was at last formed against him. At

the head of this confederacy was Maurice, elector of Saxony, who died of a wound he received in a battle fought on that occasion in 1553.

The assembling of the diet promised by Charles, was prevented by various incidents; however, it met at Augsburg, in 1555, where it was opened by Ferdinand in the name of the emperor, and terminated those deplorable calamities which had so long desolated the empire. After various debates, the following acts were passed, on the 25th of September: That the Protestants who followed the confession of Augsburg should be considered, for the future, as entirely free from the jurisdiction of the Roman pontiff, and from the authority and superintendance of the bishops; that they were left at perfect liberty to enact laws for themselves, relating to their religious sentiments, discipline, and worship; that all the inhabitants of the German empire should be allowed to judge for themselves in religious matters, and to join themselves to that church and doctrine they deemed most pure and consonant to the spirit of true Christianity; and that all those who should injure or persecute any person under religious pretences, and on account of their religious opinions, should be declared and proceeded against as public enemies of the empire, invaders of its liberty, and disturbers of its peace.

Thus was the Reformation established in many parts of the German empire, where it continues to this day; nor have the efforts of the popish powers been able at any time to suppress it, nor even to prevent its gaining ground.

It was not, however, in Germany alone that a reformation in religion took place: almost all the kingdoms of Europe began to open their eyes to the truth about the same time. The reformed religion was propagated in *Sweden*, soon after Luther's rupture with the church of Rome, by one of his disciples, named *Olaus Petri*. The zealous efforts of this missionary were seconded by Gustavus Vasa, whom the Swedes had raised to the throne in the place of Christian, king of Denmark, whose horrid barbarity lost him the crown. This prince, however, was as prudent as he was zealous; and, as the minds of the Swedes were in a fluctuating state, he wisely avoided all kinds of vehemence and precipitation in spreading the new doctrine. Accordingly, the first object of his attention was the instruction of his people in the sacred doctrines of the Holy Scriptures; for which purpose, he invited into his dominions several learned Germans, and spread abroad through the kingdom the Swedish translation of the Bible that had been made by Olaus Petri. Some time after this, in 1526, he appointed a conference at Upsal, between this reformer and Peter Gallius, a zealous defender of the ancient superstition, in which each of the champions was to bring forth his arguments, that it might be seen on which side the truth lay. In this dispute, Olaus obtained a signal victory; which contributed much to confirm Gustavus in his persuasion of the truth of Luther's doctrine, and to promote its progress in Sweden. The following year, another event gave the finishing stroke to its propagation and success. This was the assembly of the states at Westeraas, where Gustavus recommended the doctrine of the reformers with such zeal, that, after warm debates, fomented by the clergy in general, it was unanimously resolved, the Reformation introduced by Luther should have place in Sweden. This resolution was principally owing to the firmness and magnanimity of Gustavus, who declared publicly, that he would lay down his sceptre, and retire from the kingdom, rather than rule a people enslaved by the orders and authority of the pope, and more controlled by the tyranny of their bishops than by the laws of their monarch. From this time the papal empire in Sweden was entirely overthrown, and Gustavus declared head of the church.

In *Denmark*, the Reformation was introduced as early as the year 1521, in consequence of the ardent desire discovered by Christiern II. of having his subjects instructed in the doctrines of Luther. This monarch, notwithstanding his cruelty, for which his name has been rendered odious, was nevertheless desirous of delivering his dominions from the tyranny of the church of Rome. For this purpose, in the year 1520, he sent for Martin Reinard, one of the disciples of Carlostadt, out of Saxony, and appointed him professor of divinity at Hafnia: and after his death, which happened in 1521, he invited Carlostadt himself to fill this important place. Carlostadt accepted of this office, indeed, but in a short time returned to Germany; upon which, Christiern used his utmost endeavours to engage Luther to visit his dominions, but in vain. However, the progress of Christiern in reforming the religion of his subjects, or rather of advancing his own power above that of the church, was checked in the year 1523, by a conspiracy, by which he was deposed and banished; his uncle Frederick, duke of Holstein and Sleswic, being appointed his successor.

Frederick conducted the Reformation with much greater prudence than his predecessor. He permitted the Protestant doctors to preach publicly the sentiments of Luther, but did not venture to change the established government and discipline of the church. However, he contributed greatly to the progress of the Reformation by his successful attempt in favour of religious liberty in an assembly of the states, held at Odensee in 1527. Here he procured the publication of a famous edict, by which every subject of Denmark was declared free either to adhere to the tenets of the church of Rome, or to the doctrine of Luther. The papal tyranny was totally destroyed by his successor Christiern III. He began by suppressing the despotic power of the bishops, and

restoring to their lawful owners a great part of the wealth and possessions which the church had acquired by various stratagems. This was followed by a plan of religious doctrine, worship, and discipline, laid down by Buhenhagius, whom the king had sent for from Wittemberg for that purpose: and in 1539 an assembly of the states at Odensee, gave a solemn sanction to all these proceedings.

In *France*, also, the Reformation began to make some progress very early. Margaret, queen of Navarre, sister of Francis I. the perpetual rival of Charles V. was a great friend to the new doctrine; and it appears that, as early as the year 1523, there were in several of the provinces of France a great number of people who had conceived the greatest aversion both to the doctrine and tyranny of the church of Rome; among whom were many of the first rank and dignity, and even some of the episcopal order. But as their number increased daily, and troubles and commotions were excited in several places on account of the religious differences, the authority of the king intervened; and many persons, eminent for their virtue and piety, were put to death in the most barbarous manner. Indeed Francis, who had either no religion at all, or, at best, no fixed and consistent system of religious principles, conducted himself towards the Protestants in such a manner, as best answered his private views. Sometimes he resolved to invite Melancthon into France, probably with a view to please his sister, the queen of Navarre, whom he loved tenderly, and who had strongly imbibed the Protestant principles. At other times he exercised the most infernal cruelty towards the reformed; and once made the following mad declaration; "That if he thought the blood in his arm was tainted by the Lutheran heresy, he would have it cut off; and that he would not spare even his own children, if they entertained sentiments contrary to those of the Catholic church."

About this time, the famous Calvin began to draw the attention of the public, but more especially of the queen of Navarre. His zeal exposed him to danger; and the friends of the Reformation, whom Francis was daily committing to the flames, placed him more than once in the most perilous situation, from which he was delivered by the queen of Navarre. He therefore withdrew from France to Basil, in Switzerland, where he published his Christian Institutions, and became so famous.

Those among the French, who first renounced, the jurisdiction of the *Romish* church, are commonly called *Lutherans*, by the writers of those early times: hence it has been supposed that they had all imbibed the peculiar sentiments of *Luther*. But this appears by no means to have been the case; for the vicinity of the cities of Geneva, Lausanne, &c. which had adopted the doctrines of Calvin, produced a remarkable effect upon the French Protestant churches; insomuch, that about the middle of this century, they all entered into communion with the church of Geneva. The French Protestants were called *Huguenots*, (see article *Huguenots*,) by their adversaries, by way of contempt. Their fate was very severe, being persecuted with unparalleled fury; and though many princes of the blood and of the first nobility had embraced their sentiments, yet, in no part of the world did the Reformation suffer so much. At last, all commotions were quelled by the fortitude and magnanimity of Henry IV. who, in the year 1598, granted all his subjects full liberty of conscience by the famous edict of Nantes, and seemed to have thoroughly established the Reformation throughout his dominions. During the minority of Louis XIV. however, this edict was revoked by cardinal Mazarine, since which time the Protestants have often been cruelly persecuted; nor was the profession of the reformed religion in France at any time so safe as in most other countries in Europe.

In the other parts of Europe, the opposition to the church of Rome was but faint and ambiguous, before the diet of Augsburg. Before that period, however, it appears, from undoubted testimony, that the doctrine of Luther had made a considerable, though probably secret, progress through Spain, Hungary, Bohemia, Britain, Poland, and the Netherlands; and had in all those countries many friends, of whom several repaired to Wittemberg, in order to enlarge their knowledge by means of Luther's conversation. Some of these countries threw off the Romish yoke entirely, and in others, a prodigious number of families embraced the principles of the reformed religion. It is certain, indeed, and the Roman Catholics themselves acknowledge it without hesitation, that the papal doctrine and authority would have fallen into ruin in all parts of the world at once, had not the force of the secular arm been employed to support the tottering edifice. In the Netherlands, particularly, the most grievous persecutions took place, so that by the emperor Charles V. upwards of 100,000 were destroyed, while still greater cruelties were exercised upon the people by his son Philip II. The revolt of the United Provinces, however, and motives of real policy, at last put a stop to these furious proceedings; and though, in many provinces of the Netherlands, the establishment of the popish religion was still continued, the Protestants have long been free from the danger of persecution on account of their principles.

The Reformation made a considerable progress in *Spain* and *Italy* soon after the rupture between Luther and the Roman pontiff. In all the provinces of Italy, but more especially in the territories of Venice, Tuscany, and Naples, the superstition of Rome lost ground, and great numbers of people of all ranks expressed an aversion to the Roman yoke. This occasioned violent and dangerous commotions in the kingdom of Naples, in the year 1546; which, however, were at last

quelled by the united efforts of Charles V. and his viceroy Don Pedro di Toledo. In several places the pope put a stop to the progress of the Reformation, by letting loose the inquisitors, who spread dreadful marks of their barbarity through the greatest part of Italy. These formidable ministers of superstition put so many to death, and perpetrated such horrid acts of cruelty and oppression, that most of the reformed consulted their safety by a voluntary exile, while others returned to the religion of Rome, at least in external appearance. But the inquisition, which frightened into the profession of popery several Protestants in other parts of Italy, could never make its way into the kingdom of Naples; nor could either the authority or intreaties of the pope engage the Neapolitans to admit even visiting inquisitors.

In *Spain*, several persons embraced the Protestant religion, not only from the controversies of Luther, but even from those divines whom Charles V. had brought with him into Germany in order to refute the doctrines of Luther; for these doctors imbibed the pretended heresy, instead of refuting it, and propagated it more or less on their return home. But the inquisition, which could obtain no footing in Naples, reigned triumphant in Spain; and by the most dreadful methods frightened the people back into popery, and suppressed the desire of exchanging their superstition for a more rational plan of religion. It was presumed, indeed, that Charles himself died a Protestant; and it seems to be certain, that when the approach of death had dissipated those schemes of ambition and grandeur which had so long blinded him, his sentiments became much more rational and agreeable to Christianity than they had ever been. All the ecclesiastics, who had attended him, as soon as he expired, were sent to the inquisition, and committed to the flames, or put to death by some other method equally terrible. Such was the fate of Augustine Casal, the emperor's preacher; of Constantine Pontius, his confessor; of Egidius, whom he had named to the bishopric of Tortosa; of Bartholomew de Caranza, a Dominican, who had been confessor to king Philip and queen Mary; with 20 others of less note.

In *England*, the principles of the Reformation began to be adopted as soon as an account of Luther's doctrines could be conveyed thither. In that kingdom, there were still great remains of the sect called *Lollards*, whose doctrine resembled that of Luther, and among whom, of consequence, the sentiments of our reformer gained great credit. Henry VIII. king of England, at that time was a violent partisan of the church of Rome, and had a particular veneration for the writings of Thomas Aquinas. Being informed that Luther spoke of his favourite author with contempt, he conceived a violent prejudice against the reformer, and even wrote against him, as we have already observed. Luther did not hesitate to write against his majesty, overcame him in argument, and treated him with very little ceremony. The first step towards public reformation, however, was not taken till the year 1529. Great complaints had been made in England, and of a very ancient date, of the usurpation of the clergy; and, by the prevalence of the Lutheran opinions, these complaints were now become more general than before. The house of commons, finding the occasion favourable, passed several bills, restraining the impositions of the clergy. But what threatened the ecclesiastical order with the greatest danger was, the severe reproaches thrown out almost without opposition in the house, against the dissolute lives, ambition and avarice of the priests, and their continual encroachments on the privileges of the laity. The bills for regulating the clergy met with opposition in the house of lords; and bishop Fisher imputed them to want of faith in the commons, and to a formed design, proceeding from heretical and Lutheran principles, of robbing the church of her patrimony, and overturning the national religion. The commons, however, complained to the king, by their speaker, Sir Thomas Audly, of these reflections thrown out against them; and the bishop was obliged to retract his words.

Though Henry had not the least idea of rejecting any, even of the most absurd Romish superstitions, yet, as the oppressions of the clergy suited very ill with the violence of his temper, he was pleased with every opportunity of lessening their power. In the parliament of 1531 he showed his design of humbling the clergy in the most effectual manner. An obsolete statute was revived, from which it was pretended that it was criminal to submit to the legatine power exercised by cardinal Wolsey. By this stroke the whole body of the clergy were declared guilty at once. They were too well acquainted with Henry's disposition, however, to reply, that their ruin would have been the certain consequence of their not submitting to Wolsey's commission, which had been given by royal authority. Instead of making any defence of this kind, they chose to throw themselves upon the mercy of their sovereign; which, however, it cost them 118,840*l.* to procure. A confession was likewise extorted from them, that the king was protector and supreme head of the church of England; though some of them had the dexterity to get a clause inserted, which invalidated the whole submission, viz. *in so far as is permitted by the law of Christ.*

The king having thus begun to reduce the power of the clergy, kept no bounds with them afterward. He did not, indeed, attempt any reformation in religious matters; nay, he persecuted in the most violent manner such as did attempt this in the least. Indeed, the most essential article in his creed seems to have been his own supremacy, for whoever denied this was sure to suffer the most severe penalties, whether Protestant or Papist.

He died in 1547, and was succeeded by his only son Edward VI. This amiable prince, whose early youth was crowned with that wisdom, sagacity, and virtue, that would have done honour to advanced years, gave new spirit and vigour to the Protestant cause, and was its brightest ornament, as well as its most effectual support. He encouraged pious and learned men from foreign countries to settle in England, and addressed a particular invitation to Martin Bucer and Paul Fagius, whose moderation added a lustre to their other virtues, that, by the ministry and labours of these eminent men, in concert with those of the friends of the reformation in England, he might purge his dominions from the sordid fictions of popery, and establish the pure doctrines of Christianity in their place. For this purpose he issued out the wisest orders for the restoration of true religion; but his reign was too short to accomplish fully such a glorious purpose. In the year 1553 he was taken from his loving and afflicted subjects, whose sorrow was inexpressible, and suited to their loss. His sister Mary, the daughter of Catharine of Arragon, from whom Henry had been separated by the famous divorce, a furious bigot to the church of Rome, and a princess whose natural character, like the spirit of her religion, was despotic and cruel, succeeded him on the British throne, and imposed anew the arbitrary laws and the tyrannical yoke of Rome upon the people of England. Nor were the methods which she employed in the cause of superstition better than the cause itself, or tempered by any sentiment of equity or compassion. Barbarous tortures and death, in the most shocking forms, awaited those who opposed her will, or made the least stand against the restoration of popery: and, among many other victims, the learned and pious Cranmer, archbishop of Canterbury, who had been one of the most illustrious instruments in the Reformation of England, fell a sacrifice to her fury. This odious scene of persecution was happily concluded in the year 1558, by the death of the queen, who left no issue; and, as soon as her successor, the lady Elizabeth, ascended the throne, all things assumed a new and pleasing aspect. This illustrious princess, whose sentiments, counsels, and projects, breathed a spirit superior to the natural softness and delicacy of her sex, exerted this vigorous and manly spirit in the defence of oppressed conscience and expiring liberty, broke anew the despotic yoke of papal authority and superstition; and, delivering her people from the bondage of Rome, established that form of religious doctrine and ecclesiastical government which still subsists in England. This religious establishment differs in some respects from the plan that had been formed by those whom Edward VI. had employed for promoting the cause of the Reformation, and approaches nearer to the rights and discipline of former times, though it is widely different, and, in most important points, entirely opposite to the principles of Roman hierarchy.

The cause of the Reformation underwent in *Ireland* the same vicissitudes and revolutions that had attended it in England. When Henry VIII. after the abolition of the papal authority, was declared supreme head upon earth of the church of England, George Brown, a native of England, and a monk of the Augustine order, whom that monarch had created in the year 1535, archbishop of Dublin, began to act with the utmost vigour in consequence of the change in the hierarchy. He purged the churches of his diocese from superstition in all its various forms, pulled down images, destroyed relics, abolished absurd and idolatrous rites; and, by the influence as well as authority he had in Ireland, caused the king's supremacy to be acknowledged in that nation. Henry showed, soon after, that this supremacy was not a vain title; for he banished the monks out of that kingdom, confiscated their revenues, and destroyed their convents. In the reign of Edward VI. still farther progress was made in the removal of popish superstition by the zealous labours of bishop Brown, and the auspicious encouragement he granted to all who exerted themselves in the cause of the Reformation. But the death of this excellent prince, and the accession of queen Mary, had like to have changed the face of affairs in Ireland as much as in England; but her designs were prevented by a very curious adventure, of which the following has been copied from the papers of Richard, earl of Cork. "Queen Mary having dealt severely with the Protestants in England, about the latter end of her reign signed a commission for taking the same course with them in Ireland; and to execute the same with greater force, she nominates Dr. Cole one of the commissioners. This doctor, coming with his commission to Chester, on his journey, the mayor of that city, hearing that her majesty was sending a messenger into Ireland, and he being a churchman, waited on the doctor, who, in discourse with the mayor, taketh out of a cloke-bag a leather box, saying unto him, *here is a commission that shall lash the heretics of Ireland*, calling the Protestants by that name. The good woman of the house, being well affected to the Protestant religion, and also having a brother, named *John Edmonds*, of the same, then a citizen in Dublin, was much troubled at the doctor's words; but, watching her convenient time, while the mayor took his leave, and the doctor complimented him down the stairs, she opened the box, takes the commission out, and places in lieu thereof a sheet of paper with a pack of cards wrapt up therein, the knave of the clubs being placed uppermost. The doctor coming up to his chamber suspecting nothing of what had been done, put up the box as formerly. The next day going to the water-side, wind and weather serving him, he sails towards Ireland, and landed on the

7th of October, 1558, at Dublin. Then coming to the castle, the lord Fitz-Walter, being lord-deputy, sent for him to come before him and the privy council; who, coming in, after he had made a speech relating upon what account he came over, he presents the box unto the lord-deputy; who causing it to be opened, that the secretary might read the commission, there was nothing, save a pack of cards with the knave of clubs uppermost; which not only started the lord-deputy and council, but the doctor, who assured them that he had a commission, but knew not how it was gone. Then the lord-deputy made answer, 'Let us have another commission, and we will shuffle the cards in the mean while.' The doctor, being troubled in his mind, went away, and returned to England, and coming to the court, obtained another commission; but staying for a wind on the water-side, news came to him that the queen was dead; and thus God preserved the Protestants in Ireland." Queen Elizabeth was so delighted with this story, which was related to her by lord Fitz-Walter on his return to England, that she sent for Elizabeth Edmonds, whose husband's name was *Mattershad*, and gave her a pension of 40*l.* during her life.

In *Scotland* the seeds of Reformation were very early sown by several noblemen, who had resided in Germany during the religious disputes there; but for many years it was suppressed by the power of the pope, seconded by human laws and barbarous executions. The most eminent opposer of the papal jurisdiction was John Knox, a disciple of Calvin, a man of great zeal and invincible fortitude. On all occasions he raised the drooping spirits of the reformers, and encouraged them to go on with their work, notwithstanding the treachery and opposition of the queen regent; till at last, in 1561, by the assistance of an English army, sent by queen Elizabeth, popery was in a manner totally extirpated throughout the kingdom. From this period the form of doctrine, worship, and discipline, established by Calvin, at Geneva, has had the ascendancy in Scotland.

On a review of this article, what reason have we to admire Infinite Wisdom in making human events, apparently fortuitous, subservient to the spread of the Gospel! What reason to adore that Divine Power, which was here evidently manifested in opposition to all the powers of the world! What reason to praise that goodness which has caused light and truth to break forth for the happiness and salvation of millions of the human race!

For further information on this interesting subject: see *Burnet*, *Brandt*, *Mosheim*, &c.

REFUGE. *Cities of* Refuge. In order to provide for the security of those, who, without design, might happen to kill a person in whatever manner it should be; the Lord commanded Moses to appoint six cities of refuge, Exod. xxi. 13, Num. xxxv. 11, &c. that whoever should undesignedly spill the blood of a fellow-creature, might retire thither and have time to prepare for his defence before the judges; so that the relatives of the deceased might not pursue and kill him. Of these cities there were three on each side Jordan. Those on this side Jordan were Kedesh of Naphtali, Hebron, and Shechem. Those beyond Jordan were Bezer, Golan, and Ramoth-Gilead, Josh. xx. 7, 8. They served not only for the Hebrews, but for strangers also, that should dwell in their country. The rabbins supposed the name strangers to refer only to such as were proselytes; but, in this, it is thought they departed from the law. The Lord had commanded, that when the Hebrews should multiply, and should enlarge the limits of their country, they should add three cities of refuge to those now mentioned. And, as this command was never fulfilled, the rabbins say, that the Messiah will accomplish what God has commanded in this respect.

These cities were to be of easy access, and to have smooth and good roads to them, and bridges wherever there should be occasion. The width of these roads was, at least, to be two and thirty cubits, or eight and forty feet. When there were any cross-roads, they were careful to erect posts with an inscription pointing to the city of refuge. Every year, on the 15th of the month Adar, which answers to our February moon, the magistrates of the city visited the roads, to see if they were in good condition. The city was to be well supplied with water and provisions. It was not allowed to make any weapons there, lest the relatives of the deceased should be furnished with arms for the gratifying of their revenge. Lastly, it was necessary that whoever took refuge there, should understand a trade or calling, that he might not be chargeable to the inhabitants. They were wont to send some prudent persons, to meet those who were pursuing their revenge for the relations, that they might dispose them to clemency, and persuade them to wait the decision of justice.

Though the man-slayer had fled to the city of refuge, yet he was not on this account exempted from the pursuit of justice. An information was preferred against him, Num. xxxv. 12; he was summoned before the judges, and before the people, to clear himself, and to prove that the murder was merely casual and involuntary. If he was found innocent, he dwelt safely in the city to which he had retired; if otherwise, he was put to death according to the severity of the law. The following texts of Scripture are not very explicit whether the affair was under the cognizance of the judges of the place, where the murder was committed, or of the judges of the city of refuge to which the murderer had fled, Deut. xix. 11, 12, Josh. xx. 4, 5, 6, Num. xxxv. 25; and the commentators are at variance in this matter. But it appears to us, from a passage of Joshua, that the man-slayer was to undergo two trials; first in the city of refuge, where the judges summarily exami-

ned the affair, and heard his allegations at his first arrival; secondly, when he was taken back to his own city, to be judged by the magistrates of the place, who took the cause under a more strict and scrupulous examination. If the latter judges declared him innocent, they had him re-conducted, under a strong guard, to the city of refuge to which he had before fled.

He was not, however, immediately liberated: but to inspire the greater horror, even of involuntary murder, it seems as if the law would punish it by a kind of banishment; for he was obliged to dwell in the city, without going out of it till the death of the high priest; and if before that time he was imprudent enough to leave the city, the avenger of blood might safely kill him; but after the death of the high priest, he was at liberty to go whither he pleased without molestation.

REGEM, RE'GEM, (the *g* to be pronounced hard,) *stoning*. A son of Jahdai, of the posterity of Judah, 1 Chron. ii. 47.

REGEM-MELECH, RE-GEM'ME-LECH, *stoning of the king, counsellor of the king*. This person, with Sherezer, and some others, were sent upon a deputation, (as is generally supposed from the Jews beyond the Euphrates, of whom Sherezer and Regem-Melech might be the principal,) to the priests and prophets at Jerusalem, to know if they were still to fast and to mortify themselves on the fifth month of the sacred year, in commemoration of the destruction of the temple of Jerusalem, which had been burnt by the Chaldeans on the tenth day of the fifth month, Jer. lii. 12, 13. The answer of Zechariah the prophet, ch. vii. 2, &c. was, that God little regarded their fasts, which were not accompanied with justice and charity. But he gave no direct answer to the question proposed to him concerning the fast of the fifth month; for which reason they continued, and still continue the observance of that fast to this day.

REGENERATION, a new birth; that work of the Holy Spirit by which we experience a change of heart. It is expressed in Scripture by being born again, John iii. 7; born from above, for so the word may be rendered, being quickened, Eph. ii. 1. Christ formed in the heart, Gal. iv. 19, a partaking of the Divine Nature, 2 Pet. i. 4. The *efficient* cause of regeneration is the Divine Spirit. That man is not the author of it is evident, from John iii. 4, Eph. ii. 8, 10, John i. 12, 13. The *instrumental* cause is the word of God, Jam. i. 18, 1 Pet. i. 23, 1 Cor. iv. 15. The *evidences* of it are conviction of sin, godly sorrow, deep humility, repentance, faith, love, and devotedness to the service and glory of God.

REHABIAH, RE-HA-BI'AH, *the breath of the Lord, the street of the Lord*. The eldest son of Eliezer, and grandson of Moses, 1 Chron. xxiii. 17, xxvi. 25. He and his brethren were Levites and treasurers of the temple.

REHOB, RE'HOB, *breath, dilating, a street*. Father of Hadadezer, king of Zobah, of Syria, 2 Sam. viii. 3.

2. REHOB, a city of the tribe of Asher, given for a dwelling to the Levites, of the family of Gershom, Josh. xix. 28, xxi. 31, 1 Chron. vi. 75. This city was in Syria, upon the road to Hamath, Num. xiii. 21, &c.

REHOBOAM, RE-HO-BO'AM, *dilating the people, the breath of the people*. The son and successor of Solomon; his mother was Naamah, an Ammonitish woman, whom Solomon had married, 1 Kings xiv. 20, 21. He was 41 years of age when he began to reign, and, consequently, was born in the first year of his father's reign; that is, A. M. 2990, or the year before. This prince reigned 17 years at Jerusalem, and died A. M. 3046.

After the death of Solomon, Rehoboam came to Shechem, because all Israel was there assembled to make him king, 1 Kings xii. 1, 2, &c. Jeroboam, the son of Nebat, who had headed a sedition against Solomon, and had been compelled, towards the close of his reign, to take refuge in Egypt, as soon as he heard that this prince was dead, returned into Judea, and came to the assembly of the people of Shechem. The Israelites would have made terms with Rehoboam, but being a poor politician, and following the advice of some junior counsellors, he managed his business so very badly that he lost the whole house of Israel, save the tribes of Judah and Benjamin. His treasurer, Adoram, perished in attempting to recall the ten tribes, and he himself was obliged to make the best of his way to Jerusalem.

Rehoboam was no sooner come to Jerusalem than he assembled the tribes of Judah and Benjamin, who continued faithful to his interest, and put himself at the head of 180,000 chosen troops, with the intent of reducing the ten tribes to obedience. But when the prophet Shemaiah came to him with a message from the Lord, saying, "Ye shall not go up, nor fight against your brethren the children of Israel; return every man to his house, for this thing is from me;" they obeyed the word of the Lord, and every one returned to his own home. Then Rehoboam, continuing at Jerusalem, 1 Kings xiv. 22, 2 Chron. xi. 2—4, began to apply himself to the strengthening of his kingdom against his enemy Jeroboam, and fortified several cities of his dominions; as Bethlehem, Etam, Tekoa, Beth-zur, Shoco, Adullam, Gath, Mareshah, Ziph, Adoraim, Lachish, Azekah, Zorah, Aijalon, and Hebron, 2 Chron. xi. 5—12, and, after he had inclosed them with strong walls, he put garrisons into them, laid up great magazines of wine and oil, and built arsenals, and replenished them with military stores.

The number of his subjects was considerably increased by the addition of the priests and Levites, who, being in the cities and territories of Jeroboam, and seeing the king had abolished the worship of the Lord, and made priests for his golden calves of the first of his

subjects that offered themselves for this service, they all withdrew into the land of Judah and Benjamin, that they might be ready to perform their functions in the temple of the Lord at Jerusalem.

But Rehoboam did not continue faithful to the Lord for above three years. After this short period, Judah also did evil before the Lord, and provoked him by their wickedness more than their fathers had done before them. They set up profane altars and statues, and consecrated groves and high-places. They had also men and women among them appointed for public prostitution: in short, they committed all the wickedness and abominations that had been committed by the Canaanites whom the Lord had driven out from before them.

Rehoboam married 18 wives, and had to the number of 60 concubines or wives of an inferior order. By these he had 28 sons and 60 daughters. But of all his sons, Abijah, the son of Maachah, the daughter of Absalom, was the person to whom this prince had the highest regard, and whom he intended for his successor. No sooner did he see himself confirmed in his kingdom, than he forsook the Lord, and all his people with him; when God to punish them for their crimes, in the fifth year of his reign, sent against Judah, Shishak, king of Egypt, 2 Chron. xii. 1, &c. who took away all the treasures of the house of the Lord, the king's treasures, &c. &c. and wasted the country exceedingly. Then the prophet Shemaiah went to Rehoboam and the princes of Judah that were with him in Jerusalem, and said to them from the Lord, "You have forsaken me, and I, in my turn have forsaken you, and delivered you into the hands of Shishak." The princes being convinced of the justice of these reproaches, humbled themselves, and made answer, "that the Lord was just in all his proceedings." Then God said to Shemaiah, that he would not utterly abandon them, but only make them sensible of the difference between serving the Lord and bending to the yoke of a foreign monarch.

The Lord had compassion on this prince, because he humbled himself before him, and because there was still found some remains of righteousness in Judah. The history of the reign of Rehoboam had been written at length by the prophets Shemaiah and Iddo; these accounts, however, have not reached us, but, with an history of the perpetual and bloody wars carried on between Jeroboam and Rehoboam, during the whole time of their reigns, have perished through the lapse of time. Rehoboam died after a reign of 17 years, was buried in the city of David, and left his son Abijah his successor to the throne.

REHOBOTH, Re-ho'both, *breadth, largeness, streets.* A river of Idumea. Saul, or Shaul, a descendant of Esau, who reigned in Idumea, was a native of the country bordering upon the river Rehoboth. Gen. xxxvi. 37, 1 Chron. i. 48.

REHUM, Re'hum, *pitiful, godly, a friend.* A Levite, son of Bani; he returned from Babylon to Jerusalem, with Zerubbabel, Ezra ii. 2, Neh. iii. 17, xii. 3.

2. Rehum, the chancellor of Artaxerxes, king of Persia, Ezra iv. 8, 9, 17, 23.

REI, Re'i, *my shepherd, companion, friend.* One of the general officers in David's army, who adhered to the party of Solomon against that of Adonijah, 1 Kings i. 8.

REINS, or KIDNEYS. The Hebrews ascribe to the reins or kidneys, knowledge, joy, pain, pleasure; hence, in Scripture, it is frequently said that God searches the hearts and the reins, Psa. vii. 9, Rev. ii. 23, Jer. xi. 20, xvii. 10, xx. 12.

REKEM, Re'kem, *void, vain, divers pictures.* One of the princes of Midian who was put to death by Phinehas, son of the high priest Eleazar, for the abominations of Baal-Peor.

2. Rekem, son of Hebron, and brother of Korah, 1 Chron. ii. 43.

3. Rekem, a city of the tribe of Benjamin, Josh. xviii. 27.

RELICS, in the Roman church, the remains of the bodies or clothes of the saints or martyrs, and the instruments by which they were put to death, devoutly preserved in honour of their memory; kissed, revered, and carried in procession. The respect which was justly due to the martyrs and teachers of the Christian faith, in a few ages increased almost to adoration; and, at length, adoration was really paid both to departed saints and to relics of holy men, or holy things. The abuses of the church of Rome, with respect to relics, are very flagrant and notorious; for such was the rage for them at one time, that, as F. Mabillon, a Benedictine, justly complains, the altars were loaded with suspected relics; numerous suspected ones being every where offered to the piety and devotion of the faithful. He adds, too, that bones are often consecrated, which, so far from belonging to saints, probably did not belong to Christians. From the catacombs, numerous relics have been taken, and yet it is not known who were the persons interred therein. In the eleventh century relics were tried by fire, and those which did not consume were reckoned genuine, and the rest not. Relics were, and still are preserved on the altars where the mass is celebrated; a square hole being made in the middle of the altar, big enough to receive the hand; and therein is the relic deposited, being first wrapped in red silk, and enclosed in a leaden box.

The Romanists plead antiquity in behalf of relics; for the Manichees, out of hatred to the flesh, which they considered as an evil principle, refused to honour the relics of saints; which is reckoned a kind of proof that the Catholics did it in the first ages.

We know, indeed, that the touching of linen clothes, or relics, from an opinion of some extraordinary virtue derived therefrom, was as ancient as the first ages, there being a hole

made in the coffins of the 40 martyrs at Constantinople expressly for that purpose. The honouring the relics of saints, on which the church of Rome founded her superstitious and lucrative use of them, as objects of devotion, as a kind of charms or amulets, and as instruments of pretended miracles, appears to have originated in a very ancient custom that prevailed among Christians of assembling at the cemetries, or burying places of the martyrs, for the purpose of commemorating them, and of performing Divine worship. When the profession of Christianity obtained the protection of the civil government, under Constantine the Great, stately churches were erected over sepulchres, and their names and memories were treated with every possible token of affection and respect. This reverence, however, gradually exceeded all bounds; and those prayers and religious services were thought to have a peculiar sanctity and virtue which were performed over their tombs; hence the practice, which afterward obtained, of depositing relics of saints and martyrs under the altars in all churches.

This practice was then thought of such importance, that St. Ambrose would not consecrate a church because it had no relics; and the council of Constantinople, in Trullo, ordained, that those altars should be demolished under which there were found no relics. The rage of procuring relics for this and other purposes of a similar nature became so excessive, that in 386, the emperor Theodosius the Great, was obliged to pass a law, prohibiting the people to dig up the bodies of the martyrs, and to traffic in their relics.

Such was the origin of that respect for sacred relics which afterward was perverted into a formal worship of them, and became the occasion of innumerable processions, pilgrimages and miracles, from which the church of Rome hath derived incredible profits. In the end of the ninth century it was not sufficient to reverence departed saints, and to confide in their intercessions and succours; to clothe them with an imaginary power of healing diseases, working miracles, and delivering from all sorts of calamities and dangers; their bones, their clothes, the apparel and furniture they had possessed during their lives, the very ground which they had touched, or in which their putrified carcasses were laid, were treated with a stupid veneration, and supposed to retain the marvellous virtue of healing all manner of diseases, both of body and mind, and of defending such as possessed them against all the assaults and devices of the devil. The consequence of all this was, that every one was eager to provide himself with these salutary remedies: consequently, great numbers undertook fatiguing and perilous voyages, and subjected themselves to all kinds of hardships; while others made use of this delusion to accumulate riches, and to impose upon the miserable multitude by the most impious and shocking inventions. As the demand for relics was prodigious and universal, the clergy employed the utmost dexterity to supply all demands, and were far from being nice in the methods they used for that end, the bodies of the saints were sought by fasting and prayer, appointed by the priests in order to obtain a Divine answer, and an infallible direction; and this pretended direction never failed to accomplish their desires: the holy carcass was always found, and that always in consequence, as they impiously gave out, of the suggestion and inspiration of God himself. Each discovery of this kind was attended with excessive demonstrations of joy, and animated the zeal of the devout seekers to enrich the church still more and more with this new kind of treasure. Many travelled with this view into the eastern provinces, and frequented the places which Christ and his disciples had honoured with their presence, that with the bones and other sacred remains of the first heralds of the Gospel, they might comfort dejected minds, calm trembling consciences, save sinking states, and defend their inhabitants from all sorts of calamities. Nor did these pious travellers return home empty: the craft, dexterity, and knavery of the Greeks, found a rich prey in the stupid credulity of the Latin relic hunters, and made a profitable commerce of this new devotion. The latter paid considerable sums for legs and arms, skulls and jaw-bones, (several of which were Pagan, and some not human,) and other things that were supposed to have belonged to the primitive worthies of the Christian church; and thus the Latin churches came to the possession of those celebrated relics of St. Mark, St. James, St. Bartholomew, Cyprian, Pantaleon, and others, which they show at this day with so much ostentation.

But there were many, who, unable to procure for themselves these spiritual treasures by voyages and prayers, had recourse to violence and theft; for all sorts of means, and all sorts of attempts, in a cause of this nature, were considered, when successful, as pious and acceptable to the Supreme Being. Besides the arguments from antiquity, to which the Papists refer in vindication of their worship of relics, of which the reader may form some judgment from this article, Bellarmine appeals to Scripture in support of it, and cites the following passages, viz. Exod. xiii. 19, Deut. xxxiv. 6, 2 Kings xiii. 21, xxiii. 16, 17, 18, Isa. xi. 10, Matt. xi. 20, 21, 22, Acts v. 12, 15, xix. 11, 12.

The Roman Catholics in Great Britain do not acknowledge any worship to be due to relics, but merely a high veneration and respect, by which means they think they honour God, who, they say, has often wrought very extraordinary miracles by them. But, however proper this veneration and respect may be, its abuse has been so great, and so general, as fully to warrant the rejection of them altogether.

2. Relics are forbidden to be used or brought into England by several statutes; and justices of the peace are empowered to search

houses for popish books and relics, which, when found, are to be defaced and burnt, &c. 3 Jac. 1. cap. 26.

RELIGION, is derived, according to Cicero, from *relegere*, to reconsider; but, according to Servius, and most modern grammarians, from *religare*, to bind fast. The reason assigned by the Roman orator for deducing *religio* from *relego*, is in these words:—"Qui autem omnia, quæ ad cultum deorum pertinerent, diligenter retractarent, et tanquam relegerent, sunt dicti religiosi ex relegendo." According to which etymology, the word *religion* will denote the diligent study of whatever pertains to the worship of God. The reason given by Servius for his derivation of the word is, "Quod menem religio religet;" which denotes that obligation which we feel on our minds, from the relation in which we stand to a superior power. With us, the term religion is used to denote that worship and homage which is due to God, considered as our Creator, Preserver, Benefactor, Redeemer, Saviour, Governor, and Judge. Religion is divided into *natural* and *revealed*. By *natural* religion is meant that knowledge, veneration, and love of God, and the practice of those duties to him, our fellow-creatures, and ourselves, which are discoverable by the right exercise of our rational faculties, in considering the nature and perfections of God, as manifested by his works of creation and providence, and our relation to him and to one another. And by *revealed* religion is meant, natural religion explained, enforced, and enlarged, by the express declarations of God himself, from the mouths or pens of his prophets, &c. The word religion, in a more contracted sense, is used for that system of faith and worship, which obtains in several countries of the world.

REMALIAH, Re-ma-li'ah, *the greatness of the Lord*. Father of Pekah, king of Israel, 2 Kings xv. 25.

REMETH, Re'meth, *highly, cast away*. A city of the tribe of Issachar, Josh. xix. 21. The same with Ramoth: see 1 Chron. vi. 73.

REMMON, Rem'mon, *a pomegranate*. A city in the tribe of Simeon, the same with Rimmon, Josh. xix. 7; and probably the same that is ascribed to Judah, *ibid.* xv. 32, and Neh. xi. 29. Eusebius places it to the south of Judah, 16 miles from Eleutheropolis southward.

REMMON-METHOAR, Rem'mon-Meth'-oar, a city bordering on the tribe of Zebulun, Josh. xix. 13, to the east of that tribe.

REMPHAN, Rem'phan, *prepared, set in array*. Amos reproaches the Hebrews, ch. v. 26, with having carried, during their wandering in the wilderness, *the tabernacle*, &c. Compare Acts vii. 43. These passages may be literally translated thus:—"But ye have borne the tabernacle of your Moloch, and the chiun of your images, the star, shine, or glory, of your Elohim, god or gods, which ye made for yourselves."

REMONSTRANTS, a title given to the Arminians, by reason of the remonstrance which, in 1610, they made to the states of Holland against the sentence of the synod of Dort, which condemned them as heretics. Episcopius and Grotius were at the head of the remonstrants.

REPENTANCE, in general, is sorrow for any thing past. In theology, it signifies that sorrow which produces newness of life. The Greek word most frequently used in the New Testament for repentance is, μετανοια, which properly denotes an *after consideration*, or *reflection*, on our past conduct; and that in such a manner as to produce sorrow in the review, and a desire and resolution of amendment. Another word is used, μεταμελεια, which signifies anxiety or uneasiness upon the consideration of what is done.

The *Author* of true and genuine repentance is God, Acts v. 31. The subjects of it are sinners, since none but those who have *sinned*, *can* repent. The chief means of producing it are, the word and Spirit of God, and, sometimes, sanctified troubles and afflictions. The blessings following upon true evangelical repentance, connected with saving faith in Christ and his Gospel, are pardon and peace, holiness and heaven. The time of repentance, is the present life, Isa. lv. 6, Eccl. ix. 10. The evidences of repentance, are humility, resignation, patience, meekness, a love to God's word and ordinances, to his ways and people, a spirit of prayer, obedience to God, and a care to shun the appearance of evil. The necessity of repentance is manifest from the evil of sin, the misery in which it involves us here, the Divine commands enjoining repentance, the promises made to the penitent, and the absolute impossibility of being happy without it either here in time or in eternity.

God himself is said to *repent*, but this can only be understood of his altering his conduct towards his creatures either in the bestowing of good or the infliction of evil: which change in the Divine conduct, is founded on a change in his creatures; and thus, speaking after the manner of men, God is said to repent.

REPHAEL, Re'pha-el, *the medicine of God*. One of the porters of the temple of Jerusalem, 1 Chron. xxvi. 7.

REPHAH, Re'phah, *the releasing of the snare*. The son of Beriah, 1 Chron. vii. 25.

REPHAIAH, Reph-a-i'ah, *the medicine of the Lord, the recreating of the Lord*. The son of Tola, and grandson of Issachar, 1 Chron. vii. 2.

REPHAIM, Reph'a-im, *giant, preserver*. The Rephaim were the ancient giants of the land of Canaan. There were anciently several families of them in this country. It is commonly thought that they were descended from one called Rephah or Rapha; but others imagine that the word *Rephaim* properly signifies giants, in the ancient language of this people. There were some of the Rephaim beyond Jordan, at Ashteroth Karnaim, in the time of Abraham, when Chedorlaomer made war

against them, Gen. xiv. 5. There were also some of them in the country in the days of Moses. Og, king of Bashan, was one of the posterity of Rephaim, Josh. xii. 4. Also in the time of Joshua there were some of their descendants in the land of Canaan, Josh. xvii. 15. Lastly, we hear of them still in David's time, in the city of Gath, 1 Chron. xx. 4, 5, 6. The giants Goliah, Sippai, Lahmi, and others, were some remains of the Rephaim; their magnitude and strength are known from Scripture. See article GIANT.

The valley of the *Rephaim*, or giants, was a famous place in Joshua's time, Josh. xv. 8, xviii. 16. It is likewise mentioned by Isaiah, ch. xvii. 5. The Philistines encamped there more than once, 1 Chron. xi. 15, xiv. 9. It is also called in the Greek the valley of the Titans, and in our translation and the Vulgate, the valley of the giants; and sometimes, in the English version, the valley of Rephaim, as in the two last quoted places, and in 2 Sam. xxiii. 13. Joshua places the valley of Rephaim as one of the boundaries of the portion of Judah. It was very near Jerusalem, and it is doubtful whether it belonged to Judah or Benjamin, because of the proximity of these two tribes. Eusebius places it in Benjamin, but Joshua xvii. 16, and those passages of the book of Samuel, where it is mentioned, intimate that it belonged to Judah, and was to the south or west of Jerusalem.

REPHIDIM, REPH'I-DIM, *binding things, a litter, slacked hands.* It was a station or encampment of the Israelites, Exod. xvii. 1. Departing from the wilderness of Sin, they came to Rephidim, which must have been near to Horeb, because of the waters that were there miraculously produced, and which served the Israelites, not only in the encampment of Rephidim, and in that of Mount Sinai, but also in their other encampments perhaps as far as Kadesh-barnea.

The Jews say that these waters, being granted for the sake of the merits of Miriam, the sister of Moses, they failed as soon as she was dead; and, hence it is, that at the encampment of Kadesh-barnea, which was soon after the death of Miriam, we see the people again fall into murmurings for want of water, Num. xx. This miracle at Rephidim happened A. M. 2313, in the second month after their departure from Egypt. Travellers say, that at the foot of Mount Horeb, is still to be seen the brook of water that God produced by the rod of Moses. Others say, that indeed there is a stream that runs at the foot of this mountain; but as to the rock itself, no water runs from it at present, but there are visible, twelve mouths or apertures from whence water may sometime have flowed.

It was at this encampment that Joshua obtained that signal victory over the Amalekites, mentioned Exod. xvii. 8—10.

REPROACH. To be uncircumcised among the Hebrews was a reproach, Josh. v. 9. Barrenness was a reproach among them, Gen. xxx. 23.

RESEN, RE'SEN, *a bridle.* A city of Assyria, built by Asher, between Nineveh and Calah, Gen. x. 12.

REST, a respite from labour or work, Exod. v. 5, Gen. ii. 2, 3. In the seventh day God rested, ceased from all his works which he created; that is, he ceased to make new kinds of creatures, and took pleasure in what he had made. He still, however, upholds, preserves, and governs the creation; and hath often, yea, in instances innumerable, interposed, and still doth interpose, to overrule the mechanism of nature, for the protection of his servants, and the destruction of his enemies; and is *constantly acting* upon matter, as a kind of *anima mundi*, and the chief cause of attraction, or gravitation, as philosophers speak.

RESTITUTION, that act of justice by which we restore to our neighbour whatever we have unjustly deprived him of, Exod. xxii. 1, Luke xix. 8. Moralists observe, respecting restitution, 1. That where it can be made in kind, or the injury can be certainly valued, we are to restore the *thing* or the *value*. 2. We are bound to restore the thing with the natural increase of it, that is, to satisfy for the loss sustained in the mean time, and the gain hindered. 3. When the thing cannot be restored, and the value of it is not certain, we are to give reasonable satisfaction, according to a middle estimation. 4. We are at least to give, by way of restitution, what the law would give, for that is generally equal, and, in most cases, rather favourable than rigorous. 5. A man is not only bound to make restitution, for the injury he did, but for all that directly follows upon the injurious act: for the first injury being wilful, we are *supposed* to will all that which follows upon it.

RESHEPH, RE-SHEPH, one of the posterity of the patriarch Ephraim, 1 Chron. vii. 25.

RESURRECTION. The belief of a general resurrection of the dead, which will come to pass at the end of the world, and will be followed with an immortality either of happiness or misery, is an article of religion in common to Jews and Christians. It is very expressly taught both in the Old and New Testaments: Psa. xvi. 10, Job xix. 25, &c. Ezek. xxxvii. 1, &c. Isa. xxvi. 19, John v. 28, 29. And to these may be added, Wisd. iii. 1, &c. iv. 15, 2 Macc. vii. 14, 23, 29, &c.

At the time when our Saviour appeared in Judea, the resurrection from the dead was received as one of the principal articles of the Jewish religion by the whole body of the nation, the Sadducees excepted: see Matt. xxii. 23, Luke xx. 28, Mark xii. 18, John xi. 23, 24, Acts xxiii. 6, 8. Our Saviour, in his Gospel, has effectually refuted the error of the Sadducees; he has promised his faithful servants, that they shall enjoy a complete state of happiness after the general resurrection. He arose himself from the dead, to give us, in his own person, a proof, a pledge, and a pattern of his future resurrection. St. Paul, in almost all his epistles, speaks of a general re-

surrection, refutes those who denied or opposed it, and proves and explains it by several circumstances: see Rom. vi. 5, 1 Cor. xv. 12—15, Phil. iii. 10, 11, Heb. xi. 35, 1 Thess. iv. 13—17, &c.

Some Jews are of opinion that only the Israelites shall arise from the dead, and that even such of them as have led wicked lives, shall have no share in this happy event; but others are of opinion, that all men shall rise again. Among them again some maintain, that when mankind are once raised, they shall be no more subject to death: but others think, they shall die again, and that their souls alone shall enjoy everlasting happiness. There are Jews who think with Pythagoras, that souls pass from one body to another; this they call gilghal, or circulation. The resurrection of the dead is one of their thirteen articles of faith, that at the end of the world all the dead shall arise, and that God shall summon all mankind to this general judgment, whether in or out of the body, according to Daniel, ch. xii. 2, &c.

It is also a common opinion among the Jews, that all men, at least all the Israelites, shall arise in the land of Israel; from whence proceeds that ardent desire they have always manifested of being buried in the land of Canaan. They believe that those who have this advantage will rise first, and before all others enjoy the happiness of Messiah's kingdom. And, with respect to others who have not been laid there, God will open subterranean passages for them to the Holy Land, that they may rise there also. They think it was for this reason that Jacob and Joseph desired to be interred in Canaan. We also read of a variety of opinions among Christians concerning the resurrection of the dead. Several of the ancient fathers have acknowledged a two-fold resurrection. The first is, that which is to precede the reign of the Messiah, whose reign on earth is to continue 1000 years. The second is that which is to follow the reign of 1000 years, and is to begin the reign of the saints in a state of everlasting happiness.

St. Jerome assures us, that the tradition of the Jews is, that the dead shall rise in the night time, or at break of day, at the same time that Jesus Christ left his tomb. This tradition had passed from the synagogue to the church; and was founded on 2 Pet. iii. 10, Matt. xxv. 6. But others think it will commence in the morning; and others think at mid-day, see 1 Cor. xv. 52, 53.

Inquiries have been made by writers on the subject, concerning the nature, age, sex, and stature the bodies will be of at the resurrection. We learn from Matt. xxii. 30, that they shall be as the angels of God; that is, according to the fathers, they shall be immortal, incorruptible, luminous, and in some sort spiritual, without quitting the qualities of bodies, as we find our Saviour's body was after the resurrection, Matt. xiii. 43. The resurrection of infants is attended with great difficulties. If they are to rise weak, little and such as they went out of the world, of what use can the resurrection be to them? And if they are to rise full grown, and like those of an advanced age, they will not be the same persons, and this will not properly be a resurrection.

The case of the saints whose sepulchres were opened at the time of our Saviour's death, and whose bodies were raised immediately after his resurrection, and appeared to many in Jerusalem, Matt. xxvii. 51—53, has afforded matter for much conjecture and debate. Their names not being mentioned, it has been inquired who they were; and some have thought it almost certain they must have been all the most ancient fathers and patriarchs: others have supposed it more probable that they were some of the most modern saints, and such as were best known to the Jews then living: others, that this favour was granted to those only who were buried at Jerusalem. Concerning these and some other particulars relating to this event, it seems best to acknowledge our ignorance. That they rose, however, to an immortal life, and not till Christ had risen, is a perfectly clear case, he being *the first begotten from the dead, and the first fruits of them that slept*, Rev. i. 5, 1 Cor. xv. 20.

RESURRECTION OF CHRIST. Few articles are more important than this. It deserves our particular attention, because it is the main pillar on which Christianity rests. Hence, says the apostle, he was *delivered for our offences*, and *raised again for our justification*. Infidels, however, have disbelieved it, but with what little reason we may easily see on considering the subject. "If the body of Jesus Christ were not raised from the dead, it must have been stolen away. But this theft is incredible. Who committed it? The enemies of Jesus Christ? Would they have contributed to his glory by countenancing a report of his resurrection? Would his disciples? It is probable they would not, and it is next to certain they could not. How could they have undertaken to remove the body? Frail and timorous creatures, persons who fled as soon as they saw him taken into custody; even Peter, the most courageous of them, trembled at the voice of a servant girl, and three times denied that he knew him. Persons of this character, would they have dared to resist the authority of the governor? Would they have undertaken to oppose the determination of the sanhedrim, to force a guard, and elude, or overcome, soldiers armed and aware of danger? If Jesus Christ were not risen again, (I speak the language of unbelievers,) he had deceived his disciples with vain hopes of a resurrection. How came the disciples not to discover the imposture? Would they have hazarded themselves by undertaking an enterprise so perilous in favour of a man who had so cruelly imposed upon their credulity? But were we to grant that they formed the design of removing the body, how could they have executed it? How could soldiers armed, and on guard, suffer themselves to be over-

reached by a few timorous people? *Either*, says St. Augustine, *they were asleep, or awake: if they were awake, why should they suffer the body to be taken away? If asleep, how could they know that the disciples took it away? How dared they, then, depose that it* WAS STOLEN?

The testimony of the apostles furnishes us with arguments, and there are eight considerations which give the evidence sufficient weight: 1. The nature of these witnesses. They were not men of power, riches, eloquence, credit to impose upon the world; they were poor and mean. 2. The number of these witnesses: see 1 Cor. xv. Luke xxiv. 34, Mark xvi. 14, Matt. xxviii. 10. It is not likely that a collusion should have been held among so many to support a lie, which would be of no utility to them. 3. The facts themselves which they avow: not suppositions, distant events, or events related by others, but real facts which they saw with their own eyes, 1 John i. 4. The agreement of their evidence: Jews and heathens, philosophers and rabbins, courtiers and lawyers. 5. If they had been impostors, the fraud certainly would have been discovered. 6. The place in which they bore their testimony: not at a distance, where its falsity might not easily have been detected, if false, but at Jerusalem, in the synagogues, in the pretorium. 7. The time of this testimony: not years after, but three days after they declared he was risen; yea, before their enemies' rage was quelled, while Calvary was yet dyed with the blood they had spilt. 8. Lastly, the motives which induced them to publish the resurrection: not to gain fame, glory, profit; no, they exposed themselves to suffering and death, and proclaimed the truth only from conviction of its importance and certainty.

"Collect," says Saurin, "all these proofs together: consider them in one point of view, and see how many extravagant suppositions must be advanced, if the resurrection of our Saviour be denied. It must be supposed that guards, who had been particularly cautioned by the officers, sat down to sleep; and that, however, they deserved credit when they said the body of Jesus was stolen. It must be supposed that men, who had been imposed upon in the most odious and cruel manner in the world, hazarded their dearest enjoyments for the glory of an impostor. It must be supposed that ignorant and illiterate men, who had neither reputation, fortune, nor eloquence, possessed the art of fascinating the eyes of all the church. It must be supposed either that 500 persons were all deprived of their senses at a time, or that they were all deceived in the plainest matters of fact; or that this multitude of false witnesses had found out the secret of never contradicting themselves or one another, and of being always uniform in their testimony. It must be supposed that the most expert courts of judicature could not find out a shadow of contradiction in a palpable imposture. It must be supposed that the apostles, sensible men in other cases, chose precisely those places and those times which were most unfavourable to their views. It must be supposed that millions madly suffered imprisonments, tortures, and crucifixions, to spread an illusion. It must be supposed that ten thousand miracles were wrought in favour of falsehood, or all these facts must be denied; and then it must be supposed that the apostles were idiots; and that all the primitive Christians were idiots, that all the enemies of Christianity were also idiots."

The doctrine of the resurrection of Christ affords us a variety of useful instructions. Here we see evidence of Divine power, prophecy accomplished, the character of Jesus fully established, his work finished, and a future state proved. It is a firm ground of faith, the solid basis of hope, a never-failing source of consolation, and a powerful stimulus to obedience.

REU, RE'U, *his shepherd, companion, friend*, Gen. xi. 18. The son of Pheleg, was born A. M. 1787. He was the father of Serug, and died 2026.

REUBEN, REU'BEN, *the son of vision*. The eldest son of Jacob and Leah, Gen. xxix. 32. He was born A. M. 2246. Little is recorded of Reuben to his advantage, (see Gen. xxxv. 22,) except in the case of Joseph, where fraternal pity seemed to predominate, Gen. xxxvii. 21, 22. And from Gen. xlix. 3, 4, we learn the judgment of his dying father respecting his conduct.

REUEL, RE-U'EL, *a shepherd of God, the friend of God*. A son of Esau and Bashemoth the daughter of Ishmael. Reuel was the father of Nahath, of Zerah, of Shammah, and of Mizzah, Gen. xxxvi. 4, 17.

REVELATION, or APOCALYPSIS, is a name given in particular to a canonical book of the New Testament; see article APOCALYPSIS.

Revelation also signifies a manifestation from God to man of any thing in an extraordinary and supernatural manner, 1 Cor. xii. 1, 7, Gal. i. 12. In this sense the word is used for the discoveries made by God to his prophets, and by them to the world; and more particularly for the books of the Old and New Testament. A revelation is, in the first place, *possible*. God may, for any thing we can certainly tell, think proper to make some discovery to his creatures which they knew not before, and could not otherwise have known. As he is a being of infinite power, we may be assured he cannot be at a loss for means to communicate his will, and that in such a manner as will sufficiently mark it his own. 2. It is *desirable*: for, whatever the light of nature could do for man before reason was so depraved, it is evident that it has done little for him since. Though reason be necessary to examine the authority of Divine revelation, yet, in the present state, it is incapable of giving us proper discoveries of God, of the way of salvation, or of bringing us into a state of

communion with God. It therefore follows, 3. That it is *necessary*. Without it we can attain to no certain knowledge of God, of Christ, of the Holy Ghost, of pardon, of justification, of sanctification, of happiness, of a future state, of rewards and punishments. 4. No revelation, relative to the redemption of mankind, could answer its respective ends, unless it were sufficiently marked with *internal* and *external* evidences. That the Bible hath internal evidence, is clear from the ideas it gives us of God's perfections, of the law of nature, of redemption, of the state of man, &c. As to the external evidence, it is easily seen by the character of the men who composed it, the miracles wrought, its success, the fulfilment of its predictions, &c. See SCRIPTURE. 5. The contents of revelation are agreeable to reason. It is true, there are some things above the comprehension of reason; but a revelation containing such things implies no contradiction, as long as it is not against reason; for, if every thing be rejected which cannot be exactly comprehended, we must at once become unbelievers concerning almost every thing around us. The doctrines, the institutions, the threatenings, the precepts, the promises of the Bible, are every way reasonable. The matter, form, and exhibition of revelation are consonant with reason. 6. The revelation contained in our Bible is perfectly *credible*. It is an address to the reason, judgment, and affections of men. The Old Testament abounds with the finest specimens of history, sublimity, and interesting scenes of Providence. The facts of the New Testament are supported by undoubted evidence from enemies and friends. The attestations to the early existence of Christianity are numerous from Ignatius, Polycarp, Irenæus, Justin Martyr, and Tatian, who were Christians; and by Tacitus, Suetonius, Serenus, Pliny, &c. who were heathens. 7. The revelations contained in our Bible are *divinely inspired*. The matter, the manner, the scope, the predictions, miracles, preservation, &c. &c. all prove this. 8. Revelation is intended for *universal benefit*. It is a common objection to it, that hitherto it has been confined to few, and therefore could not come from God, who is so benevolent: but this mode of arguing will equally hold against the permission of sin, the inequalities of Providence, the dreadful evils and miseries of mankind which God could have prevented. It must be farther observed, that none deserve a revelation; that men have despised and abused the early revelations he gave to his people. This revelation, we have reason to believe, shall be made known to mankind. Already it is spreading its genuine influence, by the vast labours of the Bible societies, who are sending translations of it into every part of the known world, in the language of the respective countries, by means of the British fleets. 9. The effects of revelation which have already taken place in the world have been astonishing. In proportion as the Bible has been known, arts and sciences have been cultivated, peace and liberty have been diffused, civil and moral obligation have been attended to. Nations have emerged from ignorance and barbarity, whole communities have been morally reformed, unnatural practices abolished, and wise laws instituted. Its spiritual effects have been wonderful. Kings and peasants, conquerors and philosophers, the wise and the ignorant, the rich and the poor, have been brought to the foot of the cross; yea, millions have been enlightened, improved, reformed, and made happy by its influences. These are undeniable facts.

REVENGE, as it includes a sense of sorrow and trouble for the injuries that are done to us, cannot by any means belong to God. None of his creatures can disturb his peace, or cause to him any trouble or resentment. *Ultio doloris confessio est*, says Seneca. Man has recourse to revenge, only because he is galled and sensible of injuries. When, therefore, it is said in Scripture, that God revenges himself, it speaks after a popular and improper manner. He vindicates the injuries done to his justice and majesty, and to the order he has established in the world; yet without any emotion of pleasure or displeasure. He revenges the injuries done to his servants, because he is just, and for the preservation of order and justice. Men revenge themselves out of weakness, because they are offended, because they are too much influenced by self-love. A great soul overlooks and despises injuries; a soul enlightened by grace, leaves the due vengeance to God. In the Old Testament God seems to have tolerated revenge, or the *lex talionis*, (doubtless, for the hardness of men's hearts,) as a preventative of greater evils; as in the case of a *tooth for a tooth*, and *an eye for an eye*, Exod. xxi. 24. And yet, this seems to be admitted, as Augustine says, *Non fomes, sed limes furoris est*: not to provoke but to restrain and correct anger. For he says, vengeance is his, Deut. xxxii. 35. And we are not to harbour malice, Lev. xix. 17, 18.

REVEREND, *venerable*, *deserving awe and respect*. It is a title of respect given to ecclesiastics. The religious abroad are called *reverend fathers*; and abbesses, and prioresses, &c. *reverend mothers*. In England, bishops are *right reverend*, and archbishops *most reverend*; private clergymen *reverend*. In France, before the revolution, their bishops, archbishops, and abbots were all alike *most reverend*. In Scotland, the clergy individually are *reverend*; a synod is *very reverend*; and the general assembly is *venerable*. The Dissenters, also, in England, have the title of *reverend*; though some of them suppose the term implies too much to be given to a mere creature; and that of God only it may be said with propriety, *holy and reverend is his name*, Psal. cxi. 9.

REUMAH, REU'MAH, *high, elevated*. A concubine or second-hand wife to Nahor, the brother of Abraham. She bore several children, Gen. xxii. 24.

REZEPH, Re'zeph, *a pavement, stretching out, burning coal.* A city of Syria, mentioned 2 Kings xix. 12, Isa. xxxvii. 12.

REZIA, Re-zi'a, *a messenger.* A son of Ulla, of the tribe of Asher, 1 Chron. vii. 39.

REZIN, Re'zin, *affectionate, a runner, a messenger.* A king of Syria. He made an alliance with Pekah, son of Remaliah, king of Israel, to invade the dominions of Ahaz, king of Judah, 2 Kings xv. 37, xvi. 5, 6, 2 Chron. xxviii. 5—7.

Rezin likewise attacked Elath upon the Red-Sea, and took it; he drove out the Jews from thence, and settled the Syrians in their room, 2 Kings xvi. 6. Ahaz, not finding himself able to contend with Rezin and Pekah, applied himself to Tiglath-pileser, king of Assyria, and purchased his help with a large sum of money. This prince marched against Damascus, took the city, and put Rezin to death: he also carried away his people to Kir, probably upon the river Cyrus, in Iberia, 2 Kings xvi. 9.

REZON, Re'zon, *small, lean, secret, a secretary, a prince.* The son of Eliadah, who revolted from his master Hadadezer, king of Zobah, 1 Kings xi. 23, while David made war against him, and putting himself at the head of a band of robbers, he began to make excursions into the country about Damascus: he at last became master of the city, and was acknowledged as king there. It should seem that he could not settle here till towards the end of Solomon's reign; for David made a conquest of Damascus, as well as of the rest of Syria; and Solomon kept up his command over all the provinces that David had subjugated. But if Rezon did not rule in Damascus till towards the end of Solomon's reign, he must have lived a very long time: for, from David's war with Hadadezer, which happened at the beginning of David's reign, about A. M. 2960, to the end of Solomon's reign, who died in 3029, must be 69 years. Rezon must at least be 25 or 30 years of age at the time of these wars; since he was then a general of Hadadezer's army, and presently became head of a troop of freebooters; so that he must have been about 90 years of age when he began to govern at Damascus. If this should seem hardly credible, it may be allowed, that Rezon might have reigned at Damascus even at the time of David and Solomon, but tributary to these princes; and that he did not begin to revolt till towards the end of Solomon's reign.

RHEGIUM, Rhe'gi-um, Re'je-um, *a breaking.* A city of Italy, in the kingdom of Naples. St. Paul landed here on his way to Rome, A. D. 61, Acts xxviii. 13, 14. St. Luke was then with this apostle, and his silence on the miracles pretended to have been wrought by St. Paul in this place, should at least render them suspected.

RHESA, Rhe'sa, Re'sa, *affectionate, a meeting, a head.* One mentioned by St. Luke, ch. iii. 27.

RHODA, Rho'da, *a rose.* A damsel who, living with Mary the mother of John Mark, is mentioned only Acts xii. 13, 14.

RHODES, an island lying south of the province of Caria, in Lesser Asia, and among the Asiatic islands, is accounted for dignity next to Cyprus and Lesbos. It is pleasant and healthful, and was anciently celebrated for the skill of its inhabitants in navigation; but most, for its prodigious statue of brass, consecrated to the sun, and called the Colossus. This statue was 70 cubits high, and bestrode the mouth of the harbour, so that ships could sail between its legs, and it was accounted one of the seven wonders of the world.

St. Paul, on his way to Jerusalem, A. D. 58, went from Miletus to Coos, from Coos to Rhodes, and from thence to Patara, in Lycia, Acts xxi. 1.

The Septuagint and Samaritan Bibles instead of Dodanim, Gen. x. 4, &c. read Rhodanim. St. Jerome, Isidore, and Eusebius follow them; and think the isle of Rhodes to have been peopled by the Rhodanim, or posterity of Javan: in the Hebrew it is Dodanim, but in that language nothing can happen more easily than to confound the ד *Daleth* with ר *Resh.*

RHODOCUS, Rhod'o-cus, *a chariot of a rose-colour.* A traitor to the army of Judas Maccabeus, who went to the camp of Antiochus Eupator, king of Syria, to betray the counsels of his party, 2 Mac. xiii. 21. He was afterward discovered, convicted, and imprisoned.

RIBAI, Ri'bai, *strife, chiding, multiplying.* The father of Ittai, of the tribe of Benjamin, 2 Sam. xxiii. 29.

RIBLAH, Rib'lah, *greatness to him, a chiding confirmed.* A city of Syria, in the country of Hamath, which, according to St. Jerome, was the same with what was afterward taken for Antioch of Syria.

However this may be, the situation of Riblah was one of the most agreeable of all Syria; whence it was that the kings of Babylon were so willing to make their abode there. Pharaoh Necho, king of Egypt, made a stop there, at his return from the expedition of Carchemish, 2 Kings xxiii. 33; and having made Jehoahaz, king of Judah, to come thither to him, he deprived him of his royal dignity, and put Jehoiakim in his place. Nebuchadnezzar, king of Babylon, continued at Riblah, while his general, Nebuzaradan, laid siege to Jerusalem, 2 Kings xxv. 6, 20, 21; and after the reduction thereof, king Zedekiah, and the rest of the prisoners, were brought to him to Riblah, Jer. xxxix. 5, lii. 9, where Nebuchadnezzar caused Zedekiah's eyes to be put out, and his sons and principal officers to be put to death in the presence of this unhappy monarch.

RIGHTEOUSNESS, Justice, Holiness. *The righteousness of God,* is the essential per-

fections of his nature; sometimes it is put for his justice. *The righteousness of Christ* denotes, not only his absolute perfections, but is taken for his perfect obedience to the law, and his suffering the penalty of it in our stead. *The righteousness of the law*, is that obedience which the law requires. *The righteousness of faith*, is the justification which is received by faith.

RIMMON, Rim'mon, *a pomegranate, exalted.* A city of Zebulon, 1 Chron. vi. 77.

2. Rimmon, a rock to which the children of Benjamin retreated after their defeat, Judg. xx. 45, xxi. 13.

3. Rimmon was the name of an idol of the people of Damascus. Naaman, the Syrian, makes his confession to Elisha, that he had often been in the temple of Rimmon, with the king his master, who leaned upon his arm while he paid his adorations in the house of Rimmon, 2 Kings v. 18. It is thought this god was no other than the sun, and that the name of *Rimmon*, or *high*, is given to him because of his elevation. Grotius takes it for Saturn, because this planet is the most elevated of all. Selden will have it to be the God most high, the god *Elion* of the Phœnicians; (if so, this would account for the toleration granted to Naaman by the prophet.) Serrarius believes it to have been the goddess Venus. But others think it much more probable, that the name, taken collectively, is intended to represent the fixed stars, and the streams of light issuing from them. For, in Syria, under a cloudless sky, these stars shine with peculiar and amazing beauty, and it was the custom of the inhabitants to pass the summer nights on the house-tops, without any other covering than the canopy of heaven: and these circumstances must have greatly contributed to an enthusiastic, and, consequently, an idolatrous admiration of those splendid orbs among the Syrians.

4. Rimmon, the Beerothite, the father of Baanah and Rechab, the murderers of king Ishbosheth, 2 Sam. iv. 5, 9.

5. Rimmon-Parez, an encampment of the Israelites in the wilderness, Num. xxxiii. 19; from Rithmah they went to Rimmon-Parez, &c.

RINGS. The antiquity of rings is great, as appears from Gen. xxxviii. 18, Gen. xli. 42, Num. xxxi. 50. Nuptial, or wedding-rings, were used by the ancient Greeks and Romans; and from them the Christians took them up very early, as appears from Tertullian, and some ancient liturgies, where we find the form of blessing the nuptial-ring. The episcopal ring is also of very ancient standing; it makes a part of the pontifical apparatus, and is esteemed a pledge of the spiritual marriage between the bishop and the church.

RINNAH, Rin'nah, *song, rejoicing.* A descendant of the patriarch Judah, 1 Chron. iv. 20.

RIPHATH, Ri'phath, Ry'fath, *medicine, release.* The second son of Gomer, and grandson of Japhet, Gen. x. 3, רפת, *Riphat*, in most copies, and in 1 Chron. i. 6, he is called דפת, *Diphat.* The resemblance of the two Hebrew letters ר *Resh*, and ד *Daleth*, is so great, that they are very often confounded. But to the honour of the English translators be it said, that in this instance, as in many others, they have restored the original reading, and rendered it Riphath. The Chaldee and Arabic take it for France; Eusebius for the country of the Sauromatæ; the Chronicon Alexandrinum for that of the Garamantæ; Josephus for Paphlagonia. Mela assures us, that formerly the people of this province were called Riphatæi, or Riphaces; and in Bithynia, bordering upon Paphlagonia, may be found a people called Rhebantes, and a canton of the same name. These reasons have prevailed with Bochart to believe, that Riphath peopled Paphlagonia. Others think he peopled the Montes Riphei; and this opinion seems the most reasonable to us, because the other sons of Gomer peopled the northern countries towards Scythia, and beyond the Euxine Sea.

RISSAH, Ris'sah, *a sprinkling upon.* An encampment of the Israelites in the wilderness. They came from Libnah to Rissah, and from Rissah they went to Kehelathah Num. xxxiii. 21, 22.

RITHMAH, Rith'mah, *a juniper-tree, a sound,* or *noise.* An encampment of the Israelites in the desert. From Hazeroth they arrived at Rismah, from whence they went to Rimmon-Parez, Num. xxxiii. 18. This station must have been in the wilderness of Paran, not far from Kadesh-Barnea.

RIVER. The Hebrews give the name of *The River*, without any addition, sometimes to the Nile, sometimes to the Euphrates, and sometimes to Jordan. It is the tenor of the discourse that must determine the sense of this vague and uncertain way of speaking. They give also the name of river to brooks and rivulets, that are not considerable. See article Brook.

An account of all the rivers mentioned in the Scriptures may be seen under their proper articles, or under the cities to which they belong.

The name of river is sometimes given to the sea; see Hab. iii. 8, Psa. lxxviii. 16. The word river is used for plenty, Job xxix. 6, Psal. xxxvi. 8.

RIZPAH, Riz'pah, *stretched out.* The daughter of Aiah, and a concubine or wife of the second order to king Saul. This prince having put to death a great number of the Gibeonites, for what reason, or upon what account, is not known, God, to punish this massacre, sent a great famine into the land of Israel, which continued three years. David who was then on the throne, being informed by the oracle of the Lord, that this famine was sent as a punishment for the cruelty of Saul to the Gibeonites; he sent for them: see 2

Sam. xxi. 3, &c. They answered, "let us have seven of Saul's sons, and we will hang them up before the Lord." David, therefore, delivered up to them Armoni and Mephibosheth, two sons that Saul had by Rizpah, the daughter of Aiah; and also five sons that Michal, the daughter of Saul had by Adriel, the son of Barzillai, or rather Phaltiel; see 1 Sam. xxv. 44; and these the Gibeonites hung on a mountain near Gibeah. This execution happened in the beginning of spring, when in Palestine they set about the cutting of barley. Then Rizpah took a sackcloth, spread it upon the rock, and continued near the dead bodies; and lay down by them, guarding them from the fowls of the air, and all voracious animals, from the beginning of harvest, till God being appeased by the sacrifice, sent rain upon the earth, when they were taken down and buried. Here, however, we must observe, that this was expressly contrary to the law, Deut. xxi. 23, which ordered that all dead bodies should be taken down from the gibbet before the setting of the sun; whereas these unhappy remains of Saul's family were left there probably from the beginning of spring to autumn; whether it was because the crime of Saul deserved this severe treatment, or because the Gibeonites being only proselytes of habitation, were not obliged to the observance of the Mosaic law. But long before the transaction we have now related, and soon after the death of Saul, that is, about A. M. 2956, Abner, the general of his army, fell in love with Rizpah, and took her to wife, or at least used her as such. It was thought a great crime, according to the notions of this people, for a subject to meddle with one who had been the wife of his sovereign. And Ishbosheth, the son of Saul, resenting this conduct, was the cause of Abner's revolt to the house of David, 2 Sam. iii. 7. Nothing more is known of Rizpah.

ROCK. Palestine, being a mountainous country, had also many rocks, which formed a part of the country's defence: for in time of danger they retired to them, where they found a refuge against any sudden irruption of the enemy. The Benjamites took shelter in the rock Rimmon, Judg. xx. 47. Samson kept garrison in the rock of Etham, Judg. xv. 8. David found shelter in the rock of Maon, En-gedi, &c. 1 Sam. xxii. 1, xxiii. 25, 28, xxiv. 2, 4, 5. St. Jerome says that the southern parts of Judea were full of caves under ground, and of caverns in the mountains, to which the people retired in time of danger. The Kenites dwelt in the hollow places of the rocks, Num. xxiv. 21. Even at this day the villages of this country are subterraneous, or in the rocks. Josephus, in several places speaks of hollow rocks, where thieves and robbers had their haunts; and travellers still find a great number of them in Palestine, and in the adjoining provinces.

The name of rock is also given to God, by way of metaphor, because God is the strength, the refuge, and defence of Israel, as those places were to the people who resided among them, Psa. xviii. 2, 31, xxxi. 2, 3, Deut. xxxii. 15, 18, 30, 31, Psa. lxi. 2, &c. The rocks mentioned in the Scriptures will be found noticed under their proper names.

ROD, Ραβδος, Heb. חטר, a staff which supports a man in leaning, or assists him in walking, Matt. x. 10, Mark vi. 8, Luke ix. 3, Heb. xi. 21.

2. A sceptre, figuratively denoting government, Heb. i. 8, Psal. xlv. 6.

3. A rod of correction, 1 Cor. iv. 21.

4. The iron rod mentioned Rev. ii. 27, xii. 5, xix. 15, denotes the irresistible power of Christ.

The rod of Moses is that which God gave him, or rather it was the staff or wand that Moses generally made use of for driving his flock, and the Lord commanded him to take it along with him, for the performance of those miracles which are recorded in the book of Exodus. This rod Moses kept as long as he lived, and it was the instrument of performing a great number of miracles through the course of his life. The Scripture does not inform us what became of it after his death; it is probable that it devolved to Joshua, the successor of Moses in the government of the people; but of this there is no certain proof.

The rod of Aaron is the staff commonly used by this high priest. This is the rod that budded and blossomed like an almond-tree, Num. xvii. 1, &c. See article AARON.

It is inquired whether this rod was put within the ark of the covenant, or only by it. The Divine command was only to place it in the tabernacle for preservation, Num. xvii. 10. But Heb. ix. 4, St. Paul says, it was within the ark, with the urn full of manna, and the tables of the law. Others affirm, it was not put within, but only at the side of the ark. They allege for this opinion, 1 Kings viii. 9, which intimates that there was nothing in the ark but the tables of the law. Others, however, contend, that the passage of St. Paul ought to be understood literally; that there could be nothing to prevent the placing Aaron's rod in the ark, since it was five feet long, and its capacity much more than was requisite to contain the rod.

ROGELIM, RO-GE'LIM, *foot*, or *footmen*, *searching out*, *an accuser*, *custom*. A place in the country of Gilead, beyond Jordan, where Barzillai, the friend of David, lived, 2 Sam. xvii. 27.

ROHGAH, ROH'GAH, RO'GA, a descendant of the patriarch Asher, 1 Chron. vii. 34.

ROIMUS, ROI'MUS, one who returned from the Babylonish captivity, 1 Esd. v. 8.

ROME, a famous city of Europe, founded 750 years before Christ. It was formerly three times as large as it is at present. It has 28 gates, 300 towers, and as many churches, six bridges over the Tiber, and about 150,000 inhabitants. The church of St. Peter is the

largest in all Christendom; and is incrusted within and without with marble; it is 840 feet in length, 725 in breadth, 300 in height, and 2465 in circumference, and cost 23,000,000 of crowns. But the history of Rome does not properly belong to a work of this nature.

The city was founded by Romulus and Remus, A. M. 3256, towards the end of the reign of Hezekiah, king of Judah. There is no mention made of it in the Old Testament: but in the books of Maccabees and the New Testament it is frequently mentioned. Daniel certainly refers to the Roman empire, Dan. ii. 40, see also Rev. xiv. 8, xvi. 19, xvii. 5, xviii. 2, 10, 21, xvii. 9, 1 Macc. viii. 1, &c. xii. 1, &c. xiv. 24, 2 Macc. xi. 34.

*Epistle to the* ROMANS, a canonical book of the New Testament, ascribed to St. Paul. That St. Paul was the author of this epistle, appears, 1. From the inscription and title. 2. From the usual salutation at the end of the epistle, compared with 2 Thess. iii. 17. 3. From the style and matter of it, which are of a piece with his other writings. 4. From the consent and tradition of the universal church. It was written to certain Christian converts living at Rome. It is usually asked, why St. Paul, writing to the Romans, chose rather to write in the Greek than in the Latin language? To which it may be answered, that though the apostle might be sufficiently versed in Latin, yet he was better acquainted with the Greek; and Juvenal will inform us, that the Romans were so well versed in Greek, that even their females used the language. To which may be added, that as this epistle contains all the truths of the Christian doctrine, it might be proper to send copies of it to the other churches; and the Greek language was the most convenient for this purpose, as being more extensively spoken than the Latin throughout the Roman empire.

This epistle was written at Corinth, and sent by Phebe, a servant, or deaconess, of the church at Cenchrea, in the port of Corinth.

The chief design of this epistle is to show, 1. That neither the *Gentiles* by the law of nature, nor the *Jews* by the law of *Moses*, could obtain justification before God: and that therefore it was necessary for both to seek it from the free mercy of God by faith. 2. That God has an absolute right to show mercy on what terms he pleases, and to withhold it from those who will not accept it on his own terms. He treats expressly and at length, on our justification before God, and the calling of the *Gentiles*, as connected with the rejection of the Jews; subjects high and momentous in themselves, and which required from the apostles every exertion to place them in a clear point of view, both to confirm Christians in their faith, and, if possible, to withdraw the Jews from their erroneous ideas on those two important points. With regard to the first, it is certain that the Jews in general, little instructed in the end or intention of the law, and the meaning of the prophets, knew no other means of being justified before God, than by keeping the law of Moses. This, then, was the grand error, against which St. Paul had to contend. And to do this with the greater effect, and at the same time in a most methodical way, he first shows that all men are sinners, and, consequently, under a curse; this he begins to lay down from the 17th verse of the first chapter; he then proceeds to prove that the Gentiles are not only sinners, but deserving of God's severest judgments. After which he comes immediately to the Jews, and shows, in the second chapter, and in the third as far as the 19th verse, that their condition, in this respect, was very little different from that of the Gentiles; that they were all, like them, sinners, and merited the condemnation which the very law that they had received, and in which they gloried, denounced against the guilty. And from these principles he draws this undeniable inference, that by the deeds of the law, or by a person's own righteousness, no flesh could be justified; chap. iii. 19, 20. Hence the conclusion is evident, either no man can be justified and saved, or there must be some other means of justification besides that of works, or the personal righteousness of sinful men. Now, as we cannot affirm the former position without injuring the mercy of God, and annihilating the covenant which he made with mankind in Adam through the seed of the woman, we must admit that God in his word, has opened a real source of justification and salvation for the faithful. This source is, the righteousness of God, or God's method of making people righteous by faith in Jesus Christ, "being witnessed by the law and the prophets," ch. iii. 21, 22. And because this righteousness is by the free grace, or unmerited favour, of God towards man, to which the sinners among the Jews have no more right than the sinners among the Gentiles, the apostle proves that God has provided it for Jews and Gentiles indifferently, and that both must be justified, if justified at all, by faith in Christ, the author and meritorious cause of that righteousness.

Herein St. Paul taught two things, which gave offence to the Jews; first, That the uncircumcised Gentiles, when brought to true repentance, were justified by the same means as the circumcised and penitent Jews; and, secondly, That even the Jews, who were under the yoke of the law, could only be justified by grace. These things he explains, and proves at large in the following chapter; the former particular by the example of Abraham, whose "faith was counted to him for righteousness," before he had yet received circumcision; and the latter by the express declaration of David, who in the 32d Psalm, makes the blessedness of men in general (and, consequently, of the Jews, of which he was one) to consist in having their sins pardoned through the propitiatory sacrifice provided for them by the grace of God in Christ.

ROSH, or, Ros, son of Benjamin, Gen. xlvi. 21. The orientals hold that Japheth had an eighth son, called Rous, who is not mentioned by Moses, and who peopled the Russia, we now call Muscovy. They add that Rous was of a very uneasy and turbulent disposition. He possessed the country beyond the Esel or the Wolga, and often made inroads into his brother's territories, called Khozar, who, to live in peace with him, was forced to make a cession of all the islands of this great river, which empties itself into the Caspian Sea.

RUBY, in natural history, a beautiful gem, whose colour is red, with an admixture of purple; and is, in its most perfect state, a gem of extreme value. In hardness it is equal to the sapphire, and second only to the diamond. The common size is about that of a large pin-head. It is mentioned in Job xxviii. 18, Prov. viii. 11, &c.

RUE, in botany, a genus of the octandria monogynia class of plants, too well known to need any description here, mentioned Luke xi. 42.

RUFUS, Ru'fus, *red.* The son of Simon, the Cyrenian, who assisted our Saviour in carrying his cross to Mount Calvary, Mark xv. 21. Whether it be the same person mentioned Rom. xvi. 13, is not certain.

RUHAMAH, Ru'ha-mah; see Hos. ii. 1.

RUMAH, Ru'mah, a place mentioned 2 Kings xxiii. 36.

RUMP *of the sacrifices.* Moses ordained that the rump and fat of the sheep, which were offered for peace-offerings, should be put upon the fire of the altar, Lev. iii. 9, vii. 3, viii. 25, ix. 19.

RUTH, Rooth, a Moabitess woman: See the book bearing that name, which is placed in our Bibles between the book of Judges and the books of Samuel, as being the sequel of the former, and an introduction to the latter.

The scope of the author of this book, is to make known the genealogy of David. The writer observes at the commencement of this record, that the history he is going to relate, happened at the time when the judges governed Israel; therefore, they ceased to govern it at the time he wrote. Besides, he speaks of David at the end of his book; which shows that, at the soonest, it was not written till the time of David. Besides, we have observed two ways of speaking in it, or particular phrases, which are only found in the books of Samuel and of the Kings: the first is, "The Lord do so to me, and more also," Ruth i. 17. The second, as it is in the original, is "I have discovered to your ear;" for, "I have told you," as it is in our versions and most other translations. Compare 1 Sam. xiv. 44, 2 Sam. iii. 9, 35, xix. 13, 1 Kings ii. 23, xix. 2, xx. 10, 1 Sam. xx. 2.

The canonicalness of this book was never disputed. But it must be observed, that the learned are not agreed about the epocha of the history it relates. Ruth, the Moabitess, is found in the genealogy of our Saviour, Matt. i. 5.

# S.

SABACTHANI, Sa-bac-tha'ni. We read this word in Matt. xxvii. 46, Mark xv. 34, and also in Psa. xxii. 1, meaning, *thou hast forsaken me.*

SABAOTH, Sab'a-oth, *armies.* Rom. ix. 29, James v. 4.

SABAT, Sa'bat, a servant of Solomon, 1 Esd. v. 34.

SABATUS, Sab'a-tus, a porter of the temple, 1 Esd. ix. 28.

SABBAN, Sab'ban, one who returned from the Babylonish captivity, 1 Esd. viii. 63.

SABBATH, Sab'bath, in Hebrew, שבת. *rest;* a solemn festival of the Jews, being the seventh day of the week. Concerning the time when the sabbath was first instituted there have been different opinions. Some have maintained that the sanctification of the seventh day, mentioned Gen. ii. is only there spoken of by a prolepsis, or anticipation; and is to be understood of the sabbath afterward enjoined in the wilderness; and that the historian, writing after it was instituted, there gives the *reason* of its institution; and this is supposed to be the case, as it is never mentioned during the patriarchal age. But against this it is urged, 1. That it cannot be easily supposed that the inspired penman would have mentioned the sanctification of the seventh day amongst the primeval transactions, if such sanctification had not taken place until 2500 years afterward. 2. That, considering Adam was restored to favour through a Mediator, and a religious service instituted, which he was required to observe, in testimony, not only of his dependance on the Creator, but also of his faith and hope in the promise, it seems reasonable that an institution so grand and solemn, and so necessary to the observance of this service, should be then existent. 3. That it is no proof against its existence that it is not mentioned in the patriarchal age, no more than it is against its existence from Moses to the end of David's reign, which was near 440 years. 4. That the sabbath was mentioned as a well known solemnity before the promulgation of the law, Exod. xvi. 23. For the manner in which the Jews kept it, and the awful consequences of neglecting it, we refer the reader to the Old Testament, Lev. xxvi. 34, 35, Neh. xiii. 16, 18, Jer. xvii. 21, Ezek. xx. 16, 17, Num. xv. 32—36.

Under the Christian dispensation, the sabbath is altered from the seventh to the first day of the week. The arguments for the change are these:—1. As the seventh day was observed by the Jewish church in memo-

ry of the rest of God after the works of the creation, and their deliverance from Pharaoh's tyranny, so the first day of the week has *always* been observed by the Christian church in memory of Christ's resurrection.—2. Christ made many repeated visits to his disciples on this day.—3. It is called the Lord's day, Rev. i. 10.—4. On this day the apostles were assembled, when the Holy Ghost came down so visibly upon them, to qualify them for the conversion of the world.—5. On this day we find St. Paul preaching at Troas, when the disciples came together to break bread.—6. The directions the apostle gave to the Christians plainly allude to their religious assemblies on the first day.—7. Pliny bears witness of the first day of the week being kept as a festival in honour of the resurrection of Christ; and the primitive Christians kept it in the most solemn manner.

These arguments, however, are not satisfactory to some, and, it must be confessed, that there is no law in the New Testament concerning the observation of the first day. But it is not likely that it should have been observed so generally as it was by the Christian church in the apostles' time, if they had not appointed the observation of it. And it seems the chief thing binding upon us, is the keeping holy one day out of seven. And as it is impossible to determine with certainty which is the seventh day from the creation, and as, in consequence of the spherical form of the earth, and the absurdity of the scheme which supposes it to be one great plain, the change of place will necessarily occasion some alteration in the time of the beginning and ending of any day in question, it being always at the same time, somewhere or other, sun-rising and sun-setting, noon and midnight, it seems very unreasonable to lay such a stress upon the particular day as some do. It seems abundantly sufficient, that there be six days of labour and one of religious rest, which there will be upon the Christian and Jewish scheme. As the sabbath is of Divine institution, so it is to be kept holy unto the Lord. Numerous have been the days appointed by men for religious services, but mere human institutions are not binding upon us. The case is not so with regard to the sabbath. Hence the fourth command is ushered in with peculiar emphasis. "*Remember* that thou keep holy the sabbath-day." This institution is *wise as to its ends:* that God may be worshipped, mankind instructed, nations benefitted, and families devoted to the service of God. It is *lasting as to its duration.* The abolition of it would be unreasonable, unscriptural, Exod. xxxi. 13; and every way disadvantageous to men's bodies, to their souls, to society, and even to the brute creation. *A sabbath day's journey* was 2000 cubits, or one mile; see Acts i. 12, Exod. xvi. 29.

The sabbatical year was celebrated among the Jews every seventh year, when the land was to rest without culture, Exod. xxiii. 10, Lev. xxv. 2, &c. God appointed the observation of the sabbatical year, to preserve the remembrance of the creation of the world, to enforce the acknowledgment of his sovereign authority over all things, and in particular over the land of Canaan, which he had given to the Israelites, by delivering up the fruits to the poor and the stranger. It was a sort of tribute, or small rent, by which they held the possession. Besides he intended to inculcate humanity upon his people, by commanding that they should resign to the slaves, the poor and the strangers, and to the brutes, the produce of their fields, of their vineyards, and of their gardens.

It has been much disputed in what month the sabbatical year began. Some have been of opinion, that it began on the first month of the sacred year, that is, at Nisan, or in the spring. Others think it began the first month in the civil year, that is, of Tizri, which answers nearly to our September. Moses is not explicit on this matter; he only says, that the land shall not be cultivated, and that there shall be no harvest during that year. In Palestine the time of sowing both wheat and barley was in autumn; and barley-harvest began at the passover, and that of wheat at Pentecost. Therefore, to enter into the spirit of the law, for observing the rest of the sabbatical year, that the land might not remain two years without cultivation, we must necessarily suppose it began at autumn, after all the crops were gathered in: they did not till the land in autumn, and they had no harvest after the winter; but the autumn following they began again to cultivate the land, that they might reap their harvest in the spring and summer following. In the sabbatical year all debts were remitted, and the slaves were liberated, Exod. xxi. 2, Deut. xv. 2. But it is asked if the debts were absolutely forgiven, or the payment only suspended? Several think that this remission was absolute, and the caution of rich men noticed by Moses, Deut. xv. 9, who would not lend to their brethren at the approach of the sabbatical year, seems to prove that after that year nothing was expected from their debtors. It is also asked whether debts were remitted, and slaves set at liberty, at the beginning or only at the end of the sabbatical year. The Hebrew saying, Deut. xv. 1, "At the end of every seven years thou shalt make a release," has given occasion to some to conclude that debts were not remitted nor slaves emancipated, till the end of the sabbatical year. But the more general opinion is, that this release was at the commencement of the sabbatical year.

SABBATHEUS, Sab'ba-the'us, one whose family returned from the Babylonish captivity, 1 Esd. ix. 14.

SABBEUS, Sab-be'us, mentioned 1 Esd. ix. 32.

SABEANS, Sa-be'ans, mentioned Isa. xlv. 14, as men of stature; a people of Arabia, descended from Saba; but there were several

persons known by the name of *Saba* or *Sheba*, who were all heads of families, or tribes named Sabeans, and nothing certain can now be known concerning any of them. See Job i. 15, Psal. lxxii. 10, Jer. vi. 20, Isa. lx. 6.

SABI, Sa'bi, see 1 Esd. v. 34.

SABTAH, Sab'tah, third son of Cush, Gen. x. 7.

SABTECHA, Sab'te-cha, fifth son of Cush, Gen. x. 7.

SACAR, Sa'car, an officer of David, 1 Chron. xi. 35.

SACKCLOTH, worn by the Jews in time of great mourning, 2 Sam. iii. 31, 1 Kings xx. 31, xxi. 27.

SACKBUT, *Sambuca*, a sort of ancient musical instrument used in Chaldea, Dan. iii. 5, 7; it is thought to have been a stringed instrument of a shrill sound; but in this there seems more conjecture than certainty.

SACRAMENTS; see articles Baptism, &c. &c.

SACRIFICE is an offering made to God upon his altars, by the hand of a lawful minister, to acknowledge his holiness, justice, and mercy, and to pay him homage. Sacrifice differs from a mere oblation in this, that in a sacrifice there must be a real change or destruction of the thing offered; whereas an oblation is but a simple offering of a gift. As men have always been under an obligation of acknowledging the supreme dominion of God over them, and whatever belongs to them; and, as there have always been found persons who have conscientiously performed this duty, we may affirm, that there have always been sacrifices in the world.

Adam and his sons, Noah and his descendants, Abraham and his posterity, Job and Melchisedec, before the law, offered to God real sacrifices. The law did nothing more than ascertain the quality, the number, and other circumstances of sacrifices. Before that period, all was arbitrary. They offered the fruits of the earth, the fat or the milk of animals, the fleeces of sheep, or the blood and the flesh of the victims. Every one pursued his own humour, his acknowledgment, his zeal, or his devotion; but among the Jews, the law appointed what they were to offer, and in what measure or quantity.

Before the law was given every one was the priest and orderer of his own sacrifices; or, at least, he was at liberty to choose what priest he pleased to offer his victims. Generally this honour was conferred upon the most ancient, or head of a family, or princes, or men of the greatest virtue and integrity. But after Moses, this office was confined to the family of Aaron.

It is disputed whether, at first, there were any other sacrifices than burnt-offerings: no other are mentioned in Scripture as being offered; see Gen. iv. 4.

We are told that the ancients put no fire to their sacrifices, but obtained it by their prayers; and most of the fathers think, it was thus that God declared his preference to the sacrifice of Abel; consuming it by a fire sent from heaven, which was a favour not vouchsafed to Cain's offering. In the same manner he set fire to the sacrifice offered at the consecration of Aaron, to those offered by Gideon, to those offered by Solomon at the dedication of his temple, to those of Elijah upon Mount Carmel, and to those offered by the Maccabees, at restoring the temple worship, after it had been profaned by Antiochus Epiphanes.

The Hebrews had properly but three sorts of sacrifices, which are the burnt-offerings, or holocausts; the sacrifices for sin, or the sacrifices of expiation; and the pacific sacrifices, or those of thanksgiving. Besides these, there were several kinds of offerings, of corn, meal, cakes, wine, and fruits; and one manner of sacrificing, which has no relation to any of those just mentioned, which is, the setting at liberty one of the two sparrows that were offered for the purification of leprous persons; and the scapegoat, which was taken to a distant and steep place, where it was left at liberty. These animals thus left to themselves, were esteemed as victims of expiation, which were loaded with the sins of those that offered them.

The holocausts, or burnt-sacrifices, were offered and burnt quite up, on the altar of burnt-offerings, without any reserve to the person who gave the victim, or to the priest that killed and sacrificed it; only the priest had the benefit of the skin: for before the sacrifices were offered to the Lord, their skins were flayed off, and their fat and entrails washed, Lev. i. 6, vii. 8.

The sacrifices for sin, or for expiation, or the purification of a man who had fallen into any offence against the law, was not entirely consumed upon the fire of the altar. Nothing of it returned to him that had given it, but the sacrificing priest had a share in it: see Lev. iv. v. vi. vii.

The peace-offerings were made as a grateful acknowledgment for mercies received: see Lev. iii. vii.

The sacrifices or offerings of meal, or liquors, were in favour of the poor.

As to the perpetual sacrifice, called by the Hebrews *tamid*, the Lord had appointed, that they should offer every day two lambs upon the altar of burnt-offerings, one in the morning, the other in the evening: see Exod. xxix. 38—40, Num. xxviii. 3.

Human sacrifices. The natural notion common to all mankind, that we should offer to God whatever is most valued by us, has prevailed with several so far as to induce them to offer human sacrifices. It is not agreed who it was that introduced this custom. Some have thought that the practice was common in Canaan previous to the days of Abraham; but it is much more probable that he was the first who attempted to sacrifice his own son; and that it was his example, ill applied, that gave rise to the custom. Sanchoniathon, a worthless writer, tells us, that Ilus, or Saturn, was

the first who sacrificed his own son Jehid. Philo insinuates that, although the custom might be common in Canaan, yet that Abraham had no design of imitating those people. What motive could he have for this action? Was it fear, hope, vanity, or the desire of praise? Isaac was every thing to him; yet the express command of God would not allow him to hesitate upon a matter so contrary to his inclinations, and so opposite to his interest.

Respecting the human sacrifices so common in Palestine, in Africa, and Gaul, and almost over all the world, it must be owned they were very ancient, and that they did really sacrifice men to their false deities. Some learned men have thought, that among the Canaanites and Moabites, they contented themselves with making their children to pass through the flames, or between two fires, which they called *lustrare per ignem;* and we doubt not, but sometimes they did so: but for the most part, they really consumed them in the flames, which is easily proved: see Psa. cvi. 37, Jer. xix. 5, xxxii. 35.

It has been a question among the learned whence the ancient sacrifices had their origin, and how it came to pass, that all the religions in the world should agree in this point, that the shedding the blood of animals was a proper expression of religious adoration, and an atonement for the sins of the sacrificer. Some ascribe the rise of sacrifices to the barbarity and ignorance of the heathen world; and as to the Jews, they borrowed this practice from the Egyptians in which God suffered them to continue, being contented with barely reforming it. To this it is answered, that it is scarcely credible that God should take the manner of his worship from a people the most superstitious of any in the world. And for this reason, Christian writers usually date the origin of sacrifices much higher, and derive them from the patrjarchs, from Abel, Noah, and Abraham, who all offered sacrifices which the Scriptures testify were acceptable to God. From whence it is most reasonable to conclude, that the sacrifices of the heathens were but an imitation of the sacrifices of those holy patriarchs; the devil, who is the ape of divinity, requiring the same honours to be paid to him by his worshippers, as were paid to God himself by his: besides, as all the nations of the earth were descended from Noah, they might, and, doubtless did, derive the custom of offering sacrifices from him.

SADAMIAS, Sad'a-mi-as, an ancestor of Esdras: see 2 Esd. i. 1.

SADAS, Sa'das, one who returned from captivity, 1 Esd. v. 13.

SADDEUS, Sad-de'us, one who returned from Babylon, 1 Esd. viii. 45.

SADDUCEES, Sad'du-cees, a famous sect among the Jews; so called, it is said, from their founder Sadoc. It began in the time of Antigonus, of Socho, president of the sanhedrim at Jerusalem, and teacher of the law in the principal divinity school of that city. Antigonus having often, in his lectures, inculcated on his scholars that they ought not to serve God in a servile manner, but only out of filial fear and love, two of his scholars, Sadoc and Baithus, thence inferred, that there were no rewards at all after this life; and, therefore, separating from the school of their master, they taught that there was no resurrection, nor future state, neither angel nor spirit, Matt. xxii. 23, Acts xxiii. 8. They seem to agree much with the Epicureans; differing, however, in this, that though they denied a future state, yet they allowed the power of God to create the world; whereas the followers of Epicurus denied this. It is said, also, that they rejected all the Scriptures except the Pentateuch; and taught that God had made man absolute master of his actions, without assistance to good, or restraint from evil.

SADOC, Sa'doc, son of Azor, Matt. i. 14.

SAINT, a person eminent for goodness. The word is generally applied by us to the apostles and other holy persons mentioned in the Scriptures, Psa. xvi. 3, Eph. iv. 12, vi. 18, Rev. xviii. 24, Deut. xxxiii. 2, Jude 14. The Romanists make its application much more extensive; as according to them, all who are canonized, are made saints of a high degree.

SALA, Sa'la, mentioned Luke iii. 35.

SALAH, Sa'lah, *mission, branches.* According to the Hebrew copies of the Bible, Gen. xi. 12—15, Salah was the son of Arphaxad, born in the 35th year of his father's age, and A. M. 1693; but according to the Septuagint, and St. Luke iii. 36, Salah was the son of Cainan, and grandson of Arphaxad.

SALAMIS, Sal'a-mis, once a famous city in the isle of Cyprus, opposite to Seleucia, on the Syrian coast; and as it was the first place where the Gospel was preached, it was in the primitive times made the see of the primate of the whole island. It was destroyed by the Saracens, and from the ruins was built Famagusta, which was taken by the Turks in 1570. Here St. Paul preached, A. D. 44, Acts xiii. 5.

SALASADAI, Sal-a-sad'a-i, Judith viii. 1.

SALATHIEL, Sa-la'thi-el, *lent of God.* Son of Jeconiah, and father of Zorobabel, see 1 Chron. iii. 17. He died in Babylon during the captivity. The same Salathiel was also the son of Neri, according to St. Luke, ch. iii. 27. He descended from David by Solomon and Rehoboam, according to St. Matthew, ch. i. 12, and from the same David by Nathan, according to St. Luke. In Salathiel were united the two branches of this illustrious genealogy; so that Salathiel was son to Jeconiah, according to the flesh, as it appears from the Chronicles, which tell us, that Jeconiah had two sons, Assir, and Salathiel, while he was at Babylon. And he might be the son of Neri by adoption, or by having married the heiress of Neri's family; or even by proceeding from the widow of Neri, who might have died without children. For in any one of

these cases he would pass for the son of Neri, according to the law. St. Luke does not tell us in what sense he was son to Neri.

SALCAH, Sal'cah, or Salchah, a city in the country of Bashan, Deut. iii. 10, 1 Chron. v. 11, Josh. xii. 5, xiii. 11.

SALEM, Sa'lem, *peace.* Jerusalem, Psa. lxxvi. 2.

SALEM, a city of the Shechemites, Gen. xxxiii. 18.

SALIM, where John baptized, John iii. 23.

SALLAI, Sal'la-i, a person mentioned Neh. xi. 8.

SALLU, Sal'lu, a Benjaminite, Num. xxv. 14, 1 Chron. ix. 7.

SALLUM, Sal'lum, a son of king Josiah.

SALLUMUS, Sal-lu'mus, 1 Esd. ix. 25.

SALMA, Sal'ma, or Sal'mah, 1 Chron. ii. 51.

SALMON, Sal'mon, son of Nahshon; he married Rahab, by whom he had Boaz, 1 Chron. ii. 11, 51, 54, Ruth iv. 20, 21, Matt. i. 4. He is named the father of Bethlehem, because his descendants peopled Bethlehem.

SALMONE, Sal-mo'ne, a city and seaport in the island of Crete. St. Paul passed near this city, Acts xxvii. 7, in his way to Rome, A. D. 60.

SALOM, Sa'lom, mentioned Baruch i. 7.

SALOME, Sa'lo'me, *a peace-maker.* The name of several Jewish women, and in particular of the daughter of Herodias and Herod Philip, who is known in Scripture, though not by this name, to have, at the instigation of her mother, asked the head of John the Baptist, of her uncle Herod Antipas, who had promised to give her whatever she might ask. See articles John, Herodias, and Antipas Herod.

2. Salome, wife of Zebedee, and mother of St. James the Greater, and St. John the Evangelist, Matt. xxvii. 56. She was one of those holy women who used to attend upon our Saviour in his journeyings, and to minister to him. She was the person who requested of Jesus Christ, that her two sons, James and John, might sit on his right and left hand when he should enter upon his kingdom; see Matt. xxvii. 56, xx. 20—22, Mark xv. 40. She attended our Lord to Calvary, and was one of those who went to the sepulchre with perfumes, Mark xvi. 1, 2. Nothing more is known with certainty concerning this pious woman.

SALT. God appointed that salt should be used in all the sacrifices that were offered to him, Lev. ii. 13. Jesus Christ makes an allusion to this, when speaking of the sufferings of the damned, Mark ix. 48: see Deut. xxix. 23. We learn from Ezek. xvi. 4, that newborn children were rubbed with salt.

The prophet Elisha healed the waters of a deadly fountain by the infusion of salt, which, according to human reason, must have rendered the waters worse for use, and this increased the miracle, 2 Kings ii. 21.

2. Mineral salt, or salt dug out of mines, in form of a hard stone. It is thought that Lot's wife was turned into a pillar of this nature, Gen. xix. 26.

3. Salt is the symbol of wisdom and grace, Col. iv. 6, Mark ix. 50.

4. Salt is the symbol of perpetuity and incorruption, Num. xviii. 19, 2 Chron. xiii. 5.

5. Salt is the symbol of barrenness and sterility, Judg. ix. 45, Zeph. ii. 9, Jer. xvii. 6.

6. Salt is the symbol of hospitality, and of that fidelity which is due from servants, friends, guests, and domestics, to those who entertain and receive them at their tables, Ezra iv. 14.

*The valley of Salt.* Interpreters generally place it to the south of the Dead Sea towards Idumea; because it is said in Scripture, 2 Sam. viii. 13, 1 Chron. xviii. 12, that Abishai there killed 1800 Idumeans; and that Joab slew 1200 of them; and that, long after this, Amaziah, king of Judah, killed 10,000 of this people, 2 Kings xiv. 7, 2 Chron. xxv. 11. Mr. Halifax, in his account of Palmyra, speaks of a great plain covered with salt, from whence the whole country round was supplied. This plain is about a league from Palmyra, and extends itself towards the eastern parts of Idumea, the capital city of which was Bozra.

SALU, Sa'lu, *exaltation.* Father of Zimri, of the tribe of Simeon, Num. xxv. 14. In 1 Macc. ii. 26, he is called Salom.

SALUM, Sa'lum, a porter in the temple, 1 Esd. v. 28.

SALVATION, is taken for deliverance from, or victory over, outward dangers and enemies, Exod. xiv. 13, 1 Sam. xiv. 45. 2. For remission of sins, through repentance and faith, and for these and other saving graces of the Spirit, which are the way to salvation, Luke xix. 9. 3. For eternal happiness, 1 Pet. i. 9. 4. For the Gospel, which brings us the glad tidings of salvation, offers it to lost sinners, and shows upon what terms it may be attained, Eph. i. 13, Heb. ii. 3. 5. For the Author of salvation, Psal. xxvii. 1. 6. For the Person who is the Saviour of sinners, Luke ii. 30.

SAMAEL, Sam'a-el, mentioned Judith viii. 1.

SAMAIAS, Sa-mai'as, mentioned 1 Esd. i. 9.

SAMARIA, Sa-ma'ri-a, the capital city of the kingdom of the ten tribes that revolted from the house of David. It was built by Omri, king of Israel, who began to reign A. M. 3079, and he died 3086. He bought the hill Samaria of Shemer for two talents of silver, or for the sum of 68*l.* 7*s.* 6*d.* It took the name of Samaria from Shemer, the owner of the hill, 1 Kings xvi. 24. Some think, however, that there were before this some beginnings of a city in that place, because, antecedent to the reign of Omri, there is mention made of Samaria, 1 Kings xiii. 32, A. M. 3030. But others take this for a prolepsis, or an anticipation, in the discourse of the man of God. However this be, it is certain that Samaria

was no considerable place, and did not become the capital of the kingdom till after the reign of Omri. Before him, the kings of Israel dwelt at Shechem, or at Tirzah. Samaria was advantageously situated upon an agreeable and fruitful hill, 12 miles from Dothaim, 12 from Merrom, and 4 from Atharath. Josephus says, it was a day's journey from Jerusalem. But, though it was built upon an eminence, yet it must have had water in abundance, since we find medals struck in this city, on which is represented the goddess Astarte, with a river under her feet. And Josephus observes, that when it was taken by John Hircanus, the prince of the Jews, he entirely demolished the place, and caused the brook to run over its ruins to obliterate all its remains.

The kings of Samaria omitted nothing to make this city the strongest, the finest, and the richest that was possible. Ahab built there a palace of ivory, 1 Kings xxii. 39, that is, in which they were many ivory ornaments; and according to Amos iii. 15, iv. 1, 2, it became the seat of luxury and effeminacy.

Benhadad, king of Syria, built public places or streets in Samaria, 1 Kings xx. 34; probably, for trade, and where his people dwelt to promote commerce. His son, Benhadad, besieged this place, under the reign of Ahab, 1 Kings xx. 1, &c. A. M. 3103; see article AHAB.

The year following, Benhadad brought an army into the field, probably with a design to march against Samaria; but his army was again cut to pieces. Some years after this, he came a third time, sat down before this city, and reduced it to such extreme famine, that a mother was there forced to eat her own child; but the city was relieved in a miraculous manner by God. See article BENHADAD.

Lastly, it was besieged by Shalmaneser, king of Assyria, in the ninth year of Hoshea, king of Israel, 2 Kings xvii. 6, 7, &c. which was the fourth of Hezekiah, king of Judah. It was taken three years after, A. M. 3283. The prophet Hosea speaks of the cruelties exercised by Shalmaneser against the besieged, Hos. x. 4, 8, 9. And Micah says that the city was reduced to a heap of stones, Mic. i. 6. The Cuthites that were sent by Esar-haddon to inhabit the country of Samaria, did not think it worth their while to repair the ruined city; they dwelt at Shechem, which they made the capital city of their state. They were in this condition when Alexander the Great came into Phœnicia and Judea. However, the Cuthites had rebuilt some of the houses of Samaria, even from the time of the return of the Jews from the captivity, since the inhabitants of Samaria are spoken of, Ezra iv. 17, Neh. iv. 2. And the Samaritans, being jealous of the Jews, on account of the favours that Alexander the Great had conferred on them, revolted from him, while he was in Egypt, and burnt Andromachus alive, whom he had left governor of Syria. Alexander soon marched against them, took Samaria, and appointed Macedonians to inhabit it, giving the country around it to the Jews; and to encourage them in the cultivation, he exempted them from tribute. The kings of Egypt and Syria, who succeeded Alexander, deprived them of the property of this country: see ALEXANDER.

But Alexander Balas, king of Syria, restored to Jonathan Maccabæus the cities of Lydda, Ephrem, and Ramatha, which he cut off from the country of Samaria, 1 Mac. x. 30, 38, xi. 28, 34. Lastly, the Jews re-entered into the full possession of this whole country under John Hircanus, the Asmonean, who took Samaria, and, according to Josephus, made the river run through its ruins. It continued in this state till A. M. 3947, when Aulus Gabinius, the proconsul of Syria, rebuilt it, and gave it the name of Gabiniana. Yet it remained very inconsiderable, till Herod the Great restored it to its ancient splendour, and gave it the Greek name of Sebaste, which in Latin is Augusta, in honour of the emperor Augustus, who had given him the property of this place.

The sacred authors of the New Testament speak but little of Samaria; and when they do mention it, the country is rather to be understood than the city; see Luke xvii. 11, John iv. 4, 5. After the death of Stephen, Acts viii. 1, 2, 3, when the disciples were dispersed through the cities of Judea and Samaria, Philip made several converts in this city. There it was that Simon Magus resided, and thither Peter and John went to communicate the gifts of the Holy Spirit. Samaria is never called Sebaste in the New Testament, though strangers hardly know it except by this name. Jerome says, an opinion prevailed that Obadiah was buried in Samaria. They also showed there the tombs of Elisha and of John the Baptist. There are found many ancient medals that were struck at Sebaste or Samaria; and some bishops of this city subscribed to the ancient councils.

SAMARITANS. We have already spoken of the Samaritans under the article CUTH. The Samaritans are the people of the city of Samaria, and the inhabitants of the province, of which Samaria was the capital. But the sacred penmen generally give the name of Samaritans only to those strange people whom the kings of Assyria sent from beyond the Euphrates, to inhabit the kingdom of Samaria, when they removed the Israelites that were there before. Thus we may fix the epoch of the Samaritans at the taking of Samaria by Shalmaneser, A. M. 3283, 2 Kings xvii. 24.

After Shalmaneser, his successor Esar-haddon was informed that the people who had been sent to Samaria were infested by lions that devoured them, 2 Kings xvii. 25, 26: and, ascribing this to their ignorance of the god of the country, he sent some of the captive priests to teach them the religion of the place: so they *feared the Lord, and served their own gods!*

It is not known how long they continued in this state; but at the return of the Jews from the captivity of Babylon, it appears they had entirely quitted the worship of their idols; and when they asked permission of the Israelites, that they might labour with them, at the rebuilding of the temple of Jerusalem, they affirmed, that from the time that Esar-haddon had brought them into this country they had always worshipped the Lord, Ezra iv. 1—3. Nor does the Scripture reproach them with idolatry after this, though it never dissembles their malice against the Jews, their calumnies, and ill offices done to them by this people at the court of Persia, Neh. ii. 10, 19, iv. 2, &c. vi. 1, &c.

It does not appear that there was any temple in Samaria before the coming of Alexander into Judea. But they learned from the books of Moses and the example of the Jews, that God was to be worshipped in that place only which he had chosen. So that since they could not go to the temple of Jerusalem, they built one on Mount Gerizzim, near the city of Shechem their capital. It is of this mountain, and of this temple, that the Samaritan woman of Sychar spake to our Lord, John iv. 20: see article GERIZZIM.

When any Israelite had deserved punishment, for the violation of some important point of the law, he presently took refuge in Samaria or Shechem, and embraced the way of worship used at the temple of Gerizzim. When the Jews were in a prosperous condition, and affairs were favourable to them, the Samaritans never failed to call themselves Hebrews, and pretended to be of the race of Abraham. But no sooner were the Jews fallen into discredit or persecution, than the Samaritans immediately disowned them, and declared themselves to be Phœnicians, or the descendants of Joseph and Manasseh.

The Samaritans, having received the Pentateuch, or the five books of Moses, from the priest that was sent by Esar-haddon, have preserved it to this day, in the same language and character in which it then was, that is, in the old Hebrew, or Phœnician character, now called the Samaritan, to distinguish it from the modern Hebrew letter now used in the books of the Jews. These last, after their captivity, changed their old characters, and took up those of the Chaldee, which they had been used to in Babylon, and which they continue still to use.

The religion of this people was at first Pagan: every one worshipped the deity they had been accustomed to worship in their own country: see 2 Kings xvii. 25—31. After all, nothing certain can be known either of the number or names of their idols; and their attachment to the true God was exceeding slender, when, under Antiochus Epiphanes, they consecrated their temple at Gerizzim to Jupiter Argivus.

After Herod had re-established Samaria, and had given it the name of Sebaste, the inhabitants of this city, in their medals, and all public acts, took the date of the new establishment. But these inhabitants of Samaria, of which the greater part were Pagans or Jews, were no rule to the other Samaritans, who probably reckoned their years according to the reigns of their emperors, till the time they fell under the jurisdiction of the Mahometans, under which they live at this day. Those who wish for a fuller account of the ancient state of this people may consult Josephus.

As to their belief, it is objected to them that they receive only to the Pentateuch, and reject all the other books of Scripture, chiefly the prophets, who have more expressly revealed the coming of the Messiah. They have also been accused of believing God to be corporeal, of denying the Holy Ghost, and the resurrection of the dead. Christ reproaches them with gross ignorance, John iv. 22. The Samaritan woman is a sufficient proof, that the Samaritans expected a Messiah, who they hoped would clear up all their doubts, John iv. 25.

The Samaritans at present are very few in number. Scaliger, being curious to know their usages, wrote to the Samaritans of Egypt, and to the high priest of the whole sect, who resided at Neapolis, in Syria. They returned him two answers, dated in the year of the Hegira 998. These are now in the French king's library, and were translated into Latin by father Morin, and printed in England in a collection of that father's letters, in 1682, under the title of *Antiquitates Ecclesiæ Orientalis*. By these letters it appears, that they believe in one God, in his servant Moses, the holy law, the mountain of Gerizzim, the house of God, the day of vengeance and of peace; that they value themselves on observing the law of Moses in many points, more rigidly than the Jews themselves. They keep the sabbath with the utmost strictness required by the law: without stirring from the place they are in, but only to the synagogue. They never delay circumcision beyond the eighth day. They still sacrifice on Mount Gerizzim, and give to the priest what is enjoined by the law. They do not marry their own nieces, as the Jews do, nor do they allow themselves a plurality of wives. The evangelists show us, that the Jews and Samaritans held no correspondence, John iv. 9. When our Saviour sent his apostles to preach in Judea, he forbade their entering into any of the Samaritan cities, Matt. x. 5. And one day, when he sent his disciples to provide him lodgings in one of the cities of the Samaritans, they would not entertain him, because they perceived he was going to Jerusalem, Luke ix. 52, 53. And the Jews sometimes reproached our Lord with being a Samaritan, John viii. 48.

There are, at the present day, some of this people at Shechem, otherwise called Naplouse. They have priests who say they are of the family of Aaron. They have a high priest who resides at Shechem, or Gerizzim, who offers

sacrifices there, and who declares the feast of the passover, and all the other feasts, to all the dispersed Samaritans. Some of them are to be found at Gaza, some at Damascus, and some at Grand Cairo.

SAMATUS, Sam'a-tus, one who returned from the Babylonish captivity, 1 Esd. ix. 34.

SAMEIUS, Sa-mei'us, 1 Esd. ix. 21.

SAMGAR-NEBO, Sam'gar-Ne'bo, a prince of Babylon, Jer. xxxix. 3.

SAMI, Sa'mi, a porter of the temple, 1 Esd. v. 28.

SAMIS, Sa'mis, 1 Esd. ix. 34.

SAMLAH, Sam'lah, a king of Edom, Gen. xxxvi. 36.

SAMMUS, Sam'mus, 1 Esd. ix. 43.

SAMOS, Sa'mos, an island in the Archipelago, on the coast of Asia Minor, 1 Macc. xv. 23. St. Paul went ashore on this island in his way to Jerusalem, Acts xx. 15.

SAMPSAMES, Samp'sa-mes, a place mentioned 1 Macc. xv. 23.

SAMOTHRACIA, Sam-o-thra'ci-a, an island in the Ægean Sea, peopled by Samians and Thracians. Here St. Paul touched, Acts xvi. 11.

SAMSON, Sam'son, son of Manoah, of the tribe of Dan, Judg. xiii. 2, &c. We are no where acquainted with the name of his mother. He was born A. M. 2849, and was a Nazarite from his infancy, by the Divine command. He was brought up in a place called the camp of Dan, between Zorah and Estaol, Judg. xiii. 25. His extraordinary achievements are particularly recorded in Judges, ch. xiv. xv. xvi. 1, &c. He died A. M. 2887, after continuing a year in the prison at Gaza.

It is a question among casuists and divines, whether Samson ought to have died in this manner, with a spirit of revenge and self-murder. St. Austin excuses him, indeed, but it is upon the supposition, that he was urged thereunto by the inward motions of him who is the great arbiter of life and death; and St. Bernard affirms, that if he had not a peculiar inspiration of the Holy Ghost to move him to this, he must have sinned in being the author of his own death. But others maintain, that, without having recourse to this supernatural influence, this action might be vindicated from his office, he being the judge and defender of Israel; and that he might, therefore, devote his life to the public good, (as some heathens did, who thereby merited the commendation of posterity,) having nothing in view but the death of his enemies, and the deliverance of his own people.

SAMUEL, Sam'u-el, *heard of God, asked of God.* The son of Elkanah and of Hannah, of the tribe of Levi, and family of Kohath. He was born A. M. 2848. 1 Sam. i. 1, &c. ii. 1, &c. iii. iv. v. vi. vii. viii. ix. x. xi. xii. &c. He was an eminent inspired prophet, historian, and the seventeenth and last judge of Israel. He died in the 98th year of his age, two years before Saul, A. M. 2947, 1 Sam. xxv. 1, &c. Whether Samuel was a priest or not, is a question that ha sbeen much debated both by ancient and modern commentators. Some of the ancients believed that he was of the race of Aaron; and that he exercised the function of high priest. He wore the ephod, 1 Sam. ii. 18; he consecrated two kings, Saul and David. He offered sacrifices, and that out of the tabernacle; and we find the Psalmist placing him in the rank of priest, xcix. 6. Josephus says that Samuel appeared to Saul in a sacerdotal habit. We find no one of the family of the high priest Eli after the death of Hophni and Phinehas, that could exercise the high priest's office. It is therefore very probable, that Samuel performed the duties of this office, till such time as the grandsons of Eli were of an age to take it upon themselves.

But it is replied, that Samuel, not being of the race of Aaron, there is no likelihood that he ever should have been the high priest. If he did wear an ephod, and anoint kings, and even sacrifice in extraordinary cases, all this will not prove that he was a priest. David wore an ephod, 2 Sam. vi. 14; Gideon and Saul sacrificed, 1 Sam. xiii. 9, 10, xv. 12, Judg. vi. 18; and some of the prophets consecrated kings, 1 Kings xix. 15, 16, 2 Kings xi. 12. Samuel is put in the number of those that called upon the Lord, that is, the Levites; and if we will have him put in the rank of priests, we must take the word priest in its greatest latitude, for all those that were employed in the service of the Lord, and who performed the office of mediators between God and the people.

Another circumstance in relation to Samuel, that has greatly exercised the pens of Jewish and Christian writers, as well the ancients as moderns, is, whether this prophet was really raised up, at the desire of Saul, by the witch of Endor; and if he was raised, in what manner it was effected. We are told, 1 Sam. xxviii. 1, 2, &c. that about two years, as is generally supposed, after the death of Samuel, the Philistines, having invaded Israel with a powerful army, and Saul being in great distress, at length resolved to consult some witch or sorceress, to learn the issue of the war. Hearing of an enchantress at Endor, about two or three leagues from Gilboa, he disguised himself and went to the place.

Coming to the woman, he desired her to raise the ghost of Samuel. She had recourse to her charms and incantations, and, at length, she observed gods coming out of the earth, or, according to the Hebrew, *Elohim*, a *god*, a *magistrate*, *angel*, or *judge*. And at the close of the information, obtained from this shadowy personage, it was said, "To-morrow thou and thy sons shall be with me; and the Lord shall abandon the camp of Israel to the Philistines."

Now with regard to this transaction, it is asked, 1. Whether there was a real apparition; 2. What this apparition, if real, was; and, 3. By what means, and for what purpose it was effected. Those who maintain that

Samuel did not really appear to Saul, are divided among themselves. Some think that the devil assumed the form of Samuel, and spoke thus to Saul. Others affirm, that the witch saw nothing, but pretended to see Samuel, and thus imposed upon Saul and his attendants; and others maintain, that the devil did not appear, nor took the form of Samuel; but that God, of his own will and power, and independently of the art of magic, took occasion from this invocation of the enchantress, to make the figure of Samuel to appear to the eyes of Saul, to pronounce to this prince the sentence of death, and his total destruction.

Justin Martyr, Origen, Anastasius, believed the demons had such power over the souls of the saints before the promulgation of the Gospel and the gift of the Holy Ghost.

To Samuel are ascribed the book of Judges, that of Ruth, and the first book of Samuel. There is indeed great probability that he composed the first 24 chapters of the first book of Samuel; since they contain nothing but what he might have written, and such transactions as he was chiefly concerned in. However, in these chapters there are some small additions, which seem to have been inserted after his death. We read, 1 Chron. xxix. 29, that Samuel wrote the history of David, in conjunction with the prophet Nathan and Gad. He might write the beginning of his history, and the two other prophets might continue and conclude the history: but Samuel was dead before David came to the throne. It is said, 1 Chron. ix. 22, that Samuel assisted in regulating the distribution of the Levites made by David for the service of the temple: which must mean that David pursued the order settled by Samuel during the time he was judge of Israel, after the death of the high priest Eli.

Samuel began the chain of the prophets, which was never discontinued till the death of Zechariah and Malachi, Acts iii. 24.

SANABASSARUS, SAN-A-BAS'SA-RUS, a ruler among the Jews, 1 Esd. vi. 18.

SANASIB, SAN'A-SIB, 1 Esd. v. 24.

SANBALLAT, SAN'BAL'LAT, the governor of the Cuthites or Samaritans, and an enemy to the Jews. He was a native of Horon, a city beyond Jordan, in the country of the Moabites, Neh. ii. 10, 19, iv. 1, &c. vi. 1, &c.

SANCTIFY. To sanctify is often put in Scripture instead of the word to *prepare*, Josh. iii. 5, Isa. xiii. 3. God calls the Medes his sanctified ones: see also Num. xi. 18, and many other places.

We may easily apprehend what is meant by *sanctifying* the name of God, by that which is opposite thereunto; that is, *profaning* the name of God, and furnishing infidels and wicked men with the means of blaspheming his name, religion, and people; see Lev. x. 3, Num. xx. 12. The sabbath and the first-born were sanctified, dedicated, or set apart for God and his service, Gen. ii. 3, Exod. xix. 10, 14.

Those that approach to holy things are sanctified; Exod. xxix. 37, for example, it is allowed to the priest only to offer sacrifices at the altar. If any of the laity had approached thereto, he would have contracted an uncleanness which must have been expiated. See Exod. xxx. 29, Lev. vi. 18, 27, xxii. 15, 16, where God expressly forbids that the laity should eat of the sanctified things.

SANCTIFICATION, that work of God's grace by which we are renewed after the image of God, set apart for his service, and enabled to die unto sin and *live unto righteousness*. It must be carefully considered in a two-fold light. 1. As an inestimable privilege granted us from God, 1 Thess. v. 23. And 2. As an all comprehensive duty required of us by his holy word, 1 Thess. iv. 3. It is distinguished from justification thus: justification changes our state in law before God as a judge; sanctification changes our heart and life before him as our Father. Justification precedes, and sanctification follows, as the fruit and evidence of it. Justification is an act done at once, sanctification is a gradual work. Justification removes the guilt, sanctification the power and pollution of sin. And yet justification and sanctification are inseparably connected in the designs of God, Rom. viii. 28, 30; in the covenant of grace, Heb. viii. 10; in the doctrines and promises of the Gospel, Acts v. 31; and in the experience of all true believers, 1 Cor. vi. 11. Sanctification is, 1. A *divine* work, and not to be begun or carried on by the power of man, Tit. iii. 5. 2. A *progressive* work, not perfected at once, though it must ultimately be instantaneous, Prov. iv. 18. 3. An *internal* work, not consisting in external profession or bare morality, Psal. li. 6, 7. 4. A *necessary* work; necessary as to the evidence of our state, the honour of our characters, the usefulness of our lives, the happiness of our minds, and the eternal enjoyment of God's presence in a future world, John iii. 3, Heb. xii. 14. Sanctification evidences itself by, 1. A holy reverence, Heb. xii. 28. 2. Earnest regard, Lam. iii. 24. 3. Patient submission, Psal. xxxix. 9. Hence, archbishop Usher said, sanctification is nothing less than for a man to be brought to an entire resignation of his will to the will of God, and to live in the offering up of his soul continually in the flames of love, and as a whole burnt-offering to Christ. 4. Increasing hatred to sin, Psal. cxix. 133. 5. Communion with God, Isa. xxvi. 8. 6. Delight in his word and ordinances, Psal. xxvii. 4, 7. Humility, Job xlii. 5, 8. Prayer, Psal. cix. 4. 9. Holy confidence, Psal. xxvii. 1. 10. Praise, Psal. ciii. 1. 11. Uniform obedience, John xv. 8.

SANCTUARY. They called by this name especially that part of the temple of Jerusalem which was the most secret and retired of all the rest, in which was the ark of the covenant, and wherein none but the high priest might enter, and he only once a year, which was upon the day of solemn expiation. The same name was also given to the most secret part of the tabernacle, and which remained till sometime after the building of the temple: see ar-

ticles ARK, &c. But the word is frequently taken in a more general sense, and is applied to the whole tabernacle and temple, Exod. xv. 17, Lev. xxi. 12.

SAND. A similitude taken from the sand of the sea is frequently made use of to express multitudes, as Gen. xxii. 17, xxxii. 12, Job vi. 3. It is also put in balance with the wrath of foolish persons: and, not being firm and stable, is represented as a fallacious groundwork for a house, Matt. vii. 26.

SANDAL, a sort of slipper, which left the upper part of the foot bare; and when length of time had improved the sandals into shoes, the same name was given them for a long season, Judith x. 4, xvi. 9, Mark vi. 9.

SANHEDRIM, SAN'HE-DRIM, from the Greek συνέδριον, which signifies a council, or assembly of persons sitting together, and was the name whereby the Jews called the great council of their nation, assembled in an apartment of the temple of Jerusalem, to determine the most important affairs both of the church and state. This council consisted of 70 senators. The room they met in was a rotunda, half of which was built without the temple, and half within; that is, one semi-circle was within the compass of the temple, intended, we are told, for such as stood up; the other semi-circle was without, for the senators to sit in, it being unlawful for any one to sit down in the temple. The nasi, or prince of the sanhedrim, sat upon a throne at the end of the hall, having his deputy on his right hand, and his sub-deputy on his left. The other senators were ranged in order on each side. The rabbins pretend that the sanhedrim always subsisted in their nation, from the time of Moses down to the destruction of the temple by the Romans. They date the establishment of it from what took place in the wilderness, some time after the people departed from Sinai, in A. M. 2514; see Num. xi. 16. The sanhedrim was composed of 70 counsellors, or rather of 72, six out of each tribe; and Moses, as president, made up the number 73.

SANSANNAH, SAN-SAN'NAH, a city mentioned Jos. xv. 31.

SAPH, a person of the race of the giants; he was killed by Sibbechai, the Hushathite, 2 Sam. xxi. 18, 1 Chron. xx. 4.

SAPHAT, SA'PHAT, a person named 1 Esd. v. 9.

SAPHATIAS, SAPH-A-TI'AS, a person, 1 Esd. viii. 34.

SAPHIR, SAPH'IR, a city, Mic. i. 11.

SAPHETH, SA'PHETH, a person, 1 Esd. v. 33.

SAPPHIRA, SAP-PHI'RA, a Christian woman, who perished by the hand of God, Acts v. 1, &c.

SAPPHIRE, SAP'PHIRE, a precious stone, the colour of which is blue, and in the finest specimens it is of the deepest azure. The gem known to us by this name is different from that of the ancients, which was only a semi-opaque stone, of a deep blue, veined with white, and spotted with small gold coloured spangles, in the form of stars, being only a more beautiful kind of lapis lazuli. It was the second stone in the second row in the breastplate of the high priest, Exod. xxxix. 11.

SARABIAS, SAR-A-BI'AS, a person, 1 Esd. ix. 48.

SARAH, SA'RAH, *a lady, a princess.* The wife of Abraham, and his sister, as he himself informs us, by the same father, but not the same mother, Gen. xx. 12. Notwithstanding this, it is the opinion of Josephus, St. Jerome, St. Austin, and a great number of commentators, that Sarah was the same with Iscah, the daughter of Haran, and niece of Abraham, and granddaughter of Terah, Gen. xi. 29. Sarah was born A. M. 2018; and married to Abraham before he left Ur. See article ABRAHAM. She lived to the age of 127, and died A. M. 2145, Gen. xxiii. 1, &c.

The conduct of Abraham and Sarah has given birth to many speculations among the learned. Abraham seemed to expose Sarah to the danger of committing adultery; and she seemed too easily to consent, by pretending she was only his sister and not his wife. There is some difficulty in vindicating such a management on either side. In Abraham there seems to have been lying, disguise, and too much easiness in exposing his wife's chastity; and in her too great forwardness to consent. Origen, speaking of what happened to Abraham, in respect of Abimelech, king of Gerar, where he was in similar circumstances with those now mentioned, says, that this patriarch not only told a lie, but even betrayed and exposed his wife's chastity. And certainly it is impossible to clear Abraham and Sarah, in this matter, of falsehood and want of confidence in the arm of Jehovah, who knows how to deliver the righteous out of all danger.

2. SARAH, a daughter of Asher, Num. xxvi. 46.

3. SARAH, the daughter of Raguel, Tob. iii. 7—15.

SARAIAH, SAR-A-I'AH, *my prince of the Lord.* One of the posterity of Judah, 1 Chron. iv. 13.

SARAIAS, SA-RAI'AS, a person, 1 Esd. v. 5.

SARAMEL, SAR'A-MEL, or SA-RAM'A-EL, a place, mentioned 1 Mac. xiv. 28.

SARAPH, SA'RAPH, the name of a person, 1 Chron. iv. 22.

SARCHEDONUS, SAR-CHED'O-NUS, Tob. i. 21.

SARDEUS, SAR'DE-US, a person, 1 Esd. ix. 28.

SARDIS, SAR'DIS, a city of Asia Minor, formerly the capital of Crœsus, king of the Lydians, Rev. iii. 1, &c. The name of the bishop then at Sardis is not known; but whoever he was, he is not commended.

SARDITES, SAR'DI-TES, descendants of Sered, Num. xxvi. 26.

SARDIUS, SAR'DI-US, a gem in the breastplate of the high priest, Exod. xxviii. 17, xxxix. 10. It is mentioned in Rev. xxi. 20. It is of a pale red colour. See article RUBY.

SARDONYX, SAR'DO-NYX, as if Sardius and onyx; the latter of which is a precious

stone commonly called carnelian; see Rev. xxi. 20.

SAREPTA, Sa-rep'ta, a city, Luke iv. 26.

SARGON, Sar'gon, a king of Assyria, Isa. xx. 1.

SARID, Sa'rid, a city, Josh. xix. 10, 12.

SARON, Sa'ron, a country, Acts ix. 35.

SAROTHI, Sa-ro'thi, a person, 1 Esd. v. 34.

SARSECHIM, Sar-se'chim, a captain, Jer. xxxix. 3.

SARUCH, Sa'ruch, *a branch*. Luke iii. 35.

SATAN, Sa'tan, is a Hebrew word, and signifies *an adversary*, or *enemy*, and is commonly applied in the Scriptures to the devil, or the chief of the fallen angels. By collecting the passages where Satan, or the devil is mentioned, it may be observed, that he fell from heaven with his company; that God cast him down from thence for the punishment of his pride; that by his envy and malice, sin, death, and all other evils came into the world; that by the permission of God, he exercises a sort of government in the world over subordinate apostate angels like himself; that God makes use of him to prove good men, and chastise bad ones; that he is a lying spirit in the mouth of false prophets and seducers; that it is he, or his agents, that torment or possess men; that inspire them with evil designs, as he did David, when he suggested to him the numbering of the people; to Judas to betray his Lord and Master; and to Ananias and Sapphira to conceal the price of their field. That he is full of rage like a roaring lion, and of subtilty like a serpent, to tempt, to betray, to destroy, and to involve us in guilt and wickedness; that his power and malice are restrained within certain limits, and controlled by the will of God. In a word, that he is an enemy to God and man, and uses his utmost endeavours to rob God of his glory and men of their souls.

SATHRABAZANES, Sath-ra-baz'a-nes, a ruler in Syria, mentioned 1 Esd. vi. 3.

SAVARAN, Sav'a-ran, surname of Eleazar, 1 Mac. vi. 43.

SAVIAS, Sa'vi-as, a person, 1 Esd. viii. 2.

SAVIOUR, a person who delivers from sin and misery, or any evil or danger, or who restores or preserves. Thus Jesus Christ is called the Saviour, as he delivers us from the greatest evils, brings us into the possession of the greatest good, and preserves us to eternal life: see Isaiah xix. 20, xliii. 11, Matt. i. 21, John iv. 42, Acts xiii. 23.

SAUL, king of Idumea, Gen. xxxvi. 37.

2. Saul, the son of Kish, of the tribe of Benjamin, the first king of the Israelites, 1 Sam. ix. 1, 2, &c. Saul's fruitless journey seeking his father's asses; his meeting with the prophet Samuel; the interesting particulars foretold to him, with his anointing as king, about A. M. 2909; his prophesying along with the young prophets, his appointment by the lot; his modesty in hiding himself; his first victory over the Ammonites; his rash sacrifice in the absence of Samuel; his equally rash curse; his victories over the Philistines and Amalekites; his sparing of king Agag, with the judgment denounced against him for it; his jealousy and persecution of David; his barbarous massacre of the priests and the people of Nob; his repeated confessions of his injustice to David; his consultation of the witch of Endor; with his defeat and suicide, are recorded in 1 Sam. ix—xxxi. He reigned 40 years, and died A. M. 2949.

3. Saul, surnamed Paul: see article Paul.

SAW, see article Punishment.

SCARLET, a beautiful bright red colour, too well known to need any description, often mentioned in the Scriptures.

SCEPTRE, a word derived from the Greek, which properly signifies, 1. A rod of command, a staff of authority, which is supposed to be in the hands of kings, governors of a province, or of the chief of a people: see Gen. xlix. 10, Num. xxiv. 17, Isa. xiv. 5. 2. The sceptre is put for the rod of correction, for the sovereign authority that punishes and humbles, Psa. ii. 9, Prov. xxii. 15. 3. The sceptre is frequently put for a tribe, probably because the prince of each tribe carried a sceptre, or a wand of command to show his dignity.

SCEVA, Sce'va, Se'va, a Jew, and chief of the priests, Acts xix. 14, 15, 16. He was probably a person of authority in the synagogue at Ephesus; and had seven sons.

SCHISM, from σχισμα, a rent or fissure. In its general meaning, it signifies division, or separation; and, in particular, on account of religion. Schism, is properly a division among those who stand in one connexion or fellowship: but when the difference is carried so far, that the parties concerned entirely break off all communion and intercourse one with another, and form distinct connexions for obtaining the general ends of that religious fellowship which they once cultivated; when this is the case, it is undeniable there is something worse than the schism spoken of in the New Testament: it is a separation from the body. Dr. Campbell supposes that the word schism in Scripture does not always signify an open separation, but that men may be guilty of schism by such an alienation of affection from their brethren as violates the internal union in the hearts of Christians, though there be no error in doctrine, nor separation from communion.

SCHOOLS of the Jews. The Hebrews were always very diligent in teaching and studying the laws they had received from Moses. The father of the family studied and taught them in his own family. It must be allowed, that Moses, Aaron, and the elders of Israel, instructed the people in the wilderness; and that many pious Hebrews were very industrious in instructing their families in the fear of God. Yet all this does not prove that there were schools, such as we are now inquiring after. Under Samuel, we see a sort

of school of the prophets, where the sons of the prophets, that is, their disciples, lived in the exercise of a retired and austere life, to study and meditate on the law of God. There were these kinds of schools of the prophets at Naioth in Ramah, 1 Sam. xix. 18—20, &c.

SCORPION, in zoology, is a genus of winged insects, the body of which is of an oval figure; the tail is long and slender, and the whole body covered with a firm and somewhat hard skin; the eyes are eight in number, two of them are placed contiguous, and six sideways; the legs are eight; and there are also a pair of claws at the head, and a pointed weapon at the extremity of the tail.

Moses observes, Deut. viii. 15, that the Israelites passed through a great and terrible wilderness, wherein were fiery serpents and scorpions.

The Scripture uses the term for wicked men; see Ezek. ii. 6, Rev. ix. 3—5. The scorpion was also a sort of whip; see 1 Kings xii. 11—14.

SCOURGE, or whip. This punishment was very common among the Jews, Deut. xxv. 1—3. There were two ways of giving the lash; one with thongs, or whips, made of ropes-ends or straps of leather; the other with rods or twigs. St. Paul informs us, 2 Cor. xi. 24, that at five different times he received 39 stripes from the Jews, viz. in their synagogues, and before their courts of judgment. For, according to the law, punishment by stripes was restricted to 40 at one beating, Deut. xxv. 3. But the whip, with which these stripes were given, consisting of three separate cords, and each stroke being accounted as three stripes, 13 strokes made 39 stripes, beyond which they never went: see Whitby. He adds, that he had been thrice beaten with rods, viz. by the Roman lictors, or beadles, at the command of the superior magistrates.

The bastinado was sometimes given upon the back; and is, at this day, among the eastern people, given upon the soles of the feet raised aloft, while the patient lies down upon his belly.

SCRIBE; a word very common in Scripture, and has several significations. It signifies, 1. A clerk, writer, or secretary. This was a very considerable employment in the courts of the kings of Judah, in which the Scripture often mentions the secretaries as the first officers of the crown. Seraiah, Shevah, and Shemaiah, were scribes or secretaries to king David, 2 Sam. viii. 17, xx. 25, 1 Chron. xxiv. 6. See others also mentioned 1 Kings iv. 4, 2 Kings xix. 2, xxii. 8. As there were few in those times that could write well, the employment of a scribe or writer was very considerable. 2. The term scribe is used for a commissary, or muster-master of an army, who reviewed the troops, kept the list or roll, and called them over: see 2 Chron. xxvi. 11, 2 Kings xxv. 19. 3. Scribe is used for a skilful and well-informed man, a doctor of the law, a man of learning. Jonathan, David's uncle by the father's side, was a counsellor, a wise man, and a scribe, 1 Chron. xxvii. 32. Baruch, the disciple and secretary to Jeremiah, is called a scribe, Jer. xxxvi. 26. And Ezra is considered as a skilful scribe in the law of his God, Ezra vii. 6. The scribes, who are frequently mentioned in the Gospels, were public writers, and professed doctors of the law, which they read and explained to the people. Some place the original of scribes under Moses; but their name does not appear till under the judges. It is said that in the wars of Barak against Sisera, "Out of Machir came down governors, and out of Zebulun they that handle the pen of the writer;" Judg. v. 14. Others think, that David first instituted them when he established the several classes of the priests and Levites. The scribes were of the tribe of Levi; at the time that David is said to have made the regulations in that tribe, we read that 6000 men of them were constituted officers and judges, 1 Chron. xxiii. 4, among whom the scribes seem to have been included. For in 1 Chron. xxiv. 6, we read of Shemaiah, the scribe, one of the Levites, and in 2 Chron. xxxiv. 13, we find it written, "Of the Levites that were scribes and officers." The scribes and doctors of the law, in Scripture mean the same thing, and he that in Matt. xxii. 35, is called a doctor of the law, or a lawyer, in Mark xii. 28, is styled a scribe, or one of the scribes. And the great body of the scribes were of the sect of the Pharisees, as we generally find them mentioned together, Matt. xxiii. 2.

SCRIPTURE, a term most commonly used to denote the writings of the Old and New Testament; which are sometimes called *The Scriptures*, sometimes *The Sacred*, or *Holy Writings*, and sometimes *Canonical Scripture*. See article BIBLE.

SCYTHIANS, SCYTH'I-ANS, *tanners, leather-dressers:* Pronounced SYTH'I-ANS: see Col. iii. 11.

SCYTHOPOLIS, SCY-THOP'-O-LIS, a city near 30 miles from Jerusalem, Judith iii. 10.

SEA. The Hebrews gave the name of *sea* to all great collections of water, to great lakes or pools. Thus the Sea of Galilee, or of Tiberias, or of Cinnereth, is no other than the Lake of Tiberias, or Gennesareth, in Galilee. The Dead Sea, the Sea of the Wilderness, the Sea of the East, the Sea of Sodom, the Sea of Salt, or the Salt Sea, the Sea Asphaltites, or of Bitumen, is no other than the Lake of Sodom. The Arabians and orientals in general, frequently gave the name of sea to great rivers; as the Nile, the Euphrates, the Tigris, and others, which, by their magnitude, and by the extent of their overflowings, seemed as little seas, or great lakes. Isa. xi. 15, these words particularly apply to the Nile at the Delta.

See also Isa. xxi. 1, Jer. li. 36, which means the Euphrates.

The RED SEA, called by the ancients *Sinus Arabicus*, and now *Gulpho de Mecca*, is

that part or branch of the Southern Sea which interposes itself between Egypt on the west, and Arabia-Felix and some part of Arabia-Petrea, on the east, while the northern bounds of it touch upon Idumea, or the coast of Edom. Edom in the Hebrew tongue signifies *red*, and was the nick-name given to Esau for selling his birth-right for a mess of pottage. This country, which his posterity possessed, was called after his name, and so was the sea adjoining to it: but the Greeks not understanding the reason of this appellation, translated it into their tongue, and called it ερυθρα θαλασσα; thence the Latins *mare rubrum*, and we *the Red Sea*. The Hebrews call it the sea of *Suph*, or *flags*, on account of the great abundance of that kind of weed which grows at its bottom: and the Arabs at this day name it *Bahr-el Chalzem*, i. e. *the Sea of Clysona*, from a town situated on its western coast, much about the place where the Israelites passed over from the Egyptian to the Arabian shore. But as the word *Clysona* may denote a *drowning*, or *overflowing with water*, it is not improbable that the town built in this place, as well as this part of the sea, might have such a name given it in memory of the fate of the Egyptians, who were drowned herein.

The passage of the Israelites through the Red Sea, is one of the most remarkable events of the whole Jewish history: the Lord having opened this sea, and dried it up, so that no less than 600,000 effective men, besides women, children, and aged men, passed over it dryshod. It would be endless to notice all the empty quibbles of the learned respecting this subject: let any candid person read the passages of the sacred penmen relative to this fact, and he must acknowledge that they intended their readers to understand the whole as a stupendous miracle performed by Jehovah in favour of his people, Exod. xiv. 16, 17, xv. 8, Psa. lxxviii. 13, cxiv. 3, 5, lxxvii. 19, Hab. iii. 15, Wisd. x. 17, 18, xix. 7, 8.

SEAL. The ancient Hebrews wore their seals or signets in rings on their fingers, or in bracelets on their arms, Esth. iii. 12, Gen. xxxviii. 25.

SEBA, Se'ba, the son of Cush, Gen. x. 7.

SECACAH, Sec'a-cah, a city of Judah, Josh. xv. 61.

SECHENIAS, Sech-e-ni'as, a person, 1 Esd. viii. 29.

SECHU, Se'chu, a place mentioned 1 Sam. xix. 22.

SECT. This word has the same signification with that of heresy, though not so odious in sound. Among the Jews were four sects, the Pharisees, the Sadducees, the Essenes, and the Herodians; see those respective articles. The Christians were also called a sect, Acts xxiv. 5, xxviii. 22.

SECUNDUS, Se-cun'dus, a disciple of St. Paul, Acts xx. 4. We have no particulars of his life or death.

SEGUB, Se'gub, son of Hezron, 1 Chron. ii. 21, 22.

2. Segub, the younger son of Hiel, who died at the hanging the gates of Jericho, 1 Kings xvi. 34, Josh. vi. 26.

SEIR, Se'ir, *bristled, hairy, a kid, a devil, a tempest.* The Horite, whose dwelling was in the east and south of the Dead Sea, in the mountains of Seir, Gen. xiv. 6, Deut. ii. 12, where at first reigned the descendants of Seir the Horite, of whom Moses gives us a list in Gen. xxxvi. 20—30, and 1 Chron. i. 38, 39, &c. The posterity of Esau were afterward in possession of the mountains of Seir, and Esau himself dwelt there when Jacob returned from Mesopotamia, Gen. xxxii. 3, xxxiii. 14, xxxvi. 9. Moses acquaints us, that Esau made war with the Horites, and utterly destroyed them: but of these wars we have no particulars. As to Seir, the Horite, he must have been very ancient, since his children were very powerful in the days of Abraham, before the birth of Isaac, when Chedorlaomer and his confederates came to make war with the kings of Pentapolis.

The mountains of Seir were to the east and south of the Dead Sea: we learn from Deut. i. 2, that there were eleven days' journey between Horeb and Kadesh-barnea, by the way of Seir, or rather going round the mountains of Seir. Deborah, in her song, says, that the Lord is come forth from Seir, Judg. v. 4. Moses affirms, Deut. xxxiii. 2, that the Lord appeared to his people from Seir, from Sinai, and from Paran. This proves that the mountains of Seir were to the south of the Dead Sea, inclining towards Elath, and Ezion-Geber, upon the Red Sea.

Joshua seems to say, xi. 17, xii. 7, that they stretched farther towards the north, since he speaks of making a conquest of all the country from Seir as far as Baalgad, at the foot of Libanus, and of Mount Hermon; and that he distributed all this country to the children of Israel. But it is known that the Israelites had no possession beyond the country of Moab to the east, nor to the south. Lastly, Moab and Mount Seir are frequently mentioned together; see 2 Chron. xx. 10, 22, 23, Ezek. xxv. 8.

2. Seir, a mountain upon the frontiers of the tribe of Judah and Dan, Josh. xv. 10.

SEIRATH, Se'i-rath, a place in the land of Moab, not far from Bethel or Gilgal, Judg. iii. 26.

SELA, Se'la, a place in Palestine, Isa. xvi. 1.

SELA-HAMAH-LEKOTH, Se'la-Ham'-mah-Le'koth, a place in Palestine, mentioned 1 Sam. xxiii. 28.

SELAH. This expression is found in the Psalms 74 times, and thrice in the prophet Habakkuk. The interpreters Symmachus and Theodotion generally translate *selah* by *diapsalma*, which signifies a *rest*, or *pause*, in singing. Jerome and Aquila translate it *for ever*. Some moderns pretend, that selah has

no signification, and that it is only a note of the ancient music, whose use is no longer known. And, indeed, *selah* may be taken away from all the places where it is found, without interrupting the sense of the psalm: it only perplexes the text, without rendering it any clearer. Calmet says, it intimates the end, or a pause, and that is its proper signification: but as it is not always found at the conclusion of the sense, or of the psalm or song; so it is highly probable the ancient musicians put selah in the margin of their psalters, to show where a musical pause was to be made, or where the tune ended.

SELED, SE'LED, the son of Nadab, 1 Chron. ii. 30.

SELEMIAS, SEL-E-MI'AS, a person, 1 Esd. ix. 34.

SELEUCIA, SEL-EU'CI-A, a city of Syria, situated upon the Mediterranean, near the place where the Orontes discharges itself into the sea. St. Paul and Barnabas were at this place, Acts xiii. 4, when they embarked for Cyprus. The same city is mentioned in 1 Macc. xi. 8.

SELEUCUS, SE-LEU'CUS, *Philopater*, or *Soter*. Son of Antiochus the Great, king of Syria. He reigned 12 years, from A. M. 3816 to 3828, 2 Macc. iii. 3, &c.

SEMACHIAH, SEM-A-CHI'AH, a Levite, 1 Chron. xxvi. 7.

SEMAIAH, SEM-A-I'AH, a person, 1 Chron. ix. 14.

SEMEI, SEM'E-I, a person, Luke iii. 26.

SEMELLIUS, SE-MEL'LI-US, a person, 1 Esd. ii. 16.

SEMIS, SE'MIS, a Levite, 1 Esd. ix. 23.

SENAAH, SEN'A-AH, a person, Ezra ii. 35.

SENEH, SE'NEH, a rock, mentioned 1 Sam. xiv. 4.

SENIR, SE'NIR, part of Canaan, 1 Chron. v. 23.

SENNACHERIB, SEN-NA-CHE'RIB, king of Assyria, son and successor of Shalmaneser. He began his reign A. M. 3290, and reigned only four years. Hezekiah, king of Judah, having refused to pay him tribute, though he afterward submitted, he invaded Judea with a great army, took several forts, and after repeated insolent and blasphemous messages, besieged Jerusalem; but his army being suddenly smitten with a pestilence, which cut off 185,000 in a single night, he returned to Nineveh, where he was murdered in the temple of Nisroch by his sons Adrammelech and Sharezer, and was succeeded by his other son, Esarhaddon. See 2 Kings xix. 7, 13, 37.

SEORIM, SE-O'RIM, the fourth of the twenty-four families of priests, 1 Chron. xxiv. 8.

SEPHAR, SE'PHAR, *a book*. A mountain of the east, probably about Armenia; see Gen. x. 30.

SEPHARAD, SEPH'A-RAD, a place in Judea, Obadiah 20.

SEPHARVAIM, SEPH-AR-VA'IM, a country of Assyria, 2 Kings xvii. 24, 31. This province cannot now be exactly delineated in respect to its situation. The Scripture speaks of the king of the city of Sepharvaim, Isa. xxxvii. 13, 2 Kings xix. 13, which, probably, was the capital of the people of this name.

SEPHARVITES, SE'PHAR-VITES, people of the above place.

SEPHELA, SE'PHE-LA, a plain of Jezreel, 1 Macc. xii. 38.

SEPTUAGINT, the name given to a Greek version of the books of the Old Testament, from its being supposed to be the work of 72 Jews, who are usually called the Seventy Interpreters, because 70 is a round number.

Aristobulus, who was tutor to Ptolemy Physcon; Philo, who lived in our Saviour's time, and was cotemporary with the apostles; and Josephus, speak of this translation as made by 72 interpreters, by the care of Demetrius Phalereus, in the reign of Ptolemy Philadelphus. All the Christian writers, during the first 15 centuries of the Christian era, have admitted this account of the Septuagint as an undoubted fact; but since the Reformation, critics have boldly called it in question. But whatever differences of opinion there have been as to the mode of translation, it is universally acknowledged that such a version, whole or in part, existed; and it is pretty evident, that most of the books must have been translated before the time of our Saviour and his apostles, as they are repeatedly quoted by them. It must also be considered as a wonderful providence in favour of the religion of Jesus. It prepared the way for his coming, and, afterward, greatly promoted the setting up of his kingdom in the world; for, hitherto, the Scriptures had remained locked up from all other nations but the Jews, in the Hebrew tongue, which was understood by no other nation; but now it was translated into the Greek language, which was a language commonly understood by the nations of the world. It has also been observed with great propriety, that there are many words and forms of speech in the New Testament, the true import of which cannot be known but by their use in the Septuagint.

There have been various editions of the Septuagint; such as Breitenger's edition, 1730; Bos's edition, 1709; Daniel's, 1653; Mills' edition, 12mo, 1725; Bishop Pearson's, printed by Field, 12mo, 1665; but Grabes' edition, published in 1707, is in great repute. Dr. Holmes, canon of Christ's Church, was employed for some years on a correct edition of the Septuagint. He had collated more than 100 Greek manuscripts; 20, or more, Coptic, Syriac, Arabic, Sclavonian, and Armenian manuscripts; eleven editions of the Greek text and versions; when death prevented him from finishing his valuable work. He printed the whole of the Pentateuch in five parts folio; and before his death edited the prophecy of Daniel, both according to the

Septuagint version and that of Theodotion; departing from his proposed order, as if by a presentiment of his end.

SEPTUAGINT CHRONOLOGY, is the chronology which is formed from the dates and periods of time mentioned in the Septuagint translation of the Old Testament. It reckons 1500 years more from the creation to Abraham than the Hebrew Bible. Dr. Kennicott, in the dissertation prefixed to his Hebrew Bible, has shown it to be very probable that the chronology of the Hebrew Scriptures, since the period just mentioned, was corrupted by the Jews, between the years 175 and 200: and that the chronology of the Septuagint is more agreeable to truth. It is a fact, that, during the second and third centuries, the Hebrew Scriptures were almost entirely in the hands of the Jews, while the Septuagint was confined to the Christians. The Jews had, therefore, a very favourable opportunity for this corruption. The following is the reason which is given by the oriental writers: It being a very ancient tradition that Messiah was to come in the sixth chiliad, because he was to come in the last days, (founded on a mystical application of the six days of the creation,) the contrivance was to shorten the age of the world from about 5500 to 3760; and thence to prove that Jesus could not be the Messiah. Dr. Kennicott adds, that some Hebrew copies, having the larger chronology, were extant till the time of Eusebius, and some till the year 700.

SEPULCHRE. The Hebrews were careful about the burial of their dead, as may be seen, Gen. xxiii. 6, and in many other places of holy writ.

SERAH, Se'rah, the name of a woman, Gen. xlvi. 17.

SERAIAH, Se-ra-i'ah, David's secretary, 2 Sam. viii. 17.

2. Seraiah, father of Joab, 1 Chron. iv. 14.

3. Seraiah, son of Asiel, 1 Chron. iv. 35.

4. Seraiah, a high priest, Jer. lii. 24, 2 Kings xxv. 18.

5. Seraiah, Ezra ii. 2, Neh. x. 2, xii. 1.

6. Seraiah, a native of Netophah, 2 Kings xxv. 23.

7. Seraiah, son of Neriah, Jer. li. 59, 61.

SERAPHIM, Ser'a-phim. See article Angel.

SERED, Se'red, a person mentioned Gen. xlvi. 14.

SERGIUS PAULUS, Ser'gi-us Pau-lus, proconsul or governor of the island of Cyprus, who was converted by St. Paul, A. D. 44 or 45, Acts xiii. 7—12. We know nothing more with certainty respecting this deputy. Some are of opinion that the apostle, whose name was Saul, was named Paul, in consequence of the conversion of this person. But for this there is no good foundation.

SERON, Se'ron, a general in the army of Antiochus Epiphanes, 1 Macc. iii. 13—23. He is only mentioned in the war which happened A. M. 3838.

SERPENT, in zoology, a general name for all amphibious animals without legs. Mr. Ray gives a long account of these animals, to which the reader is referred. Respecting the serpent that tempted Eve; see articles Adam, Eve, Gen. iii. 1, &c. From hence, perhaps, has arisen the notion of the craft and wisdom of the serpent, Gen. xlix. 17, Matt. x. 16.

Num. xxi. 6, we read of flying serpents; and Herodotus tells us that he had seen such; and indeed the testimonies are numerous respecting this fact. Isaiah, xiv. 29, xxx. 6, mentions this kind of serpents. The learned *Michaelis* was so far influenced by these testimonies, that in the 83d question of his *Recueil*, he recommended it to the gentlemen who lately travelled into Arabia at the expense of the king of Denmark, to inquire after the nature and existence of *flying serpents;* and, accordingly, Mr. *Niebuhr*, one of these learned travellers, in his *Description de l'Arabie*, p. 156, speaks thus: "There is at *Basra* a sort of *serpents*, which they call *Heie sursurie*, or *Heii thiare*. They commonly keep upon the date-trees, and as it would be laborious for them to descend from a very high tree in order to ascend another, they twist themselves by their tail to a branch of the former, which, making a spring by the motion they give it, throws them to the branches of the second." Hence it is, that the modern Arabs call them flying serpents. But other flying serpents he saw none. Admiral *Anson* also speaks of the flying serpents that he met with in the island of *Quibo*, but even these were without wings.

*Brazen* Serpent, this was a figure of the serpent Sharaph, of which we have now spoken, which Moses caused to be placed on the top of a pole, Num. xxi. 9; see also John iii. 14.

SERVANT. This word generally signifies a slave. The Hebrews had two sorts of servants or slaves, Lev. xxv. 44, 45. Some were strangers, either bought or taken in war; and these were disposed of as the property of the master, like beasts of burden. The others were Hebrew slaves, who being poor, sold themselves, or were sold to pay their debts, or were delivered up for slaves by their parents in cases of necessity. This sort of Hebrew slaves continued in slavery only seven years at the most, and not so long, if the year of jubilee intervened before they had served so long. Their masters could not retain them against their wills. Some servants, however, chose to remain in their places, in which case, see the law, Exod. xxi. 1, &c.

SERUG, Se'rug, the son of Reu, Gen. xi. 20—22, 1 Chron. i. 26.

SESIS, Se'sis, a person, named 1 Esd. ix. 34.

SESTHEL, Ses'thel, a person, named 1 Esd. ix. 31.

SETH, *set up*. Son of Adam and of Eve, was born A. M. 130, Gen. v. 3—10. At the

age of 105, he had Enos. He died A. M. 1042. He was the head of the pious race named the sons of God, Gen. vi. 2. The brevity of the Mosaic history prevents us knowing any thing more of this great person.

SETHUR, Se'thur, one of the spies sent by Moses, Num. xiii. 13.

SHAALABBIN, Sha-al'ab'bin. A city of Palestine, in the tribe of Dan. Josh. xix. 42.

SHAALBON, Sha-al'bon, or bim, the name of a place in Judea, Judg. i. 35; see 2 Sam. xxiii. 32, 1 Chron. xi. 33. It is probably the same as Shelbon beyond Jordan.

SHAAPH, Sha'aph, a person, named 1 Chron. ii. 47.

SHAARAIM, Sha-a-ra'im, a city, 1 Chro. iv. 31, Josh. xv. 36.

SHAASHGAS, Sha-ash'gas, Esth. ii. 14.

SHABBETHAI, Shab-beth'a-i, a person, Ezra x. 15.

SHACHIA, Shach'i-a, a person, 1 Chron. viii. 10.

SHADDAI, Shad'da-i, one of the names of God.

SHADRACH, Sha'drach. This is the name that was given to Hananiah, Daniel's companion, Dan. i. 7.

SHAGE, Sha'ge, one of David's worthies, 1 Chron. xi. 34.

SHAHAZIMAH, Sha-haz'i-mah, a city, Josh. xix. 22.

SHALLECHETH, Shal'le-cheth, the name of one of the gates of Jerusalem, 1 Chron. xxvi. 16.

SHALEM, Sha'lem, a city of Shechem, Gen. xxxiii. 18.

SHALIM, Sha'lim, a city of Palestine, 1 Sam. ix. 4.

SHALISHA, Shal'i-sha, a place, 1 Sam. ix. 4, 2 Kings iv. 42. This place was fifteen miles from Diospolis.

SHALLUM, Shal'lum, son of Jabesh, 2 Kings xv. 10—20.

2. Shallum, son of Tickvah, 2 Kings xxii. 14.

3. Shallum, son of Sisamai, 1 Chron. ii. 40.

4. Shallum, father of Mibsam, 1 Chron. iv. 25.

5. Shallum, son of Josiah, 1 Chron. iii. 15, Jer. xxii. 11.

6. Shallum, son of Zadok, 1 Chron. vi. 12, 13.

7. Shallum, son of Kore, 1 Chron. ix. 19—31.

8. Shallum, son of Colhozeh, Neh. iii. 15.

SHALMAI, Shal'ma-i, a Nethinim, Ezra ii. 46.

SHALMAN, Shal'man, Hos. x. 14.

SHALMANESER, Shal-ma-ne'ser. The king of Assyria who succeeded Tiglath-pileser, and had Sennacherib for his successor. He began to reign A. M. 3276; reigned 14 years, and died in 3290. It is probable he is the prince who is called Enemessar, Tob. i. 2, and Shalman, in Hos. x. 14. His transactions, as far as they are connected with the Bible, are recorded in 2 Kings xvii. 3, 4, &c. xviii. 9, 10.

SHAMAH, Sha'mah, son of Hothan, 1 Chron. xi. 44. He is called Shammah, 2 Sam. xxiii. 25; Shammoth, 1 Chron. xi. 27.

SHAMARIAH, Sham-a-ri'ah, son of Reboboam, 2 Chron. xi. 19.

SHAMED, Sha'med, a person, 1 Chron. viii. 12.

SHAMER, Sha'mer, a person, 1 Chron. vi. 46.

SHAMGAR, Sham'gar, a judge of Israel, Judg. iii. 31.

SHAMHUTH, Sham'huth, one of David's men, 1 Chron. xxvii. 8.

SHAMIR, Sha'mir, the name of two cities, one in Judah, Josh. xv. 48, the other in Ephraim, Judg. x. 1.

SHAMMA, Sham'ma, son of Jesse, 1 Sam. xvi. 9.

SHAMMAH, Sham'mah, son of Reuel, Gen. xxxvi. 13.

SHAMMAI, Sham'ma-i, son of Rekem, and father of Maon, 1 Chron. ii. 44.

SHAMMUA, Sham-mu'a, the son of Zaccur, one sent by Moses to spy out the land, Num. xiii. 4.

SHAMSHERAI, Sham-she-ra'i, a person, 1 Chron. viii. 26.

SHAPHAM, Sha'pham, or Sha'phan, son of Azaliah, secretary of the temple in the time of king Josiah, 2 Kings xxii. 3, 9, 10, &c. 2 Chron. xxxiv. 20, Jer. xxix. 3, &c.

SHAPHAT, Sha'phat, *a judge, judging.* One of those who went to view the land, Num. xiii. 5.

2. Shaphat, father of Elisha, 1 Kings xix. 16—19, 2 Kings iii. 11.

3. Shaphat, Son of Shemaiah, 1 Chron. iii. 22.

4. Shaphat, son of Adlai, 1 Chron. xxvii. 29.

SHAPHER, Sha'pher. Mount Shapher was one of the encampments of the Israelites in the desert, between Kehelathah and Haradah, Num. xxxiii. 23.

SHARAI, Shar'a-i, a person, Ezra x. 40.

SHARAIM, Shar'a-im, a city of Palestine, 1 Sam. xvii. 52.

SHARAR, Sha'rar, father of Ahiam, 2 Sam. xxiii. 33.

SHAREZER, Sha-re'zer, the second son of Sennacherib, who helped to murder his father, 2 Kings xix. 37.

SHARON, Sha'ron, *a plain field.* There are three cantons of Palestine known by the name of *Sharon.* This name was almost become a proverb to express a place of extraordinary beauty and fruitfulness; see Isa. xxxiii. 9, xxxv. 2.

The first, according to Eusebius and St. Jerome, is a canton between Mount Tabor and the sea of Tiberius. The second is a canton beyond Jordan, in the country of Basan, and in the division of the tribe of Gad, 1 Chron. v. 16. Mr. Reland maintains, that there was

no Sharon beyond Jordan: and that those of the tribe of Gad came as far as the canton, which lies about Joppa, to feed their flocks.

2. SHARON, or LASHARON, a city whose king was taken and put to death by Joshua, Josh. xii. 18. St. Luke, in Acts ix. 35, seems to notice a city of this name; and in the Chronicles, 1 Chron. xxvii. 29, mention is made of a Sharonite, but this may belong to the country of the name of Sharon.

SHARUHEN, SHA-RU'HEN, a city, Josh. xix. 6.

SHASHAI, SHASH'A-I, a person, Ezra x. 40.

SHASHAK, SHA'SHAK, a person, 1 Chron. viii. 25.

SHAVEH, SHA'VEH, the valley of Shaveh, or the valley of the king, Gen. xiv. 17. It was probably near Jerusalem, because Melchisedec, king of this city, and the king of Gomorrah, came to meet Abraham at his return from the defeat of the five kings, as far as the valley of Shaveh.

SHAVING. The Levites on the day of their consecration, Num. viii. 7, and the lepers at their purification, Lev. xiv. 8, 9, shaved all the hair off their bodies. A woman taken prisoner in war, when she married a Jew, shaved the hair off her head, Deut. xxi. 12. See article BEARD, HAIR, &c.

SHAUL, SHA'UL, son of Simeon, Num. xxvi. 13, Gen. xlvi. 10.

SHAUSHA, SHA-U'SHA, a secretary, 1 Chron. xviii. 16.

SHEAF. The day after the feast of the passover, they brought a sheaf into the temple, as the first fruits of the barley harvest, Lev. xxiii. 10, 12, and these are the ceremonies that were then performed. On the 16th of the month Nisan, in the evening, when the feast-day of the passover was ended, and the second day was begun, which was a working day, the house of judgment deputed three men to go in solemnity, and gather the sheaf of barley. The inhabitants of the neighbouring cities came together, to be present at the ceremony. The barley was gathered in the territory of Jerusalem. The deputies demanded three times successively if the sun was set; and were as often answered that it was. Then they demanded three times if they might be permitted to cut the sheaf, and permission was as often granted. They reaped it out of three different fields, with three different sickles, and put the ears into three boxes to carry to the temple. This sheaf was threshed in the court, and of the grain they took a full omer, and after it had been winnowed, parched and bruised, they sprinkled oil over it, and added a handful of incense; then the priest, who received the offering, shook it before the Lord to the four quarters of the world, crosswise; he cast part of it upon the altar, and the rest was his own. After this every one might begin their harvest.

SHEAL, SHE'AL, the son of Bani, Ezra x. 29.

SHEALTIEL, SHE-AL'TI-EL, *asked, lent of God.* The father of Zerubbabel, Ezra iii. 2.

SHEARIAH, SHE-A-RI'AH, a descendant of Saul, 1 Chron. viii. 38.

SHEARJASHUB, SHE-AR-JA'SHUB: see Isa. vii. 3.

SHEBA, SHE'BA, or SHE'BAH, *captivity, compassing.* A son of Raamah, Gen. x. 7, who is thought to have peopled Arabia Felix, where his father Raamah had his dwelling.

2. SHEBA, the son of Joktan, Gen. x. 28.

3. SHEBA, son of Jokshan, Gen. xxv. 3. Probably he dwelt in Arabia Deserta; and some suppose his descendants to be the persons who took away the cattle of Job, Job i. 15.

4. SHEBA, *the queen of Sheba*, of whom mention is made 1 Kings x. 1, 2, &c. 2 Chron. ix. 1, 2, &c. Matt. xii. 42, Luke xi. 31. She is called *queen of the south*, and was, according to some, a queen of Arabia; and, according to others, a queen of Ethiopia. Josephus says, that Sheba was the ancient name of the city of Meroe, before Cambyses gave it that of his sister; and that it was from thence the queen came of whom we are speaking. This opinion has much prevailed. The Ethiopians at this day maintain, that this princess was of their country, and that her posterity reigned there a long time. They preserve a catalogue of them, their names and successions. The eunuch of queen Candace, mentioned Acts viii. 27, was an officer belonging to a princess of the same country. The ancients acknowledge, that women were used to govern in this country. The isle of Meroe is sometimes comprehended in Ethiopia; and this country, as well as Egypt, is to the south of Palestine. See article CANDACE.

Those who would have this princess to come from Arabia, rely, first, upon the general consent of all the world, that there are Sabeans and Cushims, or Ethiopians, in Arabia. This princess was queen of Sheba, or of Cush and Ethiopia. Secondly, Arabia is to the south from Judea. Thirdly, this country, whereby is meant Arabia Felix, might very well be said to be at the uttermost parts of the world, (it being said the queen of Sheba came from the uttermost parts of the earth to hear the wisdom of Solomon,) because Arabia *the Happy* borders upon the ocean to the south, and formerly they knew no land beyond it. And lastly, it abounds with gold, silver, spices, and precious stones, which are the presents which this princess made to Solomon; and which cannot be well said of the isle of Meroe.

5. SHEBA, a city of the tribe of Simeon, Josh. xix. 2.

6. SHEBA, son of Abihail, of the tribe of Gad, 1 Chron. v. 13.

7. SHEBA, son of Bichri, of the tribe of Benjamin, a very turbulent fellow, and on which account he perished; see 2 Sam. xix. 41, &c. xx. 1, &c.

SHEBAM, SHE'BAM, a city beyond Jordan, Num. xxxii. 3.

SHEBANIAH, SHE-BA-NI'AH, a priest in the time of David, who assisted in bringing the ark to Jerusalem, 1 Chron. xv. 24; also the name of two others.

SHEBARIM, SHEB'A-RIM, a place about Ai and Bethel, Josh. vii. 5.

SHEBAT, SHE'BAT, or SE'BAT, the fifth month of the civil year of the Hebrews, and the eleventh of the ecclesiastical year, and answers to our month of January. By this month, the Jews began to number the years of the trees they planted, the fruits of which were esteemed impure till the fourth year. The 10th of Shebat was a fast for the death of the elders who succeeded Joshua in the government of the people, Judg. ii. 7, 10. The 23d of Shebat was a fast in memory of the resolution that was taken by the Israelites to make war with the Benjamites to revenge the outrage committed against the Levite's wife, Judg. xix. xx. On the 13th of the same month, Simon Maccabeus was assassinated by Ptolemy, the son of Abubus, his son-in-law, 1 Macc. xvi. 14, 15.

SHEBER, SHE'BER, son of Caleb, 1 Chron. ii. 48.

SHEBNA, SHEB'NA, or SHEB'NAH, secretary to king Hezekiah, 2 Kings xviii. 18, Isa. xxii. 15, &c.

SHEBUEL, SHEB'U-EL, the eldest son of Gershom, son of Moses, 1 Chron. xxiii. 16, xxvi. 24.

SHECHANIAH, SHECH-A-NI'AH, the name of several men mentioned in Scripture, 1 Chron. iii. 21, Neh. vi. 18, Ezra viii. 3, 5.

SHECHEM, SHE'CHEM, son of Gilead, and chief of the family of the Shechemites, Num. xxvi. 31.

2. SHECHEM, son of Hamor, and prince of the Shechemites. He took away Dinah, the daughter of Jacob, about A. M. 2265, Gen. xxxiv. 1, 2, &c.

3. SHECHEM, a city of Samaria, otherwise called SYCHAR, NEAPOLIS, or NAPLOUSE. Josephus says, that the people of the country called it Mabartha; perhaps because of the vale of Moreh that was near, Josh. xvii. 7, xx. 7. This city was in the tribe of Benjamin, and was situate in the mountains belonging to this tribe. We have elsewhere spoken of Mount Gerizzim near Shechem. Jacob bought a field in the neighbourhood of this city, which he gave to his son Joseph, who was buried there, Gen. xlviii. 22, Josh. xxiv. 32. Near the same city was to be seen Jacob's well, near which Jesus Christ conversed with the woman of Samaria, John iv. 5. After the ruin of Samaria by Shalmaneser, Shechem was the capital of the Samaritans; and Josephus says, it was still so in the time of Alexander the Great. It was 10 miles from Shiloh, 40 from Jerusalem, and 52 from Jericho. St. Jerome says, that St. Paul visited the church that was built over Jacob's fountain. Antoninus Martyr, Adamnanus, and Villibaldus, who wrote in the eighth century, speak then of this church.

SHEEP. The sheep, or lamb, was a very common sacrifice of the old law. Jacob was employed in feeding sheep, Gen. xxxi. 12, &c. People are frequently represented under the name of sheep: see Psa. xliv. 11, lxxix. 13, lxxx. 1, Matt. xv. 24.

SHEDEUR, SHED'E-UR, mentioned Num. i. 5.

SHEHARIAH, SHE-HA-RI'AH, a person, 1 Chron. viii. 26.

SHEKEL, SHE'KEL, the name of a weight and coin among the ancient Hebrews.

Dr. Arbuthnot, upon this subject, makes the weight of the shekel equal to 9 *pwt.* $2\frac{4}{5}$*gr.* English troy weight; and the value, equal to 2*s.* $3\frac{3}{5}$*d.* sterling money; but the golden shekel was worth 1*l.* 16*s.* 6*d.* English money. See tables of MONEY, WEIGHTS, &c.

SHELAH, SHE'LAH, son of Judah, Gen. xxxviii. 11.

SHELANITES, SHE'LAN-ITES, children of Shelah, Num. xxvi. 20.

SHELEMIAH, SHEL-E-MI'AH, mentioned Ezra x. 39.

2. SHELEMIAH, a priest, Neh. xiii. 13.

SHELEPH, SHE'LEPH, son of Joktan, Gen. x. 26.

SHELESH, SHE'LESH, son of Helem, 1 Chron. vii. 35.

SHELOMI, SHEL'O-MI, one of the commissioners for dividing the Land of Promise, Num. xxxiv. 27.

SHELOMITH, SHEL'O-MITH, *peaceable, perfect.* The daughter of Dibri, of the tribe of Dan, and mother to that blasphemer mentioned Lev. xxiv. 11.

2. SHELOMITH, daughter of Zerubbabel, 1 Chron. iii. 19.

3. SHELOMITH, son of Shemei, a Levite, 1 Chron. xxiii. 9.

4. SHELOMITH, son of Izhar, a Levite, 1 Chron. xxiii. 18.

5. SHELOMITH, daughter of Rehoboam, 2 Chron. xi. 20.

6. SHELOMITH, son of Zichri, 1 Chron. xxvi. 26.

SHELOMOTH, SHEL'O-MOTH, see 1 Chron. xxiv. 22, xxiii. 18.

SHELUMIEL, SHE-LU'MI-EL, son of Zurishaddai, prince of the tribe of Simeon, Num. i. 6, vii. 36.

SHEM, son of Noah, Gen. vi. 10. He was born A. M. 1558. It is the opinion of the generality of commentators, that Shem was younger than Japheth, and the second son of Noah, for reasons given under the article JAPHETH.

See also Gen. ix. 23—25. He lived 600 years, and died A. M. 2158. The posterity of Shem obtained their portion in the best parts of Asia.

The Jews ascribe to Shem the theological tradition of the things that Noah had learned from the first men. Shem communicated them to his children, and by this means the true religion was preserved in the world. Some have thought Shem the same as Mel-

chisedec, and that he himself had been at the school of Methuselah before the deluge: that he gave to Abraham the whole tradition, the ceremonies of the sacrifices of religion, according to which this patriarch afterward offered his sacrifices. Lastly, the Hebrews think that he taught men the law of justice, and the manner of reckoning months and years, and the intercalations of the months.

Shem had five sons, Elam, Asher, Arphaxad, Lud, and Aran, who peopled the richest provinces of Asia.

SHEMA, SHE'MA, a city of the tribe of Judah, Josh. xv. 26.

2. SHEMA, fourth son of Hebron, 1 Chron. ii. 42, 43.

3. SHEMA, son of Joel, 1 Chron. v. 8.

SHEMAAH, SHEM'A-AH, father of Joash, 1 Chron. xii. 3.

SHEMAIAH, SHEM-A-I'AH, father of Shimri, of the tribe of Simeon, 1 Chron. iv. 37.

2. SHEMAIAH, son of Joel, of the tribe of Reuben, 1 Chron. v. 4.

3. SHEMAIAH, a prophet of the Lord. He was sent to Rehoboam, see 1 Kings xii. 22, &c. He wrote the history of king Rehoboam, 2 Chron. xii. 15; this is all we know of this prophet.

4. SHEMAIAH, of the royal family of Judah, 1 Chron. iii. 22.

5. SHEMAIAH, a Levite, 1 Chron. ix. 14.

6. SHEMAIAH, a Levite, 1 Chron. xv. 8, 11.

7. SHEMAIAH, son of Galal, 1 Chron. ix. 16.

8. SHEMAIAH, son of Nathaneel, 1 Chron. xxiv. 6.

9. SHEMAIAH, a Levite, sent with others by king Jehoshaphat, to instruct the people in the cities of Judah, 2 Chron. xvii. 8.

10. SHEMAIAH, a Levite, 2 Chron. xxix. 14.

11. SHEMAIAH, a priest in the time of Hezekiah, 2 Chron. xxxi. 15.

12. SHEMAIAH, a prince of the Levites, 2 Chron. xxxv. 9.

13. SHEMAIAH, a chief person mentioned Ezra viii. 16.

14. SHEMAIAH, a false prophet, Neh. vi. 10.

15. SHEMAIAH, a Nehelamite, a false prophet, resident at Babylon, Jer. xxix. 24—32.

16. SHEMAIAH, a prince of Judah, Jer. xxxvi. 12.

SHEMARIAH, SHEM-A-RI'AH, a friend of David, 1 Chron. xii. 5.

2. SHEMARIAH, a person, named Ezra x. 32.

SHEMEBER, SHEM'E-BER, king of Zeboim, Gen. xiv. 2, &c.

SHEMER, SHE'MER, the name of the person who sold the mount of the same name to Omri, king of Israel, upon which that prince built the city of Samaria, 1 Kings xvi. 24. See article SAMARIA.

This hill was celebrated previous to the building of the city for the battle fought thereon between Abijah, king of Judah, and Jeroboam, king of Israel, 2 Chron. xiii.

SHEMIDA, SHE-MI'DA, son of Gilead, Num. xxvi. 32.

SHEMINITH, SHEM'I-NITH, a word at the title of some of the psalms, Psal. vi. and supposed to have been a sort of harp with eight strings.

SHEMIRAMOTH, SHE-MIR'A-MOTH, a Levite and porter of the temple, 1 Chron. xv. 18.

SHEMUEL, SHE-MU'EL, son of Ammihud, Num. xxxiv. 20.

SHEN, the name of a place, 1 Sam. vii. 12.

SHENAZAR, SHE-NA'ZAR, a person, 1 Chron. iii. 18.

SHENEH, SHE'NEH, the name of a rock, 1 Sam. xiv. 4.

SHENIR, SHE'NIR, Mount Hermon, Deut. iii. 9.

SHEPHAM, SHE'PHAM, a city of Syria, perhaps the same with Apamea, Num. xxxiv. 10, 11.

SHEPHATIAH, SHEPH-A-TI'AH, a son of David and Abital, 2 Sam. iii. 4, 1 Chron. iii. 3.

2. SHEPHATIAH, son of Reuel, 1 Chron. ix. 8.

3. SHEPHATIAH, one of David's worthies, 1 Chron. xii. 5.

4. SHEPHATIAH, son of Maachah, 1 Chron. xxvii. 16.

5. SHEPHATIAH, a son of Jehoshaphat, 2 Chron. xxi. 2.

6. SHEPHATIAH, mentioned Ezra ii. 57.

7. SHEPHATIAH, son of Mittan, Jer. xxxviii. 1.

SHEPHERDS, or PASTORS. It is said, Gen. xlvi. 34, that shepherds were an abomination to the Egyptians. Amid the various reasons assigned for this aversion, the following seems to be the true one.

Manetho relates, that an army of strangers from the coast of Arabia, or from the east, made an irruption into Egypt, and finding it without defence, they subdued it, and had a succession of kings in Lower Egypt for above 511 years. After which, the kings of Thebais, and of the rest of Egypt, maintained a long war against them, and at last drove them out of the country. The race of these princes were called *Hicsos*, that is to say, *kings of the shepherds:* and this is the reason of the hatred against shepherds, and perhaps the real one.

Abel was a keeper of sheep, according to Moses, Gen. iv. 2; and the greatest number of the ancients and patriarchs followed the same profession, Gen. iv. 20. God is not unfrequently compared to a shepherd, Psa. xxiii. 1, &c. Isa. xl. 11, Ezek. xxxiv. 23. Messiah is compared to a shepherd, as above, and Jer. xxiii. 4, 5; see Zech. xiii. 7, Matt. xxvi. 31, John x. 11, &c. Heb. xiii. 20, 1 Pet. v. 4.

SHEPHI, SHE'PHI, son of Shobal, Gen. xxxvi. 23.

SHEPHO, SHE'PHO, perhaps the same.

SHEPHUPHAN, SHE-PHU'PHAN, son of Bela, 1 Chron. viii. 5.

SHERAH, SHE'RAH, a woman, mentioned 1 Chron. vii. 24.

SHEREBIAH, SHER-E-BI'AH, a Levite, Ezra viii. 18.

SHERESH, SHE'RESH, a person, named 1 Chron. vii. 16.

SHEREZER, SHE-RE'ZER, a man of note, Zech. vii. 2.

SHESHACK, SHE'SHACK, the name whereby Jeremiah points out Babylon, Jer. xxv. 26, li. 41. Sheshack was very probably an idol worshipped at Babylon in the time here mentioned.

SHESHAI, SHE'SHAI, a giant of the race of Anak, Josh. xv. 14.

SHESHAN, SHE'SHAN, a son of Ishi, 1 Chron. ii. 31.

SHESHBAZZAR, SHESH-BAZ'ZAR, a prince of Judah, and thought to be the same with Zerubbabel; having two names, the one Babylonish and the other Jewish, Ezra i. 8, Zech. iv. 9.

SHETH, the same with SETH, 1 Chron. i. 1, Gen. iv. 25.

SHETHAR, SHE'THAR, an officer of Ahasuerus, Esth. i. 14.

SHETHAR BOZNAI, SHE'THAR BOZ'NA-I, an officer of the king of Persia, Ezra v. 6.

SHEVA, SHE'VA, secretary to king David, 2 Sam. xx. 25.

SHIBBOLETH, SHIB'BO-LETH, *an ear of corn*. It was a word which the Gileadites used as a test of an Ephraimite. For the Ephraimites could not, from disuse, pronounce the Hebrew letter Shin; therefore, they said Sibboleth instead of Shibboleth, Judg. xii. 6.

SHIBMAH, SHIB'MAH, a city of the tribe of Reuben, Num. xxxii. 38, Josh. xiii. 19, Isa. xvi. 8.

SHICHRON, SHI'CHRON, or *Shicron*, a city, Josh. xv. 11.

SHIELD; in Scripture, God is often called the shield of his people, Gen. xv. 1, Psa. v. 12, xlvii. 9.

SHIGGAION, SHIG'GAI-ON, *the reproof of falsehood*. This word is found in the title of Psalm vii. and in Habakkuk iii. 1. Amidst the various opinions concerning the meaning of this word, the most probable is, that it should be read, *a song of trouble*, or *a song of consolation of David*.

SHIHON, SHI'HON, a city of Palestine, Josh. xix. 19.

SHIHOR LIBNAH, SHI'HOR LIB'NAH, a city, Josh. xix. 26.

SHILHI, SHIL'HI, 1 Kings xxii. 42.

SHILHIM, SHIL'HIM, a city of Judah, Josh. xv. 32.

SHILLEM, SHIL'LEM, a son of Naphtali, Gen. xlvi. 24, head of the great family of Shillemites, Num. xxvi. 49.

SHILOH, SHI'LOH, see Gen. xlix. 10. The Hebrew text is, *until Shiloh come*. All Christian commentators agree, that this word ought to be understood of the Messiah, that is, of Jesus Christ. The Seventy read it, "Until the coming of him to whom it is reserved."

It must be owned that the signification of the Hebrew word Shiloh is not well known. Some translate the clause, the sceptre shall not depart from Judah, till he comes to whom it belongs; others till the coming of the *peacemaker*, or the *pacific*, or prosperity. And some, the sceptre shall not depart from Judah till its end, its ruin, till the downfall of the kingdom of the Jews.

However, this much is clear, that the ancient Jews are in this matter agreed with the Christians, in acknowledging that the word stands for *Messiah the king*. It is thus that the paraphrasts, Onkelos and Jonathan, and the ancient Hebrew commentaries upon Genesis, and the Talmudists explain it. If Jesus Christ and his apostles did not make use of this passage, to prove the coming of the Messiah, it was because then the completion of this prophecy was not sufficiently manifest. The sceptre still continued among the Jews; they had still kings of their own nation, in the persons of the Herods; but soon after the sceptre was entirely taken away from them, and has never been restored to them since.

2. SHILOH, a celebrated city of the tribe of Ephraim, 12 miles from Shechem, Josh. xviii. xix. xxi. It was in this place that the tabernacle of the Lord was set up, when the people were settled in the country. The ark and the tabernacle of the Lord continued at Shiloh from A. M. 2560 till 2888, when it was taken by the Philistines under the administration of the high priest Eli, 1 Sam. iv. Here the prophet Ahijah dwelt, 1 Kings xiv. 2.

SHILOAH, SHI-LO'AH, a small river, running through Jerusalem, at the foot of Mount Sion, Isa. viii. 6.

SHILONI, SHI-LO'NI, the name of a person, Neh. xi. 5.

SHILONITES, SHI-LO'NITES, children of Shiloni, 1 Chron. ix. 5.

SHILSHAH, SHIL'SHAH, a person, 1 Chron. vii. 37.

SHIMEA, SHIM'E-A, a prince, 1 Chron. vi. 39.

SHIMEAH, SHIM'E-AH, brother of David, 2 Sam. xiii. 32.

SHIMEAM, SHIM'E-AM, 1 Chron. ix. 38.

SHIMEATH, SHIM'E-ATH, a woman, 2 Kings xii. 21.

SHIMEATHITES, SHIM'E-ATH-ITES, 1 Chron. ii. 55.

SHIMEI, SHIM'E-I, the son of Gera, a kinsman of king Saul, 2 Sam. xvi. 5, 6, &c. xix. 16, 17, &c.

2. SHIMEI, David's vine-keeper, 1 Chron. xxvii. 27.

SHIMEON, SHIM'E-ON, a person, Ezra x. 3.

SHIMI, SHI'MI, son of Gershom, Exod. vi. 17.

SHIMITES, SHIM'ITES, children of Shimi, Num. iii. 2.

SHIMMA, SHIM'MA, brother of David, 1 Chron. ii. 13.

SHIMON, SHI'MON, father of Amnon, 1 Chron. iv. 20.

SHIMRATH, SHIM'RATH, son of Shimhi, 1 Chron. viii. 21.

SHIMRI, SHIM'RI, son of Shemaiah, 1 Chron. iv. 37.

SHIMRITH, SHIM'RITH, a Moabitish woman, 2 Chron. xxiv. 26.

SHIMRON, SHIM'RON, son of Issachar, Num. xxvi. 24.

2. SHIMRON, a city in Zebulun, Josh. xix. 15.

3. SHIMRON MERON, a city, Josh. xii. 20.

SHIMRONITES, SHIM'RON-ITES, Num. xxvi. 24.

SHIMSHAI, SHIM'SHAI, see Ezra iv. 8.

SHINAB, SHI'NAB, king of Admah, Gen. xiv. 2.

SHINAR, SHI'NAR, a province of Babylonia, where they undertook to build the tower of Babel, Gen. xi. 2, x. 10. Calneh was built in this country. Amraphel was king of Shinar in the days of Abraham, xiv. 1. See articles BABEL, BABYLON, &c.

SHIPHI, SHI'PHI, a prince, 1 Chron. iv. 37.

SHIPHMITE, SHIPH'MITE, from Shiphi, 1 Chron. xxvii. 27.

SHIPHRAH, SHIPH'RAH, a midwife in Egypt, Exod. i. 15.

SHIPHTAN, SHIPH'TAN, father of Kemuel, Num. xxxiv. 24.

SHISHA, SHI'SHA, father of Ahiah, 1 Kings iv. 3.

SHISHAK, SHI'SHAK, king of Egypt, declared war against Rehoboam in the fifth year of the reign of that prince, 2 Chron. xii. 2, 3, &c. This is the prince to whom Jeroboam fled, towards the end of Solomon's reign, 1 Kings xi. 40. Some will have him to be the same with Sesonchis; Marsham takes him to be Sesostris, or Sethosis. Usher thinks him to be Sesonchis, and places the beginning of his reign about A. M. 3026. This Shishak, according to Sir Isaac Newton, was the greatest conqueror, and the most celebrated hero of all antiquity, being the son of Ammon, or the Egyptian Jupiter, and known to the Greeks by the name of Bacchus, Osiris, and Hercules; was the Belus of the Chaldeans, and the Mars or Mavors of the Thracians, &c. He made great conquests in India, Assyria, Media, Scythia, Phœnicia, Syria, Judea, &c. His army was at last routed in Greece by Perseus, which, with other circumstances, compelled him to return home.

SHITRAI, SHIT'RA-I, David's shepherd, 1 Chron. xxvii. 29.

SHITTAH, SHIT'TAH, a tree, perhaps the box, Isa. xli. 19.

SHITTIM, SHIT'TIM, a tree mentioned Num. xxv. 1. In all probability this wood is peculiar to the country where Moses then was, and the name is now lost.

SHIZA, SHI'ZA, one of David's worthies, 1 Chron. xi. 42.

SHOA, SHO'A, or SHO'AH, a title of honour, Ezek. xxiii. 23.

SHOBAB, SHO'BAB, son of David, 2 Sam. v. 14.

SHOBACH, SHO'BACH, general of the army of Hadarezer, king of Syria, defeated by David, 2 Sam. x. 16, 17, &c.

SHOBAI, SHO'BA-I, one of the race of priests, Ezra ii. 42.

SHOBAL, SHO'BAL, son of Caleb, 1 Chron. ii. 50.

SHOBEK, SHO'BEK, a prince, Neh. x. 24.

SHOBI, SHO'BI, a friend of David, 2 Sam. xvii. 27.

SHOCHOH, SHO'CHOH, a city of Palestine, 1 Sam. xvii. 1.

SHOHAM, SHO'HAM, a descendant of Levi, 1 Chron. xxiv. 27.

SHOMER, SHO'MER, a person, 2 Kings xii. 21.

SHOPHACH, SHO'PHACH, a captain of the king of Syria, 1 Chron. xix. 18.

SHOPHAN, SHO'PHAN, a city of Gad, Num. xxxii. 35.

SHOSHANNIM, SHO'SHAN-NIM, a word in the title of the 14th and 80th psalms, probably a musical instrument, the construction of which is now lost.

SHUA, SHU'A, or SHU'AH, *crying*, *saving*. Brother of Caleb, 1 Chron. iv. 11.

2. SHUAH, daughter of Heber, 1 Chron. vii. 32.

3. SHUAH, sixth son of Abraham, Gen. xxv. 2.

4. SHUAH, mother of Er, Onan, and Shelah, Gen. xxxviii. 1, &c.

SHUAL, SHU'AL, a country in the land of Israel, 1 Sam. xiii. 17. The situation cannot now be ascertained.

SHUBAEL, SHU'BA-EL, son of Amram, 1 Chron. xxiv. 20.

SHUHAM, SHU'HAM, a descendant of Dan, Num. xxvi. 42.

SHUHAMITES, SHU'HAM-ITES, children of the above.

SHUHITE, SHU'HITE. Bildad, the Shuhite, was probably a descendant of Shuah, the son of Abraham, Job ii. 11.

SHULAMITE, SHU'LA-MITE: see Canticles vi. 13.

SHULMATHITES, SHUL'MA-THITES, one of the six families that came out of Kirjath-jearim, 1 Chron. ii. 53.

SHUNAMMITE, SHU'NAM-MITE, a woman of Shunam; a name given to several women, 1 Kings i. 2, 2 Kings iv. 12.

SHUNEM, SHU'NEM, a city belonging to the tribe of Issachar, five miles south of Tabor, Josh. xix. 18, 1 Sam. xxviii. 4.

SHUNITES, SHU'NITES, posterity of Shuni, Num. xxvi. 15.

SHUPHAM, SHU'PHAM, a prince, Num. xxvi. 39.

SHUPHAMITE, SHU'PHAM-ITE, son of the above.

SHUPPIM, SHUP'PIM, a descendant of Benjamin, 1 Chron. xxvi. 16.

SHUR, a city in Arabia; hence the desert of Shur, or Sur, Gen. xvi. 7, Exod. xv. 22, 1 Sam. xv. 7, xxvii. 8.

SHUSHAN, SHU'SHAN, a word in the title

of the 60th psalm. It means a *lily*, but the sense of it in this place is not clear; perhaps it may signify a musical instrument.

2. SHUSHAN, or SUSAN, the capital of Susiana, or of the country of Elam; that is, of Persia, Dan. viii. 2, 3. The city stands upon the river Ulai. It was in this city, and upon this river, that Daniel had the vision of the ram with two horns, and the goat with one horn: see Esth. i. 1, 2, &c. Neh. i. 1.

SHUTHELAH, SHU'THE-LAH, a son of Ephraim, Num. xxvi. 35.

SHUTHALITES, SHU'THA-LITES, children of the above.

SIA, SI'A, one who returned from Babylon, Ezra ii. 44.

SIBBECHAI, SIB'BE-CHAI, one of David's worthies who slew the giant Saph, 2 Sam. xxi. 18, 1 Chron. xx. 4.

SIBBOLETH, see SHIBBOLETH.

SIBMAH, SIB'MAH, a city of Reuben, Isa. xvi. 8.

SIBRAIM, SIB'RA-IM, a city at the extremity of the Land of Promise, between Hamath and Damascus to the north, Ezek. xlvii. 16.

SICHAR, or SHE'CHEM: see SHECHEM, Gen. xxxiii. 18.

SIDDIM, SID'DIM, a vale, which is now the Dead Sea, or Lake Asphaltites, Gen. xiv. 3.

SIDE, SI'DE, a city of Pamphylia, 1 Macc. xv. 23.

SIDON, SI'DON, eldest son of Canaan, Gen. x. 15, and founder of the ancient city of that name. Strabo places this city 400 stadia from Berytus, and 200 from Tyre, Josh. xi. 8, xix. 28, Judg. i. 31. It is situated upon the Mediterranean, in a fine country, one day's journey from Paneas, or from the fountains of Jordan: it has a fine harbour. Abulfeda places it 66 miles from Damascus. This city has always been famous for its great trade and navigation. At present it is called Zaide. There are extant some ancient medals of Sidon, whereon are seen Phœnician characters, which are the same as the Hebrew characters before the captivity of Babylon. The principal deities of the Sidonians were Baal and Astarte; or the sun and moon; they also worshipped Hercules.

SIGIONOTH, SI-GI'O-NOTH, a musical note or instrument, Hab. iii. 1.

SIGN, something put for a representation, as the rainbow to Noah, was a sign of the covenant, Gen. ix. 12.

2. For a proof or test, Exod. iii. 12, Judg. vi. 17.

3. Signs in the heavens, awful appearances.

SIHON, SI'HON, a king of the Amorites, who was defeated by Moses, and his country given to the Israelites, Num. xxi. 21, 22, Deut. i. 4, ii. 24, 26, 30.

SIHOR, SI'HOR, a word which signifies *trouble;* a name given to the Nile, because its waters are frequently black, and turbid, Josh. xiii. 3, Jer. ii. 18.

SIHOR LIBNATH, a place not far from Carmel, Josh. xix. 26, supposed to have been a city.

SILAS, SI'LAS, *considering, marking.* According to Acts xv. 22, he was a person of consequence, which has led some to number him among the seventy disciples. He is thought to have been the same person with Sylvanus in the title of the epistles to the Thessalonians. He accompanied St. Paul in visiting the churches of Syria and Cilicia, &c. see article ST. PAUL.

The Roman martyrology places the feast of Silas upon the 13th of July. Ado says, he died in Macedonia, and seems to hint that it was by martyrdom.

SILLA, SIL'LA, a place mentioned 2 Kings xii. 20, and probably near Jerusalem.

SILOA, SIL'O-A, same as SHILOAH, Isa. viii. 6.

SILOAH, SIL'O-AH, the same as SILOAM, Neh. iii. 15, Luke xiii. 4, a fountain under the walls of Jerusalem, towards the east, between the city and the brook Kidron, perhaps the same with ENROGEL. Near this was a tower, Luke xiii. 4.

SILOE, SIL'O-E, same as SILOAM.

SILVER. This metal does not appear to have been in use before the deluge, as may be inferred from the silence of Moses on this subject, while he mentions brass and iron, Gen. iv. 22. But it was common in the days of Abraham, Gen. xiii. 2.

SIMALCUE, SI-MAL-CU-E, a noted Arabian, in the first book of Maccabees, who educated Antiochus, the son of Alexander.

SIMEON, SIM'E-ON, son of Jacob and Leah, Gen. xxix. 33, was born A. M. 2247, see also Gen. xxxiv. 25. Jacob, on his death-bed, showed his indignation against Simeon and Levi, for their cruelty to the Shechemites, Gen. xlix. 5. "I will divide them in Jacob, and scatter them in Israel." And in effect these two tribes were scattered in Israel. As to Levi, he never had any fixed lot or portion; and Simeon received only a canton that was dismembered from the tribe of Judah, Josh. xix. 1, &c. and some other lands they went to conquer in the mountains of Seir, and the desert of Gedor, 1 Chron. iv. 27, 39, 42. The Targum of Jerusalem, and the rabbins, followed by some ancient fathers, believe, that the greatest part of the scribes, and learned men in the law, were of the tribe of Simeon; and as these persons were dispersed throughout all Israel, we see the accomplishment of Jacob's prophecy, respecting their dispersion.

The sons of Simeon were Jemuel, Jamim, Ohad, Jachin, Zohar, and Shaul, Exod. vi. 15. Their descendants were to the number of 59,300 fighting men, at leaving Egypt, Num. i. 22. But only 22,200 entered the Land of Promise, Num. xxvi. 14, 15. The portion of Simeon was to the west and south of Judah, Josh. xix. Having the tribe of Dan and the Philistines to the north, the Mediterranean to the west, and Arabia Petrea south.

2. SIMEON, uncle of Mattathias, father of the Maccabees, of the race of the priests, and of the posterity of Phinehas, 1 Macc. ii. 1.

3. SIMEON, or SHIMEON, who put away his wife, Ezra x. 31.

4. SIMEON, a pious old man, Luke ii. 25. We know nothing more with certainty concerning this pious man, but what is here recorded in the Gospel.

5. SIMEON, son of Judah: see Luke iii. 30.

SIMON, Sī'MON, Maccabeus, surnamed Thossi, son of Mattathias, and brother of Judas and Jonathan. He was chief prince, and pontiff of the Jews, from A. M. 3860 to 3869, and was succeeded by John Hircanus. For the particulars of his life and transactions, see 1 Macc. ii. 65, v. 17, x. 74, &c. 82, xii. 33, &c. xiii. 1, &c. xiv. 4, &c. xv. 1, &c.

2. SIMON, of the tribe of Benjamin, who was superintendant of the temple, A. M. 3828, 2 Macc. iii. 4.

3. SIMON, the Cyrenean: see Matt. xxvii. 32, Mark xv. 21. He was compelled to bear the cross of Christ, either in whole or in part, up Mount Calvary.

It is demanded, whether Simon was a Jew or a Pagan? Several of the fathers have thought that he was a Gentile, and that, in this circumstance, he was a type of such of them as should be afterward called to the profession of the Gospel, and to bear the cross after the Redeemer.

4. SIMON, the Canaanite, an apostle of Jesus Christ. It is doubtful whether the name of Canaanite was derived to him from the city Cana in Galilee, or whether it might be written Chananean, or Canaanite; or lastly, whether it should not be taken according to its signification in the Hebrew, by deriving it from the root *kana*, to be *zealous*, and this is the opinion of some learned men: see Luke vi. 15, Acts i. 13, where he is surnamed Zelotes: see also Matt. x. 4, Mark iii. 18. The particulars of his life are unknown, nor does it appear where he preached or where he died. Some will have it that he suffered martyrdom, and the ancient martyrology given by Florentinius sets it down so on the 28th of October, upon which the Latin church celebrates his festival.

5. SIMON, brother of our Lord, Matt. xiii. 55, Mark vi. 3, that is to say, his cousin-german, being son of Mary, sister to the holy virgin. He is thought to be the same with Simeon, bishop of Jerusalem, and son of Cleophas.

Epiphanius says, that when the Jews massacred James the Less, his brother Simon reproached them for their cruelty; and that, after the death of James, the disciples unanimously elected Simon to succeed him as bishop in Jerusalem. He farther relates, that when the emperor Trajan made strict inquiry after all that were of the race of David, Simon was accused before Atticus, the governor of Palestine; that he endured several tortures for a long time, to the great astonishment of all spectators, being then 120 years old; and that he was at last crucified, about A. D. 107, after having governed the church of Jerusalem 43 years.

6. SIMON, the Pharisee, with whom Jesus dined, after having raised the widow's son, of Nain, Luke vii. 36, 37, &c.

7. SIMON, the leper, who dwelt in Bethany, near Jerusalem, Matt. xxvi. 6, Mark xiv. 3, &c.

8. SIMON PETER. See article PETER.

9. SIMON, father of Judas Iscariot, John vi. 71. He is only known by being the father of this traitor.

10. SIMON NIGER. See article NIGER.

11. SIMON, the tanner, Acts ix. 43, x. 6, &c. We have no other particulars concerning this person.

12. SIMON MAGUS, or the SORCERER. According to Epiphanius, he was a native of Gitton, a village of Samaria. After the severe reproof given by the apostle, Acts viii. 20—23, we learn from Theodoret, that he left Samaria, and travelled through several provinces, seeking out places where the Gospel had not been already preached, that he might prejudice the populace against the Christian religion. Having passed through several provinces, and acquired great reputation by his false miracles and impostures, he quitted the eastern part of the world, and came to Rome in the time of Claudius, about A. D. 41. It is said he was honoured as a deity by the Romans, and by the senate itself, who decreed that a statue should be erected for him in the isle of the Tiber, with this inscription, "To Simon the holy god."

When St. Peter came to Rome some time after the arrival of Simon Magus, he soon reversed all that this impostor had been doing there. However, Simon did not quit this great city, where there was so much room for spreading his errors; and, under the reign of Nero, he acquired great reputation by his enchantments.

As to the heresies of Simon, besides that mentioned Acts viii. 10, the fathers accuse him of pretending that he came down from heaven, as the Father of the Samaritans, and as the Son, in respect to the Jews, and as the Holy Ghost, in respect to all other nations; but that he was indifferent which of those names he went by. St. Jerome quotes these blasphemous expressions out of one of his books:—"I am the word of God, I am the beauty of God, I am the comforter, I am the Almighty, I am the whole essence of God." He was the inventor of the *Eons*, which were as so many persons of whom they composed their fantastical deity.

He did not acknowledge Jesus Christ as the Son of God, but looked upon him as a rival. He believed not the resurrection of the body; and many other blasphemous and ridiculous tenets are ascribed to him unworthy of being recorded. And yet he formed a sect which went under the name of Simonians, which continued some time among the Samaritans and others.

SIMRI, SIM'RI, a porter of the temple, 1 Chron. xxvi. 10.

SIN, or ZIN, a city and desert to the south of the Holy Land, in Arabia Petrea. The Scripture mentions two cities and two deserts of this name, only with this difference, one is written סִין, *Sin;* the other צִין, *Zin*. The first was nearer Egypt and the Red Sea. The Hebrews were no sooner out of this sea, but they found themselves in the wilderness of *Sin*, which is between Elam and Sinai: it was there that God rained manna upon them, Exod. xvi. 1, xvii. 1.

The second is also to the south of Palestine, but inclining more towards the Dead Sea. Kadesh was in the desert of Zin, Num. xx. 1, Deut. xxxii. 50. It was from this wilderness that they sent out the spies to examine the Land of Promise, Num. xiii. 21. It was here that Moses and Aaron offended the Lord at the Waters of Strife, Num. xxvii. 14. The Land of Canaan, and the portion of the tribe of Judah, and the desert of Zin, or of Zina, for their southernmost limit, Num. xxxiv. 3, Josh. xv. 3.

2. SIN, the transgression of the law, or want of conformity to the will of God, 1 John iii. 4. 1. *Original sin* is that whereby our whole nature is corrupted, and rendered contrary to the nature and law of God; or, according to the ninth article of the church of England, "It is that whereby man is very far gone from original righteousness, and is, of his own nature, inclined to evil." This is sometimes called *indwelling sin*, Rom. vii. The imputation of the sin of Adam to his posterity, is also what divines call, with some latitude of expression, original sin. 2. *Actual sin*, is a direct violation of God's law, and generally applied to those who are capable of committing moral evil; as opposed to idiots or children, who have not the right use of their powers. 3. *Sins of omission* consist in leaving those things undone which ought to be done. 4. *Sins of commission* are those which are committed against affirmative precepts, or doing what should not be done. 5. *Sins of infirmity* are those which arise from the infirmity of the flesh, such as ignorance, surprise, snares of the world, &c. 6. *Secret sins* are those committed in secret, or those which, through blindness or prejudice, we do not see the evil of, Psa. xix. 7—12. 7. *Presumptuous sins* are those which are done boldly against light and conviction. 8. *Unpardonable sin* is ascribing to the devil the miracles which Christ wrought by the power of the Holy Ghost. This sin, or blasphemy, as it should rather be called, many scribes and Pharisees were guilty of, who, beholding our Lord do his miracles, affirmed that he wrought them by Beelzebub, the prince of devils, which was, in effect, calling the Holy Ghost the devil, a most horrible blasphemy; and, as on this ground they rejected Christ, and salvation by him, their sin could certainly have no forgiveness, see Mark iii. 22—30. It does not appear that any could be guilty of this blasphemy, except those who were spectators of Christ's miracles. The corruption of human nature is, 1. *Universal*, as to the subjects of it, Rom. iii. 23, Isa. liii. 6. 2. *General*, as to all the powers of man, Isa. l. 6. 3. *Awful*, filling the unrenewed mind with continual rebellion against God and his law. 4. *Hateful* to God, Job xv. 16; and 5. *Punishable* by him, 1 Sam. ii. 9, 10, Rom. ii. 9. Why the Almighty permitted sin, when he could so easily have prevented it, and how it is transmitted from parents to their children, are some of those deep things of God of which we can know but little in the present state; only this we are assured of, that he is a God of truth, and that whatever he does, or permits, will ultimately tend to promote his glory. While we contemplate, therefore, the nature, the evil, the guilt, the consequence of sin, it is our happiness to know, that he who permitted it, hath provided a remedy, and hath "so loved the world, as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

SINAI, SI'NAI, called *Sina*, Acts vii. 30, a celebrated mountain of Arabia Petrea, upon which God gave the law to Moses, Exod. xix. 1, &c. xxiv. 16, xxxi. 18, xxxiv. 2, 4, &c. Lev. xxv. 1. It stands in a kind of peninsula, formed by the two arms of the Red Sea, one of which stretches out towards the north, and is called the Gulf of Kolsum; the other extends towards the east, and is called the Gulf of Elan, or the Elanitish Sea. At this day the Arabians call Mount Sinai by the name of *Jor*, that is, *the mountain*, by way of excellence; or *Gibel Mousa*, the mountain of Moses; it is 260 miles from Cairo, and generally it requires a journey of ten days to travel thither. The wilderness of Sinai, where the Israelites continued encamped for almost a year, and where Moses erected the tabernacle of the covenant, is considerably elevated above the rest of the country; and the ascent to it is by a very craggy way, the greatest part of which is cut out of the rock; then one comes to a large space of ground, which is a plain surrounded on all sides by rocks and eminences, whose length is nearly 12 miles. Towards the extremity of this plain, on the north side, two high mountains show themselves, the highest of which is called Sinai, and the other Horeb. The tops of Horeb and Sinai have a very steep ascent, and do not occupy much ground, in comparison of their great elevation. Sinai is at least one third higher than the other, and the ascent much more difficult. After one has gained the top of the mountain, it terminates in an uneven and rugged place, which might contain about 60 persons. Upon this eminence is built a small chapel, called St. Catharine's, and near this issues a fountain of very good fresh water.

At a small distance from the foot of this mountain they show you a stone, whose height is four or five feet, and its breadth about three, which, they say, is the very stone from whence Moses caused the water to gush out. This

stone has 12 holes or channels, which are about a foot wide, (this certainly cannot mean that there could be 12 holes, each a foot in diameter, in a stone whose height was only six feet, and breadth three, unless three be placed on each of the four sides,) from whence it is supposed the water proceeded for the supply of the Hebrews. See article MOSES.

SINIM, SI'NIM, the name of Pellusium, a city in Egypt.

SINITES, SIN'ITES; by this name is denoted the progeny of the eighth son of Canaan, Gen. x. 17. The Sinites dwelt near Arce, in Mount Libanus.

SION, SI'ON; this is one of the names of Mount Hermon, Deut. iv. 48. Perhaps the 3d verse of the 133d psalm ought to be referred to this mountain.

SIPHMOTH, SIPH'MOTH, a place mentioned 1 Sam. xxx. 28.

SIPPAI, SIP'PAI, the name of a giant, 1 Chron. xx. 4.

SIRACH, SI'RACH, father of Jesus, who wrote Ecclesiasticus; hence he is called Jesus the son of Sirach, Eccles. l. 27.

SIRAH, SI'RAH, a well near Jerusalem, 2 Sam. iii. 26.

SIRION, SIR'I-ON, Mount Hermon, Deut. iii. 9.

SISAMAI, SIS-AM'A-I, a person, 1 Chron. ii. 40.

SISERA, SIS'E-RA, a general of the army of Jabin, king of Hazor, Judg. iv. 2, &c.

SISINNES, SI-SIN'NES, governor of Cœlo Syria, 1 Esd. vi. 3.

SITNAH, SIT'NAH, *hatred*. A well in Gerar, Gen. xxvi. 21.

SIVAN, SI'VAN, the Babylonish name of a Jewish month, answering to our May and June, Esth. viii. 9.

SMYRNA, SMYR'NA, a city of Asia Minor, upon the Archipelago, having a fine harbour: see Rev. ii. 8, 9, 10. It is asked who this angel, or bishop, of Smyrna was? The generality think it was Polycarp, who was made bishop of Smyrna by St. John the Evangelist; and there is some probability, that it was the martyrdom of Germanicus, and of the other martyrs of Smyrna, who suffered under Marcus Aurelius, that St. John has here in view, when he says, that the devil shall cause some of them to be cast into prison. This city is now called Ismyn by the Turks.

SO, a king of Egypt, who made an alliance with Hoshea, king of Israel, and engaged to give him all the assistance in his power, in case he should be attacked by the king of Assyria, 2 Kings xvii. 4. Notwithstanding this treaty, when Shalmanezer marched against Israel, the king of Egypt gave his ally no sort of aid; so that the king of Assyria took Samaria, and subverted the kingdom of Israel, A. M. 3283. Usher and Marsham are both of opinion, that So is the same with Sabachon, king of Ethiopia, who took Bocchoris, king of Egypt, and burnt him alive. He reigned from A. M. 3277 to 3285, being only eight years.

SOBAL, SO'BAL, the city of Seir the Horite, Gen. xxxvi. 20.

SOCHOH, SO'CHOH, or SHO'CHOH, a city of Judah, Josh. xv. 35, 1 Sam. xvii. 1.

SOCOH, SO'COH; Eusebius remarks, that there were two cities thus named, the upper and the lower, which were nine miles from Eleutheropolis towards Jerusalem. The latter of these, it should seem, is mentioned 1 Chron. iv. 18, as having been repaired by Heber, whose family dwelt there. It was afterward fortified by Rehoboam, 2 Chron. xi. 7.

SOCINIANS, a sect so called from Faustus Socinus, who died in Poland, in 1604. There were two who bore the name of Socinus, uncle and nephew, and both disseminated the same doctrine; but it is the nephew who is generally considered as the founder of the sect. They maintain, "That Jesus Christ was a mere man, who had no existence before he was born of the virgin Mary; that the Holy Ghost is no distinct person, but that the Father only is truly and properly God. They own that the name of God is given in the Holy Scriptures to Jesus Christ; but contend, that it is only a deputed title, which, however, invests him with a great authority over all creatures. They deny the doctrine of satisfaction and imputed righteousness, and say, that Christ only preached the truth to mankind; set before them, in himself, an example of heroic virtue; and sealed his doctrines with his blood. Original sin and absolute predestination they esteem scholastic chimeras. Some of them, likewise, maintain the sleep of the soul, which, they say, becomes insensible at death, and is raised again with the body at the resurrection, when the good shall be established in the possession of eternal felicity, while the wicked shall be consigned to a fire that will torment them, not eternally, but for a certain duration proportioned to their demerits."

There is some difference, however, between ancient and modern Socinians: the latter, indignant at the name Socinian, have appropriated to themselves that of Unitarians, and reject the notions of a miraculous conception and the worship of Christ; both of which were held by Socinus. Dr. Priestley has laboured hard in attempting to defend this doctrine of the Unitarians; but Dr. Horsley, bishop of Rochester, has ably refuted the doctor in his Theological Tracts.

Dr. Price agreed with the Socinians in the main; yet his system was somewhat different. He believed in the pre-existence of Christ, and, likewise, that he was more than a human being, and took upon him human nature for a higher purpose than merely that of revealing to mankind the will of God, and instructing them in their duty, and in the doctrines of religion.

The Socinians flourished greatly in Poland

about the year 1551; and J. Siemienius, palatine of Podolia, built purposely for their use the city of Racow. A famous catechism was published, called the Racovian catechism; and their most able writers are known by the title of the *Polones Frates*, or Polonian Brethren. Their writings were re-published together in the year 1556, in one great collection, consisting of six volumes in folio, under the title of Bibliotheca Fratrum. An account of these authors may be seen in *Dr. Toulman's Life of Socinus*.

SODI, So'DI, the father of Gaddiel, one of the spies sent by Moses, Num. xiii. 10.

SODOM, So'DOM, the capital of Pentapolis, which for some time was the residence of Lot, the nephew of Abraham, Gen. xiii. 12, 13. See articles ABRAHAM and LOT.

It is doubted whether Sodom stood within the space of land now possessed by the sea, or whether it was only upon the border. The prophets frequently speak of the destruction of Sodom, or make an allusion to it, and every where insinuate that the place was a desert; see Jer. xlix. 18, l. 40, Amos iv. 11. Josephus says, that round the lake of Sodom, and the place where these unfortunate cities once stood, are still to be seen the dreadful effects of this terrible catastrophe. Strabo speaks of the ruins of Sodom, which were 60 furlongs in compass, and were to be seen on the shore of the Dead Sea. The Notitia makes express mention of Sodom as an episcopal city, though Mr. Reland cannot be persuaded that it was ever rebuilt.

SODOMITES, SOD'OM-ITES, inhabitants of Sodom.

SOLOMON, SOL'O-MON, son of David and Bathsheba. He was born A. M. 2971. His name Solomon signifies pacific or peaceable. The Lord loved him, 2 Sam. xii. 24, 25; and informed David by the prophet Nathan that the honour of building a temple was reserved for Solomon; he, (David,) for his part, having shed too much blood to be employed in so sacred a work, 2 Sam. vii. 5, &c. From this time David thought only of preparing what was necessary for the building of the temple, and of giving Solomon such an education as might bear some proportion to the great designs that God had ordained him for.

During these things Adonijah attempted to secure the throne for himself. See article ADONIJAH.

David finding himself near death, sent for Solomon, 1 Kings ii. 1, &c. and gave him such counsel as seemed proper for the young monarch, 1 Chron. xxii. 2, &c. xxviii. 1, &c. xxiii. xxiv. xxv. xxvi. 2 Chron. xxvii. 1 Chron. xxix. 1, &c. which having done, he expired A. M. 2990, in the 70th year of his age. See article DAVID.

Solomon, being confirmed in his kingdom, made an alliance with Pharaoh, king of Egypt, and married his daughter, A. M. 2991. He brought her to Jerusalem, and had apartments for her in the city of David, till he should have built her a palace, as he did some years after, when he had completed the building of the temple, 1 Kings iii. 1—3, &c. It is supposed that the Songs of Solomon, were composed on this occasion, and also the xlvth Psalm. This marriage, however, was not approved of in general. For this wife contributed not a little to turn Solomon from the ways of God. 1 Kings xi. 1, 2, Neh. xiii. 26; and it is probable this princess might seem at first converted to the Lord; but afterward revolted to her former idolatries. For Solomon's peace and prosperity, see 1 Kings iv. 1, 2 Chron. i. 14, 15, ii. 1, ix. 26, 27, 1 Kings x. 21, 27.

Solomon began to work upon the building of the temple in the fourth year of his reign, and the second after the death of David, A. M. 2992, and 480 years after they came out of Egypt, 1 Kings vi. 1, &c. See article TEMPLE.

Solomon employed in this great work 70,000 proselytes, who were the remains of the ancient Canaanites, in carrying burdens upon their shoulders; 80,000 in cutting stones out of the quarries in the mountains; and 3,300 to oversee the works. Besides which he employed 30,000 Israelites to work in the quarries of Libanus. These 30,000 men were commanded by Adoniram, and only 10,000 of them worked at a time, and only for one month; so that they rested two months before called out again. Hiram also sent to Jerusalem a skilful workman, whose name was Hiram: see article HIRAM.

The temple was only seven years in building, being finished in the 11th year of Solomon's reign, and was dedicated the following year, A. M. 3001, on the 8th day of the seventh month of the sacred year, 2 Chron. v. 1, &c. which was the first of the civil year, answering to our October. And God was pleased to give a signal proof of his approbation, 1 Kings viii. 1, &c. 2 Chron. vi. 1, &c.

The feast of dedication, in conjunction with that of tabernacles, lasted fourteen days; and then, all things being performed with the greatest order and solemnity, on the morrow the king dismissed the people, who returned to their respective homes, with joyful hearts, and praying for blessings upon the king. Solomon, it must be observed, had a singular taste for building, therefore, after he had finished and consecrated the temple, he undertook a palace for himself, which had all the magnificence that can be imagined; another for his Egyptian queen, and a third called the house of the forest of Lebanon, where he chiefly resided. These were the works of 13 years. And Hiram of Tyre, was very kind in supplying him with men, money, and materials, for carrying on these stately structures. Solomon gave him 20 cities in the province of Galilee, adjoining to his own country. Hiram went to see them, but it should seem they did not please him, for he called them the land of Cabul, 1 Kings ix. 2 Chron. viii. See article CABUL.

Solomon, also, built the walls of Jerusalem, the place called Millo, in the same city; he repaired and fortified Hazor, Megiddo, Gezer, the two Beth-horons, upper and lower Baalath and Tadmor, in the desert of Syria. He also fortified all the cities where he had his magazines of corn, wine, and oil, and those where his chariots and horses were kept. He brought under his government all the Hittites, the Hivites, the Amorites, and the Perizzites, which any where remained in the land of Israel. He made them tributaries, and compelled them to work at the public works he had undertaken. As to the Israelites, he would not employ them in this labour, but made use of them in his armies, and set them over his chariots and horses.

He fitted out a fleet at Ezion-Geber, or Elath, upon the Red Sea. See articles ELATH and EZION-GEBER.

The queen of Sheba paid him a visit, 1 Kings x. 2 Chron. ix. See article SHEBA.

Solomon was one of the richest, if not the most wealthy of all the princes that have ever lived: and the Scriptures expressly tell us, that he exceeded in wisdom and riches all the kings of the earth. His annual revenues were 666 talents of gold, without reckoning the tributes which he received from tributary kings and nations, or the subsidies paid by the Israelites, or the sums that he received from the merchants for his customs. The bucklers of his guards, and the throne that he sat upon, were overlaid with pure gold. All the vessels of his table, and the utensils of his palaces, were of the same metal. From all parts they sent him presents in vessels of gold and silver, in precious stuffs, in spices, in arms, in horses, and in mules; and the whole earth had a desire to behold the face of Solomon, and to hear the wisdom that God had put into his heart.

Hitherto we have seen nothing in Solomon unworthy of the greatest monarch; but the latter part of his reign was clouded with numerous and great evils: for the particulars, see 1 Kings xi.

Solomon died after a reign of 40 years, A. M. 3029, and about the 58th year of his age: for he was about 18 when he began to reign. The history of this prince was written by the prophets Nathan, Ahijah, and Iddo. He was buried in the city of David, and Rehoboam reigned in his stead, but not over all Israel. Of all the ingenious works that Solomon composed, we have nothing now remaining but his Proverbs, Ecclesiastes, and his Canticles, of which we have already spoken under their respective articles.

SONG: see CANTICLES.

SOPATER, SOP'A-TER, mentioned by St. Paul.

SOPHERETH, SOPH'E-RETH: see Ezra ii. 55.

SOREK, SO'REK, the name of a brook that passed through the tribe of Dan; as also a valley where dwelt Delilah, Samson's mistress, Judg. xvi. 4. The valley of Sorek was famous for choice wines, as may be gathered from Gen. xlix. 11, Isa. v. 12, Jer. ii. 21.

SOSIPATER, SO-SIP'A-TER, a captain of Judas Maccabeus, mentioned 2 Macc. xii. 19.

2. SOSIPATER, mentioned by St. Paul, Rom. xvi. 21; who says, "Lucius, and Jason, and Sosipater, my kinsmen, salute you." However, there is some difficulty in this, since Jason was of Thessalonica, and Sosipater of Berea in Macedonia, and, consequently, very distant from Tarsus, the country of St. Paul. Origen believes they were originally Gentiles, which is another reason to think they were not the apostle's kinsmen. But in what sense, then, does he call them his kinsmen? Is it because they were of the same nation, of the same tribe, of the same city, of the same religion, or that they were only his friends? This cannot now be known with certainty. Calmet thinks that this Sosipater, who was at Rome, A. D. 58, when St. Paul wrote his epistle to the Romans, cannot be the Sosipater of Berea, Acts xx. 4, &c. since he accompanied St. Paul the same year in his journey to Jerusalem, and probably went with him from Corinth, from whence the epistle to the Romans was written, to go by the way of Macedonia to Jerusalem. In our English translation, he is called Sopater. The Latins observe his feast on the 25th of June, but the Greeks honour him on the 28th of April.

SOSTHENES, SOS'THE-NES, chief of the synagogue at Corinth, who, when Gallio refused to hear the accusation of the Jews against St. Paul, whom they carried before him, was seized on by the Greeks, and beaten before the tribunal of Gallio, but for this he cared not, Acts xix. 12—17: see GALLIO.

Some will have it that this is the same Sosthenes whom St. Paul calls a brother, 1 Cor. i. 1, three years after this scuffle happened at Corinth: but in the time of Eusebius it was thought that Sosthenes was one of the seventy disciples, and, consequently, could not be chief of the synagogue in Corinth 20 years after the death of Jesus Christ. Notwithstanding the Greek copy of the Acts affirms expressly, that Sosthenes was seized on and beaten by the Greeks, yet it is much disputed whether these were Jews or Gentiles. Those commentators, who will have them to be Gentiles, distinguish between the chief of the synagogue and the Sosthenes mentioned by St. Paul, as a brother; and they suppose that the pagans, seeing Gallio's ill reception of the Jews, the more to insult them, abused the head of their synagogue; while such as maintain the notion of there being one Sosthenes only, are of opinion, that this man might be a friend, or a private disciple of St. Paul, notwithstanding his being head of the synagogue; which the Jews suspecting, on their being neglected by Gallio, might be thereby provoked to vent their indignation upon him.

SOSTRATUS, SOS'TRA-TUS, the commander of the fortress at Jerusalem, under

king Antiochus Epiphanes; see 1 Macc. iv. 26, 27.

SOTAI, So'TAI, mentioned Ezra ii. 55.

SOUL, that vital, immaterial, active substance or principle in man, whereby he perceives, remembers, reasons, and wills. It is rather to be described as to its operations, than to be defined as to its essence. Various, indeed, have been the opinions of philosophers concerning its substance. The Epicureans thought it a subtile air, composed of atoms, or primitive corpuscles. The Stoics maintained it was a flame, or portion of heavenly light. The Cartesians make thinking the essence of the soul. Some hold, that man is endowed with three kinds of souls, viz. the *rational*, which is purely spiritual, and infused by the immediate inspiration of God; the *irrational*, or *sensitive*, which being common to man and brutes, is supposed to be formed of the elements; and lastly, the *vegetative* soul, or principle of growth and nutrition, as the first is of understanding, and the second of animal life.

The rational soul is *simple*, uncompounded, and *immaterial*, not composed of matter and form, for matter can never think and move of itself as the soul does. In the fourth volume of the memoirs of the Literary and Philosophical Society of Manchester, the reader will find a very valuable paper, by Dr. Ferrier, proving, by evidence, apparently complete, that every part of the brain has been injured without affecting the act of thought.

It will be difficult for any man to peruse this without being convinced that the modern theory of the Materialists is shaken from its very foundation. The immortality of the soul may be argued from its vast capacities, boundless desires, great improvements, dissatisfaction with its present state, and desire of some kind of religion. It is also argued from the consent of all nations; the consciousness that men have of sinning; the stings of conscience; the justice and providence of God. How far these arguments are conclusive, I will not say; but the safest, and, in fact, the only sure ground to proceed upon to prove this doctrine, is the word of God, where we at once see it clearly established, Matt. x. 28, Luke xxiii. 43, 46, 2 Cor. v. 4, 6, 8, xii. 2, 3, Phil. i. 21—24, Heb. xii. 23, Acts vii. 59.

SPARROW, a bird too well known to need description here. The Hebrew word *tsippor*, is used not only for a sparrow, but for all sorts of clean birds according to the law; see Psal. lxxxiv. 3, cii. 7.

SPEECH, or *language*. From the account given by Moses of the primeval state of man, it appears that he was not left to acquire ideas in the ordinary way, which would have been too tedious and slow, as he was circumstanced, but was at once furnished with the knowledge which was then necessary for him. He was immediately endued with the gift of language, which necessarily supposes that he was furnished with a stock of ideas, a specimen of which he gave in imposing names on the inferior animals. And I cannot forbear adding, that whatever fantastical notions some men may advance concerning the origin of languages, and the possibility of man's gradually inventing it by his own natural unassisted powers: yet, in fact, not a single instance can be produced since the creation of the world, of any human creature's ever using articulate sounds as the signs of ideas, or in other words, of speaking, or having language, unless he was first taught it either immediately and at once by God, as Adam at his formation, and the apostles on the day of Pentecost, Acts ii. or, gradually by his parents or nurses.

SPIKENARD, *nardus*. In botany, a genus of the triandria digynia class of plants, the corolla whereof is formed of two valves, the exterior is long and of a lanceolato-linear figure; it terminates in an arista, and contains within it the other, which is smaller: the seed is single, of a linear oblong figure, narrower at top than at bottom, and pointed at each end: the corolla surrounds it by way of pericarpium. This plant has a very fragrant and aromatic smell and taste: see Cant. i. 12, iv. 13, 14, Mark xiv. 3, John xii. 3.

SPIRIT, in Hebrew, רוּחַ, *Ruach*, in Greek, Πνευμα, and in Latin *Spiritus*, is in the Scriptures sometimes taken for the Holy Ghost, the third person of the Holy Trinity, who inspired the prophets, animates good men, pours grace into our hearts, imparts to us light and comfort, in whose name we are baptized, as well as in those of the Father and Son, Matt. iii. 16, John iii. 8, xv. 26, Luke iii. 22, Acts ii. 3, &c. The word spirit signifies also the reasonable soul which animates us, and which continues in existence even after the death of the body: that spiritual thinking and reasoning substance, capable of eternal happiness, Num. xvi. 22, Acts vii. 59.

The term spirit is also often used for an angel, a demon, and a ghost, or soul separate from the body. It is said in Acts xxiii. 8, that the Sadducees denied the existence of angels and spirits. Jesus Christ appearing to his disciples, said to them, Luke xxiv. 39, "Handle me," &c. And St. Paul calls the good angels ministering spirits, Heb. i. 14. It is said, 1 Sam. xvi. 14, xviii. 10, xix. 9, that an evil spirit from the Lord troubled Saul: see also the expression *unclean spirits*. Add to this, *spirit* is sometimes put for the disposition of the heart or mind: see Num. v. 14, Zech. xii. 10, Luke xiii. 11, Isa. xi. 2.

Discerning of spirits was a gift of God, and regarded among the miraculous operations of the Holy Ghost: see 1 Cor. xii. 10, 1 John iv. 1.

STACHYS, STA'CHYS, STA'KEES, a disciple of St. Paul, mentioned Rom. xvi. 9. Nothing more of him is mentioned.

STACTE, STAC'TE, the Greek name for the gum that distils from the myrrh-trees, Exod. xxx. 34.

STAR, in Hebrew, כוכב *chochab*. Under the name of *stars*, the ancient Hebrews comprehended all the heavenly bodies, constellations, and planets; in a word, all the luminaries, the sun and moon excepted. The Scriptures often express themselves in such a manner, as should seem to attribute sense and understanding to the stars.

The number of the stars was looked upon as infinite. And the Psalmist, to exalt the power and magnificence of God, says, that he numbers the stars and calls them by their names. And so are they put to express a vast multitude, Gen. xv. 5, xxii. 17, Exod. xxxii. 13.

STEPHANAS, Steph'a-nas, the name of one of the principal Christians of Corinth, whom St. Paul baptized, with all his family, probably about A. D. 52, 1 Cor. i. 16. Stephanas devoted himself to the service of the church, and, A. D. 56, came to St. Paul at Ephesus, 1 Cor. xvi. 17, and according to St. Chrysostom, brought him the letters which the church of Corinth wrote to him, to consult him concerning marriage, continence, and perhaps other subjects, which St. Paul treats of in his first epistle to that people. This apostle wrote from Ephesus in the 56th year of Christ, and it was sent by Stephanas, Fortunatus, and Achaicus. We know of no other particulars of the life of this good man.

STEPHEN, Ste'phen, was probably of the number of those Hellenistic Jews that believed in Christ. Epiphanius thinks he was of the number of the seventy disciples, but this is not certain. He was one of the seven deacons, chosen as related Acts vi. 5, 6, &c. and performed many miracles before the people, Acts vii. 1, &c. viii. 2.

STOICS, a set of heathen philosophers, who, according to Josephus, were in their sentiments very like the Pharisees; affecting the same strictness, patience, apathy, and insensibility, Acts xvii. 18. The Stoics placed the supreme happiness of man in living agreeably to nature and reason. They seemed to look upon God as the soul of the world.

STONE. See articles Precious Stones, or Gems, &c.

2. Stones, *shower of*. Joshua speaks of stones being rained upon the Canaanites, Josh. x. 11. There are various opinions about these hailstones. Some pretend that this was only a shower of common hail, but unusually violent. Others maintain, that Joshua is to be understood literally, of a shower of stones. The text seems to be express for this sentiment, nor is the matter impossible. We have several instances of showers of stones; and, though we had no example of things of this nature, yet the Scripture's speaking of it as a supernatural and miraculous event, is sufficient to remove all our doubts on the head.

As often as the Bible speaks of these events, it speaks of them as of prodigies. But surely an ordinary shower of hail is no way miraculous. The commentators on Joshua, such as Masius, Bonfrere, and Grotius, explain it literally of a shower of stones. Moses, in Deut. xxviii. 24, speaks of a shower of dust and sand, with which he threatens his people. The Romans, who looked upon showers of stones as something very disastrous, have in their annals taken notice of numerous instances of them.

3. Stone, *white*, Rev. ii. 17. It is spoken in allusion to an ancient custom of delivering a white stone to such as they acquitted in judgment; and also to those who conquered in the games.

STONING. Lapidation was a punishment much in use among the Hebrews: see John viii. 7, x. 31, Acts vii.

STORK, in ornithology, is a species of ardea, with the long wing-feathers black. The general characters of the ardea are, that the beak is long and somewhat compressed, the upper and under chaps of it are both of a length, and there runs a furrow from the nostril: the legs are very long, the toes four, and these long and connected. The general colour of the stork is white, the legs red, very long, and naked a great way up; when standing erect, it is between three and four feet high, and its body is about the size of a goose.

The stork is a bird of passage, which, in winter goes into the hot countries, Jer. viii. 7. Moses places it among unclean birds, Lev. xi. 19, Deut. xiv. 18, Psal. civ. 17.

SUAH, Su'ah, or *Shuah*, 1 Chron. iv. 11.

SUBA, Su'ba, a person, 1 Esd. v. 34.

SUBAI, Su'ba-i, a porter in the temple, 1 Esd. v. 30.

SUCCOTH, Suc'coth, the first encampment of the Hebrews when they left Egypt, Exod. xii. 37.

2. Succoth, a city beyond Jordan, between the brook Jabbok and the river. Here Jacob erected his tents, Gen. xxxiii. 17. And afterward a city was built here, Josh. xiii. 27, 1 Kings vii. 46. Jerome says, that Succoth was within the canton of Scythopolis Judg. viii. 5, 6, &c.

SUCCOTH-BENOTH. The Scripture relates, 2 Kings xvii. 30, that the Babylonians who were brought into the country of Samaria by the king of Assyria, still continued the worship of their false gods, and made there Succoth-Benoth, that is, the "tents of the young women," or places of prostitution, where all young women once in their lives prostituted themselves in honour of the goddess Milytta. Herodotus says this was the practice at Babylon. The name of Milytta is the same as Venus.

SUD, or Sud'i, a river of Babylonia, Baruch i. 4. We know of no river bearing this name in all this country. It might be some arm of the Euphrates.

2. Sud, a porter of the temple, 1 Esd. v. 29.

SUDIAS, Su'di-as, a Levite, 1 Esd. v. 26.

SUKKIIMS, Suk'ki-ims, a people of Africa, 2 Chron. xii. 3.

SUN, the great luminary which enlightens the world, and by its presence constitutes day,

Gen. i. 16. At a very early period mankind began to pay divine honours to this planet; and God cautions his people against this practice, Deut. iv. 19, xvii. 3—5, 2 Kings xxiii. 11, Job xxxi. 26—28: see article IDOLATRY, IDOL, &c.

The sun furnishes matter to the greatest part of the noble similitudes made use of by the sacred authors: see Isa. xiii. 10, xxiv. 23, Jer. xv. 9, Ezek. xxxii. 7, Amos viii. 9. The Scripture informs us of three very extraordinary and miraculous accidents that have happened to the sun. The first was, when it stood still at the command of Joshua, ch. x. 12, 13; the second, when it returned back in the time of king Hezekiah, 2 Kings xx. 11; and the third, when it was involved in darkness, though the moon was then in the full, at the time of our Saviour's crucifixion, Matt. xxvii. 45.

SUR, the name of a gate in the temple, but on which side is not known, 2 Kings xi. 6, 2 Chron. xxiii. 5.

SUSA, SU'SA, the metropolis of Persia, Esth. xi. 3.

SUSANCHITES, SU'SAN-CHITES, a people of Persia, Ezra iv. 9.

SUSANNA, SU-SAN'NA, daughter of Chelcias, and wife of Joacim, of the tribe of Judah. She dwelt at Babylon, having been carried thither, A. M. 3398. She was a woman of extraordinary beauty, and of much piety. Some persons have questioned the whole narrative: see APOCHRYPHA.

2. SUSANNA, a holy woman, mentioned in Luke viii. 2, 3, an attendant on our blessed Lord.

SUSI, SU'SI, the father of one of the spies, mentioned Num. xiii. 11.

SWALLOW, a bird too well known to need any description here: it is a bird of passage, and as such, is frequently alluded to in the Scriptures, Psa. lxxxiv. 3, Prov. xxvi. 2, Isa. xxxviii. 14, Jer. viii. 7.

SWAN, a well-known water-fowl, and declared unclean by the law of Moses, Lev. xi. 18, Deut. xiv. 16.

SWINE, an animal well known, and declared unclean to the Hebrews, Lev. xi. 7, Deut. xiv. 8.

SWORD, which, in the language of Scripture, and by profane authors also, is often put for war.

SYCAMINE, SYC'A-MINE, or SYC'A-MORE, a tree called the Egyptian fig-tree; its name is composed of *sycos*, a fig-tree, and *moros*, a mulberry-tree: for it partakes of the nature of each of these trees; of the mulberry-tree in its leaves, and of the fig-tree in its fruit, which is pretty like a fig in shape and size. This fruit grows neither in clusters, nor at the end of the branches, but sticking to the trunk of the tree. Its taste is pretty much like a wild fig: see Amos vii. 41, Luke xix. 4.

SYCENE, SY-CE'NE, a city of Ethiopia.

SYCHAR, SY'CHAR, a city of Samaria, 40 miles from Jerusalem, and 10 from Shiloh, John iv. 5.

SYELUS, SY-E'LUS, a governor of the temple, 1 Esd. i. 8.

SYENE, SY-E'NE, a city in the southern frontiers of Egypt, or Ethiopia, between Thebes and the great cataracts of the Nile: though Ezekiel places it at the extremity of Egypt, farther from Ethiopia, Ezek. xxix. 10.

SYLVANUS, SYL-VA'NUS: see SILAS.

SYNAGOGUE, SYN-A'GOGUE, SYN'A-GOG, Συναγωγη, *an assembly*, Rev. ii. 9, iii. 9. The word often occurs in the Gospels and in the Acts, because Jesus Christ and his apostles generally went to preach in those places. The origin of these synagogues is not very well known. Some will have them as ancient as the ceremonial law. "It cannot be denied," say they, "that the Jews worshipped God every sabbath, and on other holy occasions, even when they neither did nor could go up to Jerusalem: it is therefore very probable that there were some convenient places for that purpose."

On the contrary, many learned men have thought them a late institution. Dr. Prideaux affirms, that they had no synagogues before the Babylonish captivity; for the chief service of the synagogue, says he, being the reading the law unto the people, where there was no book of the law to be read, there certainly was no synagogue. But how rare the book of the law was throughout all Judea before the Babylonish captivity, many texts of Scripture inform us. When Jehoshaphat sent teachers through all Judea to instruct the people in the law of God, they carried a book of the law with them, 2 Chron. xvii. 9, which they needed not to have done, if there had been any copies of the law, in those cities to which they went: which certainly there would have been if there had been any synagogues in existence; and when Hilkiah found the law in the temple, 2 Kings xxii. 8, their behaviour on that occasion sufficiently proves they had never seen it before, which could not have been, had there been any other copies of it to be found among the people. And if there were no copies of the law at that time among them, there certainly could be no synagogue to resort to, for the hearing of it read. From hence he concludes there could be no synagogue among the Jews, till after the Babylonish captivity. As to Psal. lxxiv. 8, "They have burned up all the synagogues of God in the land," or all the assemblies of God, as the original may be translated; our learned author acknowledges it must be understood of places where the people assembled to worship God. But this does not prove that these places were synagogues, and there are none of the ancient versions, excepting that of Aquila, that so renders this passage. Those that lived at a distance from the temple, or from the tabernacle, before the temple was built, not being able at all times to resort thither, they built courts like those in which

they prayed in the tabernacle and at the temple, therein to offer up their prayers to God, which, in after times, we find called by the name proseuchæ. Into one of them our Saviour is said to have gone to pray, and to have continued there a whole night, Luke vi. 12. What our English version renders; "and continued all night in prayer to God," is in the original, και ην διανυκτερευων εν τη προσευχη του Θεου, i. e. "And he continued all night in a proseuchæ of God." These proseuchæ differed from synagogues in several particulars. In synagogues, the prayers were offered up in public forms in common for the whole congregation: in the proseuchæ every one prayed apart by himself, as in the temple. The synagogues were covered houses, but the proseuchæ were open courts, that had no covering. The former were all built within cities to which they belonged; the latter without the cities, and commonly in elevated places. In the midst of the synagogue was a desk or pulpit, upon which the roll or book of the law was read. There likewise the person stood who intended to harangue the people. At the highest part of the synagogue, or towards the east, and over against the door, which is always to the west, as much as possible, is the chest, wherein the roll or book of the law is kept. The women are there distinct from the men, and seated in a gallery inclosed with lattices; so that they may see and hear, but not be seen. Every synagogue has its chiefs and officers, more or fewer; according to the circumstances of the place. There is one called Chazan, who appoints and chants the prayers. There is another who keeps the keys, and is a kind of church-warden, whom they call Sciamas, or servant. The ruler of the synagogue presides in the assemblies, and in judicial affairs, that are sometimes there decided, against those who have given any scandal, and transgressed the law in any important point. The same presidents invite those to speak in the synagogue, whom they think capable of it, and offer that honour to strangers, if any be there; see Luke iv. 16, Matt. ix. 35, Acts xiii. 13—15.

It is affirmed that in the city of Jerusalem alone there were no less than 460 or 480 synagogues. Every trading company had one of their own, and even strangers built some for those of their own nation. Hence we find, Acts vi. 9, synagogues of the Libertines, Cyrenians, Alexandrians, Cilicians, and Asiatics, appointed for such as came up to Jerusalem from those countries.

SYNTYCHE, Syn'ty-che, a woman, mentioned Phil. iv. 2.

SYRACUSE, Sy'ra-cuse, a famous city of Sicily, seated on the east side of the island, Acts xxviii. 12.

SYRIA, Syr'i-a. In Hebrew it is called Aram, from the patriarch Aram, of whom we have already spoken. It is a country bounded by the river Euphrates on the east, by the Mediterranean Sea on the west, by Cilicia on the north, and by Phœnicia, Judea, and Arabia Deserta on the south. Syria of the two rivers, or Mesopotamia; Syria of Damascus; Syria of Zobah; Syria of Maachah; Syria of Rehob, &c. were only so many different provinces of Syria, denominated from their situation with respect to these rivers or cities.

Syria, without any other appellation, stands for the kingdom of Syria, of which Antioch became the capital after the reign of the Seleucidæ. Before this time, it was very rare to find the name of Syria by itself.

We have already spoken of Benhadad, Hazael, Hadadezer, Hadad, Rezin, and the other kings of Syria, as may be seen under their respective articles. As the succession of these monarchs is unknown, and the duration of their reigns, we cannot give a list of them. But we shall make a list of those kings of Syria who were known by the name of the Seleucidæ. Syria at first was governed by its own kings, each of whom reigned in his own city or canton. David subdued them about the year of the world 2960, 2 Sam. viii. 5; and again, in 2969, 2 Sam. x. 6—19. They continued in subjection to the Israelites till after the reign of Solomon, when, about 3029, they shook off the yoke; nor could they be reduced till the time of Jeroboam II. king of Israel, who began to reign 3179, 2 Kings xiv. 28. In 3245, Rezin their prince was put to death, and Damascus taken, and the Syrians transported beyond the Euphrates. From that period, Syria continued subject to the sovereigns of Assyria. Afterward it came under the dominion of the Chaldeans; then under that of the Persians; and lastly, it was reduced by Alexander the Great, being subject to all the revolutions that happened to the great empires of the east.

After the death of Alexander, A. M. 3681, his empire was divided among his principal officers, who at first assumed the title of governors, and then that of kings. Seleucus I. named Nicator or Nicanor, head of the family of the kings called Seleucedæ, took the diadem, and the name of king of Syria, in 3682; he reigned 42 years, and died in 3724.

Antiochus I. surnamed Soter, reigned 19 years, from A. M. 3724 to 3743.

Antiochus II. surnamed Theos, reigned 16 years, from 3743 to 3759.

Seleucas II. surnamed Callinicus, or Pogon, that is, the bearded, reigned 20 years, from 3758 to 3778.

Seleucas III. surnamed Keraunus, or *Thunderer*, reigned three years, from 3778 to 3781.

Antiochus III. surnamed Magnus, reigned 36 years, from 3781 to 3816.

Seleucus IV. surnamed Philopater, reigned 12 years, from 3817 to 3828.

Antiochus IV. surnamed Epiphanes, son of Antiochus the Great, reigned 11 years, from 3828 to 3840.

Antiochus V. surnamed Eupater, reigned from 3840 to 3842.

Demetrius I. surnamed Soter, from 3842 to 3854.

Demetrius II. surnamed Nicator, reigned ten years. He died in 3864.

Antiochus VI. surnamed Pius, or Soter, or Sidetes, the fisher or hunter, reigned 10 years, from 3864 to 3873.

Demetrius III. reigned next, who was put to death 3878, by Alexander Zebina, who was himself put to death 3880.

Seleucas V. reigned one year, from 3880 to 3882.

Antiochus VII. from 3882 to 3890. Then Antiochus surnamed Cyzicenus to 3892, and Antiochus VII. recovered his throne, and reigned to 3910.

Seleucus VI. to 3911.

Antiochus VIII. to 3912. It continued in a state of anarchy till 3939. When soon after Pompey reduced Syria to a Roman province, A. M. 3939, and this monarchy became entirely extinct, having subsisted for 257 years.

SYRION, Syr'i-on. See Sirion.

SYRO-PHENICIA, Sy-ro-phe-ni'ci-a. This is Phenicia properly so called, of which Sidon or Zidon was the capital. In the Gospel the Canaanitish woman is called a Syrophenician by St. Mark, vii. 26, because she was of Phenicia, which was then looked upon as making a part of Syria. St. Matthew, ch. xv. 22, 24, who wrote in Hebrew or Syriac, calls her a Canaanitish woman.

# T.

TAANACH, Ta'a-nach, a city of Palestine, Josh. xii. 21.

Taanach Shiloh, a place in Palestine, Josh. xvi. 6.

TABBAOTH, Tab'ba-oth, a Nethinim, Ezra ii. 43.

TABBATH, Tab'bath, a place, but where is not known; mention is made of it Judg. vii. 22.

TABEAL, Ta'be-al, only mentioned Isa. vii. 6.

TABEEL, Ta'be-el, mentioned Ezra iv. 7.

TABELLIUS, Ta-bel'li-us, mentioned 1 Esd. ii. 16.

TABERAH, Tab'e-rah, an encampment of the Hebrews in the wilderness, Num. xi. 3, Deut. ix. 22. The word means *fire*, and this encampment is so denominated, because a fire went out from the Lord and consumed a considerable part of the camp, as a punishment for the murmurings of the people against God.

TABERNACLE, Tab'er-na-cle, in Hebrew, אהל *ohel;* in Greek, Σκηνη, a word which properly signifies a *tent*, but is particularly applied by the Hebrews to a kind of building in form of a tent, set up by the express command of God, for the performance of religious worship, sacrifices, &c. during the journeyings of the Israelites in the wilderness; and after their settlement in the land of Canaan, made use of for the same purpose, till the temple was built in Jerusalem.

The tabernacle was covered with curtains and skins. It was divided into two parts, the one covered, and properly called the tabernacle; and the other open, called the court. The covered part was again divided into two parts, the one called holy, and the other called the *holy of holies*. The curtains which covered it were made of linen of several colours embroidered. There were 10 curtains 28 cubits long, and four in breadth. Five curtains together made two coverings, which being made fast together, covered all the tabernacle. Over the rest there were two other coverings, the one of goats' hair, and the other of sheepskins. These vails or coverings were laid on a square frame of planks, resting on bases. There were 48 large planks, each a cubit and a half wide, and 10 cubits high, 20 of them on each side, and six at one end to the westward: each plank was supported by two silver bases; they were let into one another, and held by bars running the length of the planks. The holy of holies was parted from the rest of the tabernacle by a curtain, made fast to four pillars standing 10 cubits from the end. The whole length of the tabernacle was 32 cubits; that is, about 50 feet; and the breadth 12 cubits, or 19 feet. The end was 30 cubits high; the upper curtain hung on the north and south sides eight cubits, and on the east and west four cubits. The court was a place 100 cubits long, and 50 in breadth, inclosed by 20 columns, each of them 20 cubits high, and 10 in breadth, covered with silver, and standing on copper bases, five cubits distant from each other, between which there were curtains drawn, and fastened with hooks. At the east end was an entrance 20 cubits wide, covered with a curtain hanging loose. (Exodus.) In the tabernacle, was the ark of the covenant, the table of show-bread, the golden candlestick, and the altar of incense. And in the court opposite to the entrance of the tabernacle, or holy place, stood the altar of burnt-offerings, and the laver or basin for the use of the priests. See these respective articles.

The tabernacle was finished on the first day of the first month of the second year after the departure out of Egypt, A. M. 2514. When it was set up, a dark cloud covered it by day, and a fiery cloud by night. Moses went into the tabernacle to consult the Lord. It was placed in the midst of the camp, and the Hebrews were ranged orderly about it, according to their several tribes. When the cloud arose from off the tabernacle they decamped, the priests carried those things which were sacred, and the Levites all the several parts of the tabernacle. Part of the tribes went before, and the rest followed after; and the

baggage of the tabernacle marched in the centre.

The tabernacle was brought into the land of Canaan by Joshua, and set up at Gilgal. Here it rested till the land was conquered. Then it was removed to Shiloh, and afterward to Nob. Its next station was Gibeah, and here it continued till it was removed to the temple. The word also means a *dwelling*, Job xi. 14, and is put for our bodies, 2 Cor. v. 1.

*The feast of* TABERNACLES, a solemn festival of the Hebrews, observed after harvest on the 15th day of the month Tisri, Lev. xxiii. 42, 43, 44. It was one of the three great solemnities, wherein all the males of the Israelites were obliged to present themselves before the Lord; and it was instituted to commemorate the goodness of God, who protected them in the wilderness, and made them dwell in tents or booths after they came out of Egypt. See FEAST.

This feast continued eight days, whereof the first and last days were the most solemn, Lev. xxiii. 34, &c. It was not allowed to do any labour on this feast; and particular sacrifices were offered, which, together with the other ceremonies used in celebrating this festival, were as follows. The first day of the feast they cut down branches of the handsomest trees, Neh. viii. 16, with their fruit, branches of palm-trees, and such as were fullest of leaves, and boughs of the willow-trees that grew upon the sides of brooks. They made choice of the neatest of these branches, and carried them with ceremony to the synagogue, where they performed what they called Lulab: that is, holding in the right hand a branch of the palm-tree, three branches of myrtle, and two of willow, tied together; and having in the left hand a branch of citron with its fruit. These they brought together, and waved them towards the four quarters of the world, singing certain songs. These branches were also called Hosanna; because when they carried them and waved them, they cried Hosanna; not unlike what the Jews did at our Saviour's entry into Jerusalem, Matt. xxi. 8, 9. On the 8th day they performed this ceremony oftener, and with greater solemnity, than upon the other days of the feast. They called this day Hosanna Rabbah, or the great Hosanna.

TABITHA, TAB'I-THA, a pious woman who resided at Joppa, Acts ix. 36. She died, but was raised again by St. Peter.

TABLES, see DECALOGUE, or TEN COMMANDS, Exod. xx.

TABOR, TA'BOR, a mountain not far from Kadesh, in the tribe of Zebulun, and in the confines of Issachar and Naphtali. It has its name from its eminence, because it rises up in the midst of a wide champaign country, called the valley of Jezreel, or the great plain. Maundrell tells us that the area at the top of of this mountain is inclosed with trees, except to the south, from whence there is the most agreeable prospect in the world. Many have believed that our Lord's transfiguration took place on this mountain. This place is mentioned 1 Sam. x. 3.

2. TABOR, a city situate on the summit of this mountain, and given to the Levites, 1 Chron. vi. 77.

TABRIMON, TAB'RI-MON, mentioned 1 Kings xv. 18.

TADMOR, TAD'MOR, a city built by Solomon, 1 Kings ix. 18, afterward called Palmyra; situated in a wilderness of Syria, upon the borders of Arabia Deserta, inclining towards the Euphrates. Josephus places it two days' journey from the Euphrates, and six days' journey from Babylon. He says there is no water any where else in the wilderness but in this place. At the present day there are to be seen vast ruins of this city. There was nothing more magnificent in the whole east. There are still found a great number of inscriptions, the most of which are Greek, and the other in the Palmyrenian character. Nothing relating to the Jews is seen in the Greek inscriptions; and the Palmyrenian inscriptions are entirely unknown, as well as the language and the character of that country. Some writers place it to the east of Emesa, three days' journey from this city, and three days' from Salamis. It is said to be 60 miles from Damascus.

The city of Tadmor preserved this name to the time of the conquest by Alexander the Great: then it had the name of Palmyra given to it, which it preserved for several ages. About the middle of the third century, it became famous, because Odenatus and Zenobia his queen made it the seat of their empire. When the Saracens became masters of the east, they restored its ancient name of Tadmor to it again, which it has always preserved since. It is surrounded by sandy deserts on all sides. It is not known when, nor by whom, it was reduced to the ruinous condition in which it is found at the present.

TAHAN, TA'HAN, son of Ephraim, Num. xxvi. 35.

TAHAPANES, TA-HAP'A-NES, a city of Egypt, Jer. ii. 16, xliii. 7, 8, 9, xliv. 1, xlvi. 14. It is thought that Tahapanes is the same as Daphnæ Pelusia, 16 miles from Pelusium towards the south.

TAHATH, TA'HATH, an encampment of the Hebrews in the desert, Num. xxxiii. 26, 27.

TAHPENES, TAH'PE-NES, a queen of Egypt, 1 Kings xi. 19, 20.

TAHTIM HODSHI, TAH'TIM HOD'SHI, a place in Palestine, but it is uncertain where, 2 Sam. xxiv. 6.

TALITHA-CUMI, TAL'I-THA-CU'MI; see Mark v. 41.

TALMAI, TAL'MAI, son of Anak, a giant, Num. xiii. 22.

2. TALMAI, king of Geshur, 2 Sam. iii. 3, xiii. 37.

TALMON, TAL'MON, a Levite, 1 Chron. ix. 17.

TALSAS, TAL'SAS, a priest, 1 Esd. ix. 22.

TAMAH, TA'MAH, a Nethinim, Neh. vii. 55.

TAMAR, TA'MAR, daughter-in-law to the patriarch Judah, wife to Er and Onan, and mother to Pharez and Zarah, Gen. xxxviii. 7: see articles ER, ONAN, JUDAH, &c.

2. TAMAR, daughter of David, 2 Sam. xiii. 2. See AMNON.

3. TAMAR, daughter of Absalom, 2 Sam. xiv. 27.

4. TAMAR, a city of Judea, somewhere about the southern part of the Dead Sea, Ezek. xlvii. 19, xlviii. 28.

TAMMUZ, TAM'MUZ, a Jewish month: see MONTHS.

2. TAMMUZ, the name of a Pagan deity: see ADONIS.

TANACH, TA'NACH, or TAA'NACH, a city of the half tribe of Manasseh on this side Jordan, Josh. xxi. 25, xii. 21.

TANHUMETH, TAN'HU-METH, a person, 2 Kings xxv. 23.

TANIS, TA'NIS, a city of Egypt, Judith i. 10.

TAPHATH, TA'PHATH, daughter of Solomon, 1 Kings iv. 11.

TAPHNES, TAPH'NES, same as Tahapanes, Judith i. 9.

TAPHON, TA'PHON, a city of Palestine, 1 Macc. ix. 50.

TAPPUAH, TAP'PU-AH, or TA'PHON, a city upon the frontiers of the tribe of Manasseh, but belonging to Ephraim, Josh. xvii. 8: perhaps En-Tappuah, 1 Macc. ix. 50.

TARAH, TA'RAH, an encampment of the Israelites in the desert, Num. xxxiii. 27.

TARALAH, TAR'A-LAH, a city of Benjamin, Josh. xviii. 27.

TAREA, TA'RE-A, son of Micah, 1 Chron. viii. 35.

TARES, a sort of pulse injurious to corn. Its name in Greek is ZIZANION, and in appearance not unlike wheat, having, at first, the same sort of stem, but bringing forth no fruit, at least none that is good. It is also called *darnel*, (lolium album,) which brings forth leaves or stalks like those of wheat or barley, yet rougher, with a long ear made up of many little ones, every particular whereof bears two or three grains lesser than those of wheat, having scarcely any chaffy husks to cover them with; and, on this account, they are easily shaken out and scattered abroad. The term is used for hypocrites, Matt. xiii. 29.

TARPELITES, TAR'PE-LITES, a people, mentioned Ezra iv. 9.

TARSHISH, TAR'SHISH, or TARSIS, second son of Javan, Gen. x. 4, perhaps he founded Tarsus, in Cilicia.

2. TARSHISH, a Persian nobleman, Esth. i. 14.

TARSUS, TAR'SUS, the capital of Cilicia, and the native city of St. Paul, Acts ix. 11, xxi. 39. Some think it obtained the privileges of a Roman colony because of its firm adherence to Julius Cæsar; and this procured the inhabitants the favour of being acknowleged citizens of Rome, which St. Paul enjoyed by being born herein. Others maintain that Tarsus was only a free city, but not a Roman colony, in the time of St. Paul, and that this privilege was founded upon some other right, perhaps gained by his ancestors.

TARTAK, TAR'TAK, a false deity of the Avites, 2 Kings xvii. 31. Perhaps *Tartak* is a corruption of *Ratak*, which in the Chaldean tongue means a chariot, or a chariot of the sun, or the sun mounted in a chariot.

TARTAN, TAR'TAN, an officer of Sennacherib, 2 Kings xviii. 17.

TATNAI, TAT'NA-I, governor of Samaria, and of the provinces on this side Jordan, Ezra v. 6.

TEBAH, TE'BAH, a person, mentioned Gen. xxii. 24.

TEBALIAH, TEB-A-LI'AH, a porter of the temple, 1 Chron. xxvi. 11.

TEBETH, TE'BETH, the fourth month of the civil year of the Hebrews; it answers to the moon in our December, and has 29 days. On the tenth of this month the Jews fast in abhorrence of the translation of the Scriptures from Hebrew into Greek by the command of Ptolemy Philadelphus.

TEHINNAH, TE-HIN'NAH, a person, 1 Chron. iv. 12.

TEKEL, TE'KEL, *weight*. Dan. v. 25. See BELSHAZZAR.

TEKOA, TE-KO'A, or TEKOAH, a city of the tribe of Judah, 2 Chron. xi. 6. It is about 12 miles south of Jerusalem; there is mention made of the wilderness of Tekoa, 2 Chron. xx. 20.

TEKOHITES, TE'KO'ITES, people of Tekoa, Neh. iii. 5.

TELABIB, TEL'A-BIB, a place, mentioned Ezek. iii. 15.

TELAH, TE'LAH, a person, 1 Chron. vii. 25.

TELAIM, TEL'A-IM, a city, 1 Sam. xv. 4.

TELASSAR, TE-LAS'SAR, a place, mentioned Isa. xxxvii. 12.

TELEM, TE'LEM, a city, mentioned Josh. xiv. 24.

TELHARESHA, TEL-HA-RE'SHA, Neh. vii. 61.

TELHARSA, TEL-HAR'SA, countries now unknown by name. See Ezra ii. 59.

TELMELAH, TEL'ME-LAH, a place, mentioned Ezra ii. 59, and Neh. vii. 61.

TEMA, TE'MA, son of Ishmael, Gen. xxv. 15. Perhaps he peopled Thema in Arabia Deserta.

TEMAN, TE'MAN, grandson of Esau, Gen. xxxvi. 15.

TEMANI, TEM'A-NI, a country of Edom, Gen. xxxvi. 34.

TEMANITES, TE'MAN-ITES, posterity of Teman, Job vi. 19.

TEMENI, TEM'E-NI, a descendant of Judah, 1 Chron. iv. 6.

TEMPLE, the house of God; properly the temple of Solomon. David first conceived the design of building a house somewhat worthy of the Divine majesty, and opened his mind to the prophet Nathan, 2 Sam. vii. 1 Chron. xvii. xxii. 8, &c. God accepted of his good intentions, but refused him the honour. Solomon laid the foundation of the temple, A. M. 2992, completed it in 3000, and dedicated it in 3001, 1 Kings viii. 2, 2 Chron. v. vi. vii.

The ground-plot upon which the temple was built, was a square of 600 cubits. This space was compassed with a wall of the height of six cubits, and of the same breadth. Beyond this wall was the court of the Gentiles, being 50 cubits wide. After this was seen a great wall, which compassed the whole court of the people of Israel. This wall was a square of 500 cubits. The court of Israel was 100 cubits in square, and was encompassed with magnificent galleries, supported by two rows of pillars. It had four gates of entrance, one to each quarter of the heavens. They were all of the same form and size, and each had an ascent of seven steps. The court was paved with marble of divers colours, and had no covering. The court of the priests was placed in the midst of the court of the people, and was a perfect square of 100 cubits, and was covered with galleries and apartments all round. The apartments were to lodge the priests in, and to lay up such things as belonged to the temple. Before and over against the gate of the court of Israel, was erected a throne for the king, being a magnificent alcove, where the king seated himself when he came into the temple. Within the court of the priests, and over against the same eastern gate, was the altar of burnt-offerings of 12 cubits square, or of 10 cubits high, and 20 broad, according to 2 Chron. iv. 1. They went up to it by stairs on the eastern side.

Beyond this, and to the west of the altar of burnt-offerings, was the temple, properly so called; that is to say, the sanctuary or holy place, and the porch of the entrance. The porch was 20 cubits wide, and 6 cubits deep. Its gate was 14 cubits wide. The sanctuary was 40 cubits by 20. There stood the golden candlestick, the table of the show-bread, and the golden altar, upon which the incense was offered. The holy of holies was a square of 20 cubits. There was nothing in this but the ark of the covenant, which included the tables of the law.

The temple of Solomon suffered many revolutions, which it may be proper to notice. A. M. 3033, Shishak, king of Egypt, carried off the treasures of the temple, 1 Kings xiv. 25, 2 Chron. xii. 9.

In 3146, Joash the king repaired the temple, 1 Kings xii. 2 Chron. xxiv.

In 3264, Ahaz, king of Judah, plundered the temple to raise a subsidy for Tiglath-pileser, whom he had called to his assistance against the kings of Israel and Damascus, 2 Chron. xxviii. 21, 22, 2 Kings xvi. 7—9.

Hezekiah his son repaired the temple, A. M. 3278.

In 3306, Manasseh profaned the temple, 2 Kings xxi.

In 3380, Josiah, king of Judah, repaired the temple, and replaced the ark of the covenant, 2 Kings xxii. 5, &c.

In 3398, under the reign of Jehoiakim, king of Judah, Nebuchadnezzar took away part of the sacred vessels belonging to the temple, and more in 3405, and in 3416 he took the city of Jerusalem, and entirely destroyed the temple, 2 Chron. xxxvi.

It continued buried in ruins for the space of 52 years, till Cyrus gave permission to the Jews to return to Jerusalem, and rebuild the temple of the Lord, A. M. 3468. And it was dedicated in 3489.

The temple was profaned by Antiochus Epiphanes in 3837; was opened again 3840, 1 Macc. iv. Herod the Great undertook to rebuild the temple, and laid the foundation, A. M. 3987, and it was finished in the space of 46 years, John ii. 20, for it was finished in 3996, and destroyed by the Romans in 4073.

The Scriptures also speak of several other temples in or near Palestine: as that of Dagon at Gaza, Judg. xvi. 23. One at Ashdod, 1 Sam. v. 1, &c. That of the Samaritans upon Mount Gerizzim; that of Ashtaroth, 1 Sam. xxxi. 10. That of Rimmon, 2 Kings v. 18. And numerous others, which may be seen under the respective articles to which they belong.

TERAH, Te'rah, son of Nahor, and father of Abraham, Nahor, and Haran, Gen. xi. 24. He was born in A. M. 1878, and had Abraham born to him at the age of 130 years. He came with Abraham out of the country of the Chaldeans, and settled in Haran, in Mesopotamia, A. M. 2082, and there he died at the age of 205, Gen. xi. 31, 32. It appears from Josh. xxiv. 2, 14, he had fallen into idolatry.

TERAPHIM, Ter'a-phim: see Gen. xxxi. 19, xxxv. 4. A word in the Hebrew language which has much exercised the ingenuity of the critics. It is commonly interpreted idols. It would be useless here to trouble the reader with the numerous conjectures which have been formed respecting its meaning. Perhaps the best way to determine it would be to examine and compare all the passages in which it occurs, and to consult the ancient translations.

TERESH, Te'resh, mentioned Esth. ii. 21.

TERTIUS, Ter'ti-us, Ter'she-us, Rom. xvi. 22.

TERTULLUS, Ter-tul'lus, an advocate who pleaded against St. Paul before Felix, Acts xxiv. 1—9.

TESTAMENT. This word is applied to the covenant which God was graciously pleased to make known after the fall of Adam, which contains the method in which sinners may be saved, namely, by the blood of the Redeemer,

Heb. viii. 13, Matt. xxviii. 19. See article COVENANT.

TETA, TE'TA, the name of a person, 1 Esd. v. 28.

TETRARCH, TET-RARCH, a sovereign prince that has the fourth part of a state, province, or kingdom under his dominion, without wearing the diadem, or bearing the title of king, Matt. xiv. 1, Luke iii. 1, 19, ix. 7, Acts xiii. 1.

THADDEUS, THAD-DE'US, surname of Jude, Matt. x. 3.

THAHASH, THA'HASH, son of Nahor, Gen. xxii. 24.

THAMAH, THA'MAH, a Nethinim, Ezra ii. 53.

THAMNATHA, THAM'NA-THA, a city, mentioned 1 Macc. ix. 50.

THARA, THA'RA, a person, mentioned Luke iii. 34.

THARSHISH, THAR'SHISH, son of Bilhan, 1 Chron. vii. 10.

2. THARSHISH, a country of this name whither Solomon sent his fleets, and famous for its traffic with merchants, 1 Kings x. 22, 2 Chron. ix. 21. That it was a place remote from Judea appears from the time, viz. three years, usually spent in that voyage. But whether it was Spain, where in those times there was abundance of gold and silver, as Strabo and others affirm, or some place in the Indies, it is as needless as it is difficult, if not impossible, to determine. It could not be Tarsus in Cilicia; for in vain would the Tyrians have fled thither from Nebuchadnezzar or Alexander the Great: see Isa. xxiii. 6. The Septuagint, Jerome, and Theodoret understand it of Carthage: Bochart makes it Tartessus, a small island in the Atlantic, on the Spanish coast.

THASSI, THAS'SI, surname of Simon Maccabeus, 1 Macc. ii. 3.

THEBEZ, THE'BEZ, a city of Ephraim, Judg. ix. 50.

THECOE, THE'CO'E, a wilderness, 1 Macc. ix. 33.

THELASSER, THE-LAS'SER, a place in Assyria, 2 Kings xix. 12.

THELERSAS, THE-LER'SAS, a place near Babylon, 1 Esd. v. 36.

THEOCANUS, THE-OC'A-NUS, mentioned 1 Esd. ix. 14.

THEODOTUS, THE-OD'O-TUS, a Syrian, 2 Macc. xiv. 19.

THEOPHILUS, THE-OPH'I-LUS, a person to whom St. Luke addressed his Gospel and Acts, Acts i. 1, Luke i. 3. We have no certain knowledge who he was; perhaps some magistrate or governor.

THERAS, THE'RAS, the name of a river, 1 Esd. viii. 41.

THERMELETH, THER'ME-LETH, mentioned 1 Esd. v. 36.

THESSALONIANS, THES-SA-LON'I-ANS, Christians of Thessalonica, to whom St. Paul wrote two epistles: the first A. D. 53, and the second in the same year.

THESSALONICA, THES-SA-LO-NI'CA, a celebrated city in Macedonia, and capital of that kingdom, standing upon the Thesmaick Sea. Stephen of Byzantium says, that it was improved and beautified by Philip, king of Macedon, and called Thessalonica, in memory of the victory that he obtained over the Thessalians. Its old name was Thesma. The Jews had a synagogue here, and their number was considerable, Acts xvii. 1—4, &c. St. Paul came to this city in A. D. 52, or 53.

THEUDAS, THEU'DAS, mentioned Acts v. 36.

THISBE, THIS'BE, a city in Galilee, Tobit i. 2.

THOMAS, THOM'AS, the apostle, otherwise called DIDYMUS, which in Greek signifies a *twin*. See Matt. x. 3, Luke vi. 15. We know no particulars of his life till the 33d of the vulgar era; see John xi. 16, xiv. 5, 6, xx. 24—29, xxi. 1—13. Ancient tradition says, that in the distribution which the apostles made of the several parts of the world, wherein they were to preach the Gospel, the country of the Parthians fell to the share of St. Thomas. It is added, that he preached to the Medes, Persians, Carmanians, Hircanians, Bactrians, &c. Several of the fathers inform us, that he also preached in the Indies, &c. but what he was instrumental in effecting during the course of his preaching, we have no information.

Heracleon, a Valentinian, reports that he did not suffer martyrdom; but others say he did. In short, we have nothing at all certain on this subject.

THOMOI, THO-MO'I, 1 Esd. v. 32.

THUMMIM, THUM'MIM, see URIM, Ezra ii. 63.

THYATIRA, THY-A-TI'RA, a city which some ascribe to Mysia, and others to Lydia, or to the Lesser Asia, because it is upon the frontiers of these three provinces, Acts xvi. 14, Rev. ii. 18, 19, &c.

TIBBATH, TIB'BATH, or Tibhath, a city of Syria, 1 Chron. xviii. 8.

TIBERIAS, TI-BE'RI-AS, the second emperor of Rome, John vi. 1.

TIBNI, TIB'NI, mentioned 1 Kings xvi. 21.

TIDAL, TI'DAL, styled king of nations, Gen. xiv. 1.

TIGLATH-PILESER, TIG'LATH-PILESER, king of Assyria, son and successor of Sardanapalus. He began to reign at Nineveh, A. M. 3257, 1 Chron. v. 6, 2 Kings xv. 39, xvi. 7, &c. See ARBACES, BALADAN, and SARDANAPALUS. He reigned 19 years, and died A. M. 3276, and was succeeded by his son Shalmaneser.

TIKVAH, TIK'VAH, or *Tikvath*, a person, 2 Kings xxii. 14, 2 Chron. xxxiv. 22, perhaps the same as Tekoa.

TILON, TI'LON, a descendant of Judah, 1 Chron. iv. 20.

TIMEUS, TI-ME'US, father of blind Bartimeus, Mark x. 46.

TIMNA, Tim'na, the name of two men and one woman, mentioned 1 Chron. i. 36, 51, Gen. xxxvi. 12, 40.

TIMNAH, Tim'nah, a city in the tribe of Judah, Josh. xv. 10, 57.

2. Timnah, a city of the Philistines, Judg. xiv. 2.

3. Timnath Serah, a city of Ephraim, Josh. xix. 50, xxiv. 30.

TIMON, Ti'mon, one of the seven deacons, Acts vi. 5.

TIMOTHEUS, Ti-mo'the-us, the general of the army of Antiochus Epiphanes, 1 Macc. v. 6, 7, 2 Macc. viii. 30, x. 37.

2. Timotheus, commonly called Timothy, a disciple of St. Paul. He was of Derbe, or rather of Lystra, both cities of Lycaonia, Acts xvi. 1, xiv. 6. His father was a Gentile, but his mother was a Jewess. Her name was Eunice, and his grandmother's name was Lois, 2 Tim. i. 5, iii. 15. See article Paul.

This holy disciple accompanied St. Paul to Macedonia, Philippi, Thessalonica, and Berea, Acts xvi. 5, xvii. 14, 15, 16.

Some years after this, he was sent into Macedonia, with orders to call at Corinth, Acts xix. 21, 22, 1 Cor. iv. 17. It is probable he followed St. Paul to Rome, for it is certain he was there when that apostle wrote to the Philippians, Colossians, and to Philemon, because his name is joined in the title of these three epistles, which were written A. D. 60, 61, 62. And in the year following we learn that Timothy was released out of prison, Heb. xiii. 23.

When St. Paul returned from Rome, A. D. 64, he left Timothy at Ephesus, 1 Tim. i. 3, 4, to take care of the church, of which he was the first bishop, as he is recognized by the council of Chalcedon. If Timothy went to Rome, as it is probable he did, he must have been a witness there of the martyrdom of the apostle, A. D. 66.

He returned to Ephesus about the year 76, and continued to govern this church as its bishop; for St. John, who was there at the time, governed the churches of Asia as an apostle. Report says, that he was killed by the pagans, A. D. 97, on the 22d of January.

TIPHSAH, Tiph'sah, a city of the tribe of Ephraim, 1 Kings iv. 24.

TIRAS, Ti'ras, the seventh son of Japheth, Gen. x. 2, supposed to be the father of the Thracians.

TIRATHITE, Ti'rath-ite: see 1 Chron. ii. 55.

TIRHAKAH, Tir'ha-kah, king of Ethiopia, or of the land of Cush, bordering upon Palestine and Egypt, 2 Kings xix. 9.

TIRHANNAH, Tir'han-nah, son of Caleb, 1 Chron. ii. 48.

TIRIA, Tir'i-a, a descendant of Judah, 1 Chron. iv. 16.

TIRSHATHA, Tir'sha-tha, a title of a governor, as Nehemiah was Tirshatha, Ezra ii. 63.

TIRZAH, Tir'zah, daughter of Zelophehad, Num. xxvi. 33, xxvii. 1, Josh. xvii. 3.

2. Tirzah, a city in the tribe of Ephraim that was the royal seat of the kings of Israel, or of the ten tribes, till the building of Samaria, 2 Kings xv. 14, 17.

TISHBITE, Tish-bite, a city of the country of Gilead, beyond Jordan, whence Elijah took the name, 1 Kings xvii. 1.

TISRI, Tis'ri, or Tiz'ri, the first Hebrew month of the civil year, and the seventh of the sacred year, answering to the moon of September. On the first day of this month was kept the feast of trumpets, because the beginning of the civil year was proclaimed with the sound of trumpets. The 3d day was a fast for Gedaliah; the 5th was a fast for 20 Jewish doctors; the 8th begun the feast of the dedication of Solomon's temple, which continued to the 22d of this month; the 10th, the solemn feast of expiation; the 15th, the feast of tabernacles; and the 23d, the Jews keep the feast which they call the rejoicing for the law, when they give thanks to God for having delivered it to them, and read the history of the death and will of Moses, as found in Deut. xxxiii. xxxiv.

TITUS, Ti'tus, a disciple of St. Paul. He was a Gentile as to his religion and birth, but, after his conversion, he is called St. Paul's son, Gal. ii. 3, Tit. i. 4. He was sent by St. Paul to Corinth, 2 Cor. xii. 18, upon the occasion of some dispute which then divided that church. A little while after, the apostle desired him to return to Corinth to set things in order against his own coming. With this request Titus complied, carrying with him Paul's second letter to the Corinthians, 2 Cor. viii. 6, 16, 17. Titus was made bishop of the isle of Crete about A. D. 63, Tit. i. 5. The following year, St. Paul wrote to him to visit him at Nicopolis, Tit. iii. 12.

The subject of this epistle is, to inform Titus of the qualifications requisite in a bishop. As the principal functions that Titus would have to exercise in Crete were to ordain ministers, it was highly incumbent on him to make a discreet choice. The apostle also gives him some outlines of the general instructions he would have to give to all descriptions of people in the exercise of his ministry. See the various particulars contained in chapters i. ii. iii. Titus died at the age of 94, and was buried in the island of Crete.

TOAH, To'ah, a Levite, 1 Chron. vi. 34.

TOB, a country of Palestine, lying beyond Jordan, in the northern part of the portion of Manasseh, Judg. xi. 3, 5. It is called Tobie or Tubin, 1 Macc. v. 13.

TOB-ADONIJAH, a Levite, mentioned 2 Chron. xvii. 8.

TOBIAH, To-bi'ah, an Ammonite, and enemy to the Jews. He was one of those who strenuously opposed the rebuilding of the temple, after the return of the Jews from the captivity of Babylon, Neh. ii. 10, iv. 3, vi. 1, 12, 14. His wife was a Jewess, ch. vi. 18, 19.

He is mentioned ch. xiii. 4—8. After which we have no farther account of him.

2. TOBIAH, son of Nekoda, Ezra ii. 60.

3. TOBIAH, or TOBIAS, son of Tobit and Anna, of the tribe of Naphtali. He was born A. M. 3281, Tob. i, &c.

TOBIJAH, see above, 2 Chron. xvii. 8.

2. TOBIJAH. The Lord commanded the prophet Zechariah, ch. vi. 10, 14, to ask Tobijah, Haldai, otherwise Helem, Jedaiah, and Josiah, otherwise Hen, son of Zephaniah, who were lately returned from Babylon, for a certain quantity of gold and silver, which they had intended for an offering to the temple, to make crowns of to place upon the head of Joshua, the son of Josedech, high priest of the Jews.

TOBIEL, TO'BI-EL, Tobit i.

TOBIT, TO'BIT. See the book of this name at large.

TOCHEN, TO'CHEN, a city of Simeon, 1 Chron. iv. 32.

TOGARMAH, TO-GAR'MAH, the third son of Gomer, Gen. x. 3. The learned are divided respecting the country which he peopled. Bochart gives him Cappadocia. He builds upon Ezek. xxvii. 14. And he proves that Cappadocia was famous for excellent horses. He observes also, that certain Gauls under the conduct of Trocmus, made a settlement at Cappadocia, and were called Trocmi, or Trogmi. This opinion, which places Trogarmah in Scythia and Turcomania, seems to stand upon the best foundation.

TOHU, TO'HU, son of Zuph, 1 Sam. i. 1.

TOI, TO'I, king of Hamath, 2 Sam. viii. 9—11.

TOLA, TO'LA, the 10th judge of Israel; he commenced his government A. M. 2771, and died 2794, having ruled 23 years; he was buried at Shamer. The Scripture says, Tola was the son of Puah, uncle to Abimelech, by the father's side, and, consequently, brother of Gideon; and yet Tola was of the tribe of Issachar, and Gideon of Manasseh. To reconcile this, it is said that Gideon and Puah might be uterine brothers, born of the same mother, who might successively be married to two husbands one of the tribe of Manasseh, and another of the tribe of Issachar, who was father of Puah, see Judg. x. 1.

4. TOLA, eldest son of Issachar, Num. xxvi. 23, Gen. xlvi. 13.

TOLAD, TO'LAD, a city of Simeon, 1 Chron. iv. 29, perhaps the same as Eltolad, Josh. xv. 30, xix. 4.

TOLBANES, TOL'BA-NES, a porter in the temple, 1 Esd. ix. 25.

TOPAZ, TO'PAZ, a precious stone, being the second in the first row in the breast-plate of the Jewish high priest. It is of a beautiful yellow colour: it is also called a chrysolite. It bore the name of Simeon, Exod. xxviii. 17.

TOPHEL, TO'PHEL, a place supposed to be in Moab.

TOPHET, TO'PHET. It is thought that Tophet was the butchery, or place of slaughter at Jerusalem, lying to the south of the city, in the valley of the children of Hinnom. It is also said that a constant fire was used to be kept there, for burning carcasses, garbage, and other filth brought thither from the city. It was the place where they burned the remains of images and false gods, &c. See Isa. xxx. 33. Others think the name Tophet was given to the valley of Hinnom, from the beating of drums, (the word Toph signifying a drum,) which accompanied the sacrifices of infants that were offered there to the god Moloch. For the manner of performing those sacrifices in Tophet, see the article MOLOCH, see also Jer. vii. 31. And we learn by Jer. xix. 11, &c. that Tophet was a polluted and unclean place, where they used to throw their carcasses, to which they refused burial, 2 Kings xxiii. 10, 11,

TOU, TO'U, the same as TOI, 1 Chron. xviii. 9.

TRACHONITIS, TRACH-O-NI'TIS, Luke iii. 1. This province had Arabia Deserta to the east, Batanea to the west, Iturea to the south, and the country of Damascus to the north; it belonged rather to Arabia than Palestine; was a rocky province, and served as a shelter for thieves and depredators.

TRANSFIGURATION of Jesus Christ is already spoken of under the article JESUS CHRIST. It is generally supposed to have taken place in the night, Matt. xvii. 1, Luke ix. 28—37, &c. The chief design of God in this transfiguration, was, according to the fathers, to fulfil the promise he had made some days before, that he would let some of his disciples see a glimpse of his glory before their death; and to fortify them against the scandal of the cross, and of the death he was to suffer, by giving them this convincing proof that he was the Messiah. It is observed with a great deal of reason, that the condition in which Jesus Christ appeared among men, humble, weak, poor, and despised, was a true and continual transfiguration; whereas, the transfiguration itself, in which he showed himself in the real splendour of his glory, was his true and natural condition.

TREES. There is hardly any thing less certain than the Hebrew names of plants and trees; nor is it possible to class them with accuracy.

*Tree of Life.* Whether this expression is figurative or real is uncertain.

TREE of *knowledge of good and evil*, Gen. ii. 17. The same difficulty attends this as the former tree. And all that can be offered is mere conjecture.

TRIBE, see names of the twelve patriarchs, and the two kingdoms of Judah and Israel.

TRIPOLIS, TRI'PO-LIS, a city of Phœnicia, lying upon the Mediterranean Sea, between Botrys to the south, and Area to the north, 2 Mac. xiv. 1.

TROAS, Tro'as, a city of Phrygia, or of Mysia, upon the Hellespont, having the old city of Troy to the north, and that of Assos to the south, Acts xvi. 8, xx. 5, 6, 2 Cor. ii. 12, 2 Tim. iv. 13; see article Paul.

TROGYLLIUM, Tro-gyl'li-um, a city of the isle of Samos, in the Archipelago, on the coast of Asia Minor, Acts xx. 15.

TROPHIMUS, Troph'i-mus, a disciple of St. Paul, originally a Gentile by religion, and an Ephesian by birth, Acts xx. 4, xxi. 29, 2 Tim. iv. 20. See article Paul.

TRUMPET, an instrument too well known to need any description here: see Num. x. 2—5, &c. Lev. xxv. 9, 10, Josh. vi. 4, 2 Chron. v. 12.

TRYPHENA, Try-phe'na, a pious woman, as was also

TRYPHOSA, Try-pho'sa: see Rom. xvi. 12.

TRYPHON, Try'phon, a great man of Syria, 1 Macc. xi. 39, 54, &c.

TUBAL, Tu'bal, the fifth son of Japheth, Gen. x. 2.

2. Tubal Cain, son of Lamech the bigamist, and of Zillah, Gen. iv. 19—22.

TUBIENI, Tu-bi'e-ni, a people residing in Tob, or Tubin, hence so called, 2 Macc. xii. 17.

TYCHICUS, Tych'i-cus, a disciple of St. Paul, often employed in carrying letters to several of the churches, Acts xx. 4, Eph. vi. 21, 22, Col. iv. 7, 8, Tit. iii. 12. Nothing certain is known either of the place or manner of his death.

TYRANNUS, Ty-ran'nus. We know nothing of this person, but that he had a school in which St. Paul preached at Ephesus, Acts xix. 9.

TYRE, in one *syllable;* a famous city of Phœnicia, allotted to the tribe of Asher, Josh. xix. 19; though it does not appear that the Asherites ever drove out the Canaanites that possessed the maritime cities of this canton. The city of Tyre is supposed to have been built by a colony of Sidonians, and hence called the daughter of Zidon, Isa. xxiii. 12. It was a place of vast commerce, and was at last taken by Alexander the Great, after a siege of seven months.

TYRUS, Ty'rus, the same as Tyre, Jer. xxvii. 3.

## V. & U.

VAIL. Women were wont to cover their faces with vails in token of modesty, of reverence, and subjection to their husbands, Gen. xxiv. 65, 1 Cor. xi. 3, &c.

VAJEZATHA, Va-jez'a-tha, one of Haman's sons, Esth. ix. 9.

VANIAH, Va-ni'ah, Ezra x. 36.

VASHNI, Vash'ni, the eldest son of Samuel, 1 Chron. vi. 28.

VASHTI, Vash'ti; see Ahasuerus, Esth. i. 9.

VISION; see Oracle, Dream, Prophet, &c.

UCAL, U'cal, mentioned Prov. xxx. 1.

UEL, U'el, a person, mentioned Ezra x. 34.

ULAI, U'la-i, a river, mentioned Dan. viii. 2. It divided the province of Lusiana in Persia from Elam.

ULAM, U'lam, a descendant of Saul, 1 Chron. vii. 16.

ULLA, Ul'la, a descendant of Asher, 1 Chron. vii. 39.

UMMAH, Um'mah, a city of Asher, Josh. xix. 30.

UNICORN, an animal famous among the ancients, but now regarded as fabulous; the name is given from the circumstance of its having but one horn. Various opinions have been maintained concerning this imaginary creature. There is frequent mention of the unicorn in the Scripture, the Hebrew ראם *Rheem*, translated *unicorn*, has been understood of various animals, as the rhinoceros, the urus, the deer, the roe-buck, and the oryx, Deut. xxxiii. 17, Job xxxix. 10.

UNNI, Un'ni, a Levite, 1 Chron. xv. 18.

VOPHSI, Voph'si, one of the spies sent by Moses to view the Land of Promise, Num. xiii. 14.

UPHAZ, U'phaz, a place supposed to be Ophir, Jer. x. 9.

UPHARSIN, U-phar'sin: see Mene, Dan. v. 25.

UR, Ur, a city of Chaldea, Gen. xi. 28: see article Abraham. The situation of Ur is unknown. And conjectures are almost endless, and altogether unsatisfactory.

URBANE, Ur'ba-ne, mentioned Rom. xvi. 9. Nothing certain is known of this pious person.

URI, U'ri, father of Bezaleel, Exod. xxxi. 2.

URIAH, U-ri'ah, 2 Sam. xi. 3: see article David.

URIAS, U-ri'as, Matt. i. 6, the same as the person last mentioned.

URIEL, U'riel, a Levite in the time of David, 1 Chron. vi. 24.

2. Uriel, of Gibeah, 2 Chron. xiii. 2.

URIJAH, U-ri'jah, chief priest of the Jews under Ahaz, 2 Kings xvi. 10, 11. This is nearly all that is known of this court parasite.

2. Urijah, a prophet of the Lord, son of Shemaiah of Kirjath-jearim, Jer. xxvi. 20, 21. His prophecies were of the same nature with those of Jeremiah. To avoid the storm

of royal indignation, he fled into Egypt, from whence he was brought back and put to death by order of Jehoiakim.

URIM, U'RIM and THUMMIM, *lights and perfections*. Exod. xxviii. 30. Among the ancient Hebrews, it was a certain oracular manner of consulting God, which was done by the high priest, dressed in his robes, and having on his pectoral or breast-plate. There have been a variety of opinions respecting the *Urim* and *Thummim*, and after all we cannot determine what they were. The use made of them was, to consult God in difficult cases relating to the whole state of Israel, and sometimes in cases relating to the king, the sanhedrim, the general of the army, or some other great person.

UTHAI, U'THA-I, son of Ammihud, 1 Chron. ix. 4.

VULGATE, the name given to what is called the vulgar Latin translation of the Bible. This is the most ancient version of the Scriptures into Latin, and the only one which the church of Rome acknowledges to be authentic.

The Vulgate of the Old Testament was translated almost word for word from the Greek of the Septuagint; the author of it is unknown, nor so much as guessed at. It was commonly in use before St. Jerome made a new one from the Hebrew. St. Austin preferred this Vulgate before all the other Latin versions, as rendering the words and sense of the sacred text more closely and justly than any other. It has since been corrected from the emendations of St. Jerome. And this mended copy the council of Trent has declared authentic.

The Vulgate of the New Testament is by the Romanists generally preferred to the Greek text. The priests read no other at the altar, the preachers quote no other in the pulpit, nor the divines in the schools. F. Bouhours spent the last years of his life in giving a French translation of the New Testament from the Vulgate; yet that judicious critic owns, that in some few passages, the Greek appears more clear than the Latin. The editors of the Oxford Greek Testament, in 1675, declare, that there is no version in any language to be compared with the Vulgate.

VULTURE, a genus of birds, the characters of which are as follow; there are four toes on each foot, and three of these are placed forwards; the neck is long and almost bare of feathers; the legs are covered with feathers down to the feet, and under the throat there is a space covered with hairs instead of feathers.

The vulture is a bird of prey, declared unclean by Moses, Lev. xi. 14. It is said to be very keen of sight. See Job xxviii. 7.

UZ, the eldest son of Aram, and grandson of Shem, Gen. x. 23; Moses gives no account of his descendants.

2. Uz, an Horite, Gen. xxxvi. 28.

3. Uz, a country, Job i. 1.

UZAI, U'ZA-I, one who repaired the walls of Jerusalem, Neh. iii. 25.

UZAL, U'ZAL, the sixth son of Joktan, Gen. x. 27.

UZZA, UZ'ZA, a Nethinim, a Benjamite, 2 Kings xxi. 18.

UZZAH, UZ'ZAH, son of Abinadab, 2 Sam. vi. 3—5, &c. This unhappy man perished for his officiousness in touching the ark, and the reason is stated, 1 Chron. xv. 13.

UZZEN SHERAH, UZ'ZEN SHE'RAH, a city of Ephraim, built by Sherah, the daughter of Beriah, 1 Chron. vii. 22—24.

UZZI, UZ'ZI, son of Bukki, the sixth high priest of the Hebrews; it is uncertain where he began to rule, but he was succeeded by Eli, A. M. 2848, 1 Chron. vi. 5.

UZZIAH, UZ-ZI'AH, or AZA-RI'AH, king of Judah, 2 Kings xv. 13.

UZZIEL, UZ-ZI'EL, son of Kohath, a Levite, Exod. vi. 18.

UZZIELITES, UZ-ZI'EL-ITES, see Num. iii. 27.

# W.

WAR. The Hebrews were formerly a warlike nation. The books that inform us of their wars are neither ignorant nor flattering pieces, but writings inspired by the spirit of truth and wisdom. Their warriors were none of those fabulous heroes, nor professed conquerors, whose business was to plunder cities and ravage provinces, and reduce foreign nations to their yoke, merely for the sake of plunder, dominion, or the purchase of a name. They were commonly wise and valiant generals, raised up by God, to fight the battles of the Lord, and to exterminate his enemies: these were such as Joshua, Caleb, Gideon, Jephthah, Samson, David, Josiah, and the Maccabees, whose names alone are sufficient encomiums.

Their wars were not undertaken upon slight occasions, nor performed with a handful of people. Under Joshua the affair was of no less importance than to make himself master of a country which God had given to the Israelites, and to root out several powerful nations, which God had devoted to an anathema, to vindicate offended deity, and human nature, which had been debased by a wicked and corrupt people who had filled up the measure of their iniquities. Under the judges the matter was to assert their liberty by shaking off the yoke of powerful kings, who kept them in bond-

age. Under Saul and David, the same motives prevailed to undertake war: and to these were added further motives of making a conquest of such provinces as God had promised to his people; and not merely to reduce the power of the Philistines, the Ammonites, the Moabites, the Idumeans, the Arabians, the Syrians, and others. These wars have already been mentioned under the respective articles of the JUDGES, and the KINGS, &c.

WAY, is taken in a moral sense, 1. For conduct, or example. 2. It is put for the law of the Lord. 3. It is put for custom, manners, and way of life.

WEEK. The Hebrews had three sorts of weeks. 1. Weeks of days, which were reckoned from one sabbath to another. 2. Weeks of years, which were reckoned from one sabbatical year to another, and which consisted of seven years. 3. Weeks of seven times seven years, or 49 years, which were reckoned from one jubilee to another.

*Seventy* WEEKS *of Daniel*, ch. ix. 24—27. It is universally agreed that these are weeks of years and not of days, making 490 years. But many different hypotheses have been adopted concerning the beginning and end of these 70 weeks, even among Christian writers, who believe this prophecy marks out the time of the birth and death of our Lord Jesus Christ. It is evident, however, from the text, ver. 25, they began at the time of giving forth "the commandment," or edict, "to restore and to re-build," not the temple, but "Jerusalem." Now there are four edicts of the kings of Persia, in favour of the Jews, mentioned in the Scriptures: 1. That of Cyrus, Ezra i. 1. 2. That of Darius Hystaspes, Ezra iv. 6, Hag. i. 1, 2. 3. That of Artaxerxes Longimanus, in the seventh year of his reign, Ezra vii. And 4. That in the 20th year of Artaxerxes, Neh. ii. 1. The first of these edicts cannot be applied to this prophecy, because from the first of Cyrus, before Christ, 536, to the death of Christ, A. D. 34, are 570 years. It was, however, the basis of liberty to the Jews, for all the indulgencies granted them afterward by the following kings of Persia were founded on the precedent of that great monarch. So that he might well be considered as fulfilling the prophecy, Isa. xlv. 13. *He shall build my city; he shall let go my captives.* The second, that of Darius Hystaspes, was made about 14 years after, preceding the death of Christ 556. Neither, therefore, is this the period, from which the beginning of the weeks must be reckoned. Besides this edict related to the temple only, as appears from Ezra iv. 11—16, and was not efficacious. The third decree, that of Artaxerxes Longimanus, was of great solemnity and efficacy, importing no less than the restoration of the Jewish constitution, both civil and ecclesiastical. This decree answers to all the characters of the prophecy, the restoring of the constitution, the rebuilding of the city, and the chronological periods distinctly specified, and is doubtless here chiefly intended. The fourth and last edicts, viz. that in the 20th year of the same king's reign, was only a confirmation of the third, urging the completion of the work which had met with some interruption, especially with respect to repairing and rebuilding the walls. So that, no other commencement of the 490 years agrees with the event than that of the 7th of Artaxerxes, from which time to the death of Christ are 490 years. This hypothesis is perspicuous, and free from all difficulties. See Dr. Apthorp.

WEIGHTS. The Hebrews had not the use of coined money, which was of a certain determined weight; they weighed all the gold and silver they used in trade.

A table of Jewish weights, reduced to English troy-weight, according to Dr. *Arbuthnot.*

| | *lb. oz. pwt. gr.* |
|---|---|
| Shekel ..... | 00. 00. 09. 02$\frac{4}{7}$ |
| 60 Maneh..... | 02. 03. 06. 10$\frac{2}{7}$ |
| 3000, 50, Talent ..... | 113. 10. 01. 10$\frac{2}{7}$ |

In reckoning money, 50 shekels made a maneh, but in weights 60 shekels.

WISDOM, *book of*, an apochryphal book of Scripture, so called on account of the wise maxims contained therein. This book has been commonly ascribed to Solomon, either because the author imitated that king's manner of writing, or because he sometimes speaks in his name. But it is certain Solomon was not the author of it; for it was not written in Hebrew, nor was it inserted in the Jewish canon; nor is the style like that of Solomon, and therefore St. Jerome observes justly, that it smells strong of the Grecian eloquence; that it is composed with art and method, after the manner of the Greek philosophers, very different from that noble simplicity so full of life and energy to be found in the Hebrew books. It has been ascribed by many of the ancients to Philo, a Jew; but more ancient than he whose works are now extant. It is commonly attributed to an Hellenistical Jew who lived since Ezra, and about the time of the Maccabees.

WOLF, a quadruped well known, being the canis, with his tail bending inward. Jacob said Benjamin should be as a ravening wolf, Gen. xlix. 27. False teachers are compared to wolves in sheep's clothing. Dangerous enemies to truth are compared to wolves: see Matt. x. 16.

WORD. *He sent his Word and healed them*, Psa. cvii. 20. This term is also applied to the second person in the blessed Trinity; see John i. 13, 14. The Chaldee paraphrasts, the most ancient Jewish writers extant, generally make use of the word *memra*, which signifies *word*, in those places where Moses puts the name Jehovah. They say, for example, that it was the *Memra* or the *Word*, which created the world, which appeared to Moses on Mount Sinai, which gave him the

law, that spoke to him face to face, which brought Israel out of Egypt, marched before the people, wrought all the miracles that are recorded in Exodus. It was the same Word that appeared to Abraham, in the plain of Mamre, that was seen of Jacob at Bethel, to whom Jacob made his vow, and acknowledged as God, Gen. xxviii. 20. *Word* is also taken for what is written in the sacred books of the Old and New Testaments, Luke xi. 28, James i. 21, 22.

# Y.

YEAR. The Hebrews had always years of 12 months each. But at the beginning, and in the time of Moses, there were solar years, of 12 months, having 30 days to each month, and the 12th month 35 days. We learn by the reckoning that Moses gives us of the days of the deluge, Gen. vii. that the Hebrew year consisted of 365 days. It is supposed that they had an intercalary month at the end of 120 years; at which time the beginning of their year would be out of its place full 30 days. But it must be owned that no mention is made in Scripture of the 13th month, nor of any intercalation. It is probable that Moses retained the order of the Egyptian year, since he himself came out of Egypt, was born there, and received his education there, and the people whom he conducted, had been long accustomed to that year. But the Egyptian year was solar, and consisted of 12 months, of 30 days each, and that for a very long time before. After the time of Alexander the Great, and the reign of the Greeks in Asia, the Jews reckoned by lunar months, chiefly in what related to religion, and the order of the festivals. St. John in his Revelations, ch. xi. 2, 3, xii. 6, 14, xiii. 5, assigns but 1260 days to three years and a half, and consequently, but 30 days to every month, and just 360 days to every year. Maimonides tells us, that the years of the Jews were solar, and their months lunar. Since the completing of the Talmud, they have made use of years that are purely lunar, having alternately a full month of 30 days, and a defective month of 29 days. And to accommodate this lunar year to the course of the sun, at the end of three years, they intercalate a whole month after Adar; which intercalated month they call Ve-Adar; or the second Adar.

The civil year of the Hebrews, has always begun in autumn, at the month they call Tisri, which answers to our September, and sometimes enters into October, according as the lunations happen. But their sacred years, by which the festivals, assemblies, and all other religious acts were regulated, begun in the spring at the month Nisan, which answers to March, and sometimes makes a part of April, according to the course of the moon. See MONTH.

# Z.

ZAANAN, ZA'A-NAN, a city of Palestine, Mic. i. 11.

ZAANANNIM, ZA-A-NAN'NIM, a boundary of the tribe of Naphtali, in Palestine, Josh. xix. 33.

ZAAVAN: see Gen. xxxvi. 27.

ZABAD, ZA'BAD, a person who assisted in the murder of Joash, king of Judah, 2 Chron. xxiv. 26.

ZABADEANS, ZAB-A-DE'ANS, Arabians who dwelt to the east of the mountains of Gilead, 1 Macc. xii. 31. Perhaps they should be read Nabatheans, these being well known, and the other entirely unknown.

ZABBAI, ZAB'BAI, son of Bebai, Ezra x. 28,

ZABDI, ZAB'DI, a Benjamite, Josh. vii. 1.

ZABDIEL, ZAB'DI-EL, a captain of king David, 1 Chron. xxvii. 2.

ZABUD, ZA'BUD, son of Nathan, 1 Kings iv. 5.

ZABULON, Matt. iv. 13.

ZACCAI, ZAC'CA-I, mentioned Ezra ii. 9.

ZACCHEUS, ZAC-CHE'US, ZAK-KE'US, a captain, mentioned 2 Macc. x. 19.

2. ZACCHEUS, chief of the publicans; that is, farmer-general of the revenues, Luke xix. 1, &c. This is all that is known concerning this person.

ZACCUR, ZAC'CUR, a descendant of Reuben, Num. xiii. 4.

2. ZACCUR, a Levite, Neh. xiii. 13.

3. ZACCUR, son of Imri, Neh. iii. 2.

ZACHER, ZA'CHER, a Benjamite, 1 Chron. viii. 31.

ZACHARIAH, ZACH-A-RI'AH, a Reubenite, 1 Chron. v. 7.

2. ZACHARIAH, king of Israel, 2 Kings xiv. 29. He succeeded his father Jeroboam II. A. M. 3220. He reigned but six months, and was murdered.

3. ZACHARIAH, of the race of Korah, 1 Chron. ix. 21.

4. ZACHARIAH, a Levite, 2 Chron. xvii. 7.

5. ZACHARIAH, son of Jehoiada, high priest of the Jews; probably the same with Azariah, 1 Chron. vi. 10, 11. He was put to death by the order of Joash, A. M. 3164: see 2 Chron. xxiv. 20—22. Some think this is the Zacharias mentioned Matt. xxiii. 35.

6. ZACHARIAH, the 11th of the 12 lesser prophets, being the son of Barachiah. He returned from Babylon, A. M. 3484, about two months after Haggai had begun to prophesy, Ezra v. 1. His prophecy, though small, abounds with various materials of great importance.

7. ZACHARIAH, the son of Barachiah, or Jeberechiah, of whom mention is made Isa. viii. 2: see 2 Chron. xxvi. 5.

8. ZACHARIAH, a priest of the family of Abia, the father of John the Baptist, Luke i. 5, 12, &c. This is all the information we have of this person.

ZADOK, ZA'DOK, or SA'DOK, son of Ahitub, high priest of the Jews, of the race of Eleazar. At the death of Ahimelech or Abiathar, he came to the pontificate A. M. 2944. For some time there were two high priests in Israel, 2 Sam. viii. 17, xv. 24, &c. xix. 11, 12, 1 Kings i. 8, &c. After the death of David, 1 Kings ii. 35, Solomon excluded Abiathar from the high priesthood, because he espoused the party of Adonijah, and made Zadok high priest alone. We have no certainty when he died.

ZAHAM, ZA'HAM, a son of Rehoboam, 2 Chron. xi. 19.

ZAIR, a city, 2 Kings viii. 21.

ZALAPH, mentioned Neh. iii. 30.

ZALMON, ZAL'MON, or SAL-MON, a mountain in the neighbourhood of Shechem, Judg. ix. 40, Psa. lxviii. 14.

ZALMONAH, ZAL-MO'NAH, an encampment of the children of Israel, in the wilderness, Num. xxxi. 41.

ZALMUNAH, ZAL-MU'NAH, a king of the Midianites, Judg. viii. 5.

ZAMZUMMIMS, ZAM-ZUM'MIMS, or ZUMMIMS, ancient giants beyond Jordan, Deut. ii. 20.

ZANOAH, ZA-NO'AH, a city of Palestine, Josh. xv. 34.

ZAPHNATH-PAANEAH, ZAPH-NATH-PA-A-NE'AH. The name which Pharaoh gave to Joseph, Gen. xli. 45.

ZAPHON, ZA'PHON, a city of Gad, Josh. xiii. 27.

ZARAH, ZA'RAH, see Pharez, Gen. xxxviii. 30. He had five sons, 1 Chron. ii. 6.

ZAREAH, ZA'RE-AH, a village in Palestine, Neh. xi. 29.

ZAREATHITES, ZA'RE-ATH-ITES, 1 Chron. ii. 53.

ZARED, ZA'RED, a brook beyond Jordan, on the frontiers of the Moabites; it discharges itself into the Dead Sea, Num. xxi. 12.

ZAREPHATH, ZAR'E-PHATH, or SAREPTA, a city of the Sidonians, lying between Tyre and Sidon, upon the coast of the Mediterranean Sea, 1 Kings xvii. 9, 10.

ZARETAN, ZAR'E-TAN, a place near the city Adam, Josh. iii. 16.

ZARETH-SHARAR, ZA'RETH-SHA-RAR, a city of Reuben, beyond Jordan, Josh. xiii. 19.

ZARHITES, ZAR'HITES, a people mentioned Num. xxvi. 13.

ZARTANAH, ZAR'TA-NAH, a city of Palestine, 1 Kings iv. 12.

ZARTHAN, ZAR'THAN, same as above.

ZATHTHU, ZATH'THU, see Neh. x. 14.

ZATTU, ZAT'TU, Ezra ii. 8.

ZAVAN, ZA'VAN, a descendant of Esau, 1 Chron. i. 42.

ZAZA, ZA'ZA, a son of Jonathan, 1 Chron. ii. 33.

ZEBADIAH, ZEB-A-DI'AH, a Benjamite, 1 Chron. viii. 15.

ZEBAH, ZE'BAH, a prince of the Midianites, whom Gideon himself thrust through, Judg. viii. 5, 21.

ZEBAIM, a place, mentioned Ezra ii. 57.

ZEBEDEE, father of the apostles James and John the Evangelist, see Matt. iv. 21.

ZEBOIM, ZE-BO'IM, one of the four cities of Pentapolis, consumed by fire from heaven, Gen. xiv. 2, xix. 24. Eusebius and St. Jerome speak of Zeboim, as of a city remaining in their time, upon the western shores of the Dead Sea. Consequently, after the time of Lot this city must have been rebuilt, near the place where it had stood before. Mention is made of the valley of Zeboim, 1 Sam. xiii. 18, and of a city of the same name in the tribe of Benjamin, Neh. xi. 34.

ZEBUDA, ZE-BU'DA, mother of Jehoiakim, 2 Kings xxiii. 36.

ZEBUL, ZE'BUL; he was made governor of the city of Shechem, by Abimelech, the son of Gideon, Judg. ix. 28.

ZEBULUN, ZEB'U-LUN, the sixth son of Jacob and Leah, Gen. xxx. 20. He was born in Mesopotamia, about A. M. 2256. His sons were Sered, Elon, and Jahleel, Gen. xlvi. 14. We are not acquainted with any particulars of his life, except what relates to his descendants, Gen. xlix. 13, Josh. xix. 10. Deut. xxxiii. 18, Num. i. 9, 31, xxvi. 26, 27.

2. ZEBULUN, a city of the tribe of Asher, Josh. xix. 27. Elon, the judge of Israel, was buried here, Judg. xii. 12.

ZEDAD, ZE'DAD, a city of Syria, Num. xxxiv. 8.

ZEDEKIAH, ZED-E-KI'AH, or MATTANIAH, the last king of Judah before the captivity of Babylon. He was the son of Josiah, and uncle to Jehoiachin his predecessor in the kingdom, see 2 Kings xxiv. 17, &c. 2 Chron. xxxvi. 10, &c. Ezek. xvii. 12, 13, &c. Jer. xxxii. 4—7, lii. 4—11. The year of his death is not known.

2. ZEDEKIAH, son of Chenaanah, and a false prophet of Samaria, 1 Kings xxii. 11—24: see MICAIAH.

3. ZEDEKIAH, a false prophet, Jer. xxix. 22.

ZEEB, or ZEB, a prince of Midian, Judg. vii. 25.

ZELAH, ZE'LAH, a city of the tribe of Benjamin, Josh. xviii. 28, where Saul was buried in the tomb of his father Kish, 2 Sam. xxi. 14.

ZELOPHEHAD, ZE-LO'PHE-HAD. He died without male children, leaving five daughters, who received their portion in the Land of Promise, Num. xxvi. 33, xxvii. 2.

ZELOTES, ZE-LO'TES; see SIMON, &c. Acts i. 13.

ZELZAH, ZEL'ZAH, a village in the border of Benjamin, 1 Sam. x. 2.

ZEMARAIM, ZEM-A-RA'IM, a city of Benjamin, near Bethel, Josh. xviii. 22.

2. ZEMARAIM, Mount Shemer, 2 Chron. xiii. 4.

ZEMARITE, ZEM'A-RITE: see Gen. x. 18.

ZEMIRA, ZE-MI'RA, a Benjamite, 1 Chron. vii. 8.

ZENAN, ZE'NAN, a city of Palestine, in the tribe of Judah in the valley, Josh. xv. 37.

ZENAS, ZE'NAS, a doctor of the law, and a disciple of St. Paul, Titus iii. 13. We have no further knowledge of this worthy person.

ZEPHANIAH, ZEPH-A-NI'AH, son of Maaseiah, called the second priest, 2 Kings xxv. 18. He was put to death at Riblah by Nebuchadnezzar, A. M. 3416, Jer. xxxvii. 3. It is uncertain whether Josiah and Hen, mentioned Zech. vi. 10, 14, were sons of this Zephaniah, or of some other person of the same name.

2. ZEPHANIAH, son of Cushi, a prophet of the Lord. We have no exact knowledge either of his actions or the time of his death. He lived under king Josiah, who began to reign A. M. 3363. The description that Zephaniah gives of the disorders that prevailed in his time in Judah, gives occasion to conclude that he prophesied before the 18th year of Josiah, that is, before this prince had reformed the abuses that existed in his dominions, 2 Kings xii. 3. Besides, he foretells the destruction of Nineveh, Zeph. i. 13, which could not fall out before the 16th year of Josiah; so that we must place the beginning of Zephaniah's prophecy with the commencement of Josiah's reign.

The first chapter of this prophecy contains threatenings against Judah. And in the second, he foretells the fall of Nineveh, which took place A. M. 3378. The third is taken up with denunciations against Jerusalem, but gives hopes of a prosperous issue.

ZEPHATH, ZE'PHATH, a city of the tribe of Simeon, Judg. i. 17.

ZEPHATHAH, ZEPH'A-THAH, a valley, 2 Chron. xiv. 10.

ZEPHI, ZE'PHI, or ZE'PHO, a descendant of Esau, Gen. xxxvi. 11.

ZEPHON, ZE'PHON, a descendant of Gad, Num. xxvi. 15.

ZEPHONITES, ZEPH'ON-ITES, children of the above person.

ZER, a city in the tribe of Naphtali, Josh. xix. 35.

ZERAH, ZE'RAH, son of Simeon, Gen. xxxvi. 13.

2. ZERAH, king of Ethiopia, or rather of Cush, in Arabia Petrea, upon the Red Sea, who came against Asa, king of Judah, 2 Chron. xiv. 9, 10. See ASA.

3. ZERAH, the great grand-father of Achan, Josh. vii. 1.

ZERAHIAH, ZER-A-HI'AH, a Levite, 1 Chron. vi. 6.

ZERED, ZE'RED, a brook in the land of Moab, Deut. ii. 13.

ZEREDA, ZER'E-DA, or ZEREDAH, a city in the tribe of Ephraim, where Jeroboam, son of Nebat, was born, 1 Kings xi. 26.

ZEREDATHAH, ZE RED'A-THA, otherwise called Zarthan, a city in the tribe of Ephraim, in which were cast the great works of brass that Hiram made for Solomon's temple, 2 Chron. iv. 17, 1 Kings vii. 46.

ZERERATH, ZER'E-RATH, a country of Canaan, Judg. vii. 22.

ZERESH, ZE'RESH, the wife of Haman, who advised her husband to the destruction of Mordecai, Esth. v. 10, 11.

ZERETH, ZE'RETH, a descendant of Judah, 1 Chron. iv. 7.

ZERI, ZE'RI, a singer of the temple, 1 Chron. xxv. 3.

ZEROR, ZE'ROR, a relative of Saul, 1 Sam. ix. 1.

ZERUAH, ZE-RU'AH, mother of Jeroboam, 1 Kings xi. 26.

ZERUBBABEL, ZE-RUB'BA-BEL, son of Salathiel, of the royal race of David, Matt. i. 12, 1 Chron. iii. 19. See SHESHBAZZAR, Ezra i. 8.

He returned from Babylon, to Jerusalem, under the reign of Cyrus, A. M. 3468. He had the care of the sacred vessels, Ezra i. 11. He laid the foundation of the temple, iii. 8, 9, &c. and in due time, after completing the building, restored the service of God in the temple. We have no account of his death, but we learn he left seven sons and one daughter, 1 Chron. iii. 19.

ZERUIAH, ZE-RU-I'AH, or ZERVIAH, the sister of David, and mother of Joab, Abishai, and Asahel, 2 Sam. ii. 18, 1 Chron. ii. 16.

ZETHAM, ZE'THAM, treasurer of the temple, 1 Chron. xxiii. 8.

ZETHAN, ZE'THAN, a Benjamite, 1 Chron. vii. 10.

ZETHAR, ZE'THAR, a great officer, Esth. i. 10.

ZIA, ZI'A, a descendant of Gad, 1 Chron. v. 13.

ZIBA, ZI'BA, a servant of Saul, 2 Sam. ix. 2, &c.

He was very friendly to David, see 2 Sam. xvi. 1. He was put into possession of Saul's estates.

ZIBION, a Hivite, Gen. xxxvi. 2.

ZIBIA, a person, 1 Chron. viii. 9.

ZIBIAH, a woman, 2 Kings xii. 1.

ZICHRI, a Levite, Exod. vi. 21.

ZIDDIM, Zid'dim, a city of Naphtali, Josh. xix. 35.

ZIDKIJAH: see Neh. x. 1.

ZIDON, Zi'don, or Sidon, son of Canaan, Gen. x. 15, xlix. 15.

ZIF, the name of the second sacred month, 1 Kings vi. 1, 37.

ZIGLAG, Zig'lag, a city which Achish, king of Gath, gave to David, while he took shelter in the land of the Philistines, and which afterward remained to the kings of Judah, 1 Sam. xxvii. 6.

ZIHA, a Nethinim, Ezra ii. 43.

ZILLAH, Zil'lah, wife of Lamech, Gen. iv. 19, 22.

ZILPAH, Zil'pah, Leah's maid, Gen. xxx. 9, xlvi. 18.

ZILTHAI, Zil'thai, a Benjamite, 1 Chron. viii. 20.

ZIMMAH, a Levite, 1 Chron. vi. 20.

ZIMRAM, or Zimron, a son of Abraham, by Keturah, Gen. xxv. 2.

ZIMRI, son of Zerah, 1 Chron. ii. 16.

2. Zimri, son of Salu, Num. xxv. 14.

3. Zimri, a general of Elah, king of Israel, 1 Kings xvi. 9, &c. He rebelled against his master, slew him, and reigned in his stead.

ZIN, or Sin, a city south of the Land of Promise, Num. xxxiv. 4.

ZINA, a Levite, 1 Chron. xxiii. 10.

ZION, Zi'on, or Sion, a mountain upon which the temple of the Lord was built in Jerusalem, by Solomon, and where David built the city of David, to the north of ancient Jebus, Psa. xlviii. 2.

ZIOR, a city of Judah, Josh. xv. 54.

ZIPH, a city of Judah, Josh. xv. 24, about eight miles eastward of Hebron. It had a wilderness where David concealed himself: see 1 Sam. xxiii. 14, 15.

2. Ziph, a city near Maon and Carmel of Judah, Josh. xv. 55.

ZIPHAH, Zi'phah, a descendant of Caleb, 1 Chron. iv. 16.

ZIPHATH, a town of the Canaanites, Judg. i. 17.

ZIPHEON, Gen. xlvi. 16.

ZIPHITES, Ziph'ites, inhabitants of Ziph, 1 Sam. xxiii. 19.

ZIPHRON; see Num. xxxiv. 9.

ZIPPOR, Zip'por, father of Balak, Num. xxii. 2.

ZIPPORAH, Zip-po'rah, daughter of Jethro, and wife of Moses.

ZITHRI, a Levite, Exod. vi. 22.

ZIZ, mentioned 2 Chron. xx. 16.

ZIZA, Zi'za, or Zi'zah, a Simeonite, 1 Chron. iv. 37, xxiii. 11.

ZINA, a person, 1 Chron. xxiii. 10.

ZOAN, Zo'an, the capital of Lower Egypt in the time of Moses; afterward Tanis, Num. xiii. 22.

ZOAR, Zo'ar, a city of Pentapolis, lying on the southern extremity of the Dead Sea. It was spared at the instance of Lot, Gen. xix. 22.

ZOBA, or Zo'bah, a city of Syria in Asia, 2 Sam. x. 6, 1 Sam. xiv. 47.

ZOBEBAH, Zo-be'bah, a descendant of Judah, 1 Chron. iv. 8.

ZOHAR; see Gen. xxiii. 8.

ZOHELETH, near the fountain of En-Rogel, 1 Kings i. 9.

ZOPHAI; see 1 Chron. vi. 26.

ZOPHAR, the Naamathite, one of Job's friends, Job ii. 11.

ZOPHIM, a plain near Mount Pisgah, Num. xxiii. 14.

ZORAH, Zo'rah, a city of Judah, Josh. xix. 41, 2 Chron. xi. 10.

2. Zorah, a city belonging to Dan, and the birth-place of Samson, Judg. xiii. 2.

ZOREAH, a city of Judah, Josh. xv. 33.

ZOROBABEL; see Matt. i. 12.

ZUAR, a person, named, Num. i. 8.

ZUPH, a Levite, an ancestor of Elkanah, 1 Sam. i. 1, 1 Chron. vi. 35. Also the land of Zuph.

ZUR, a prince of Midian, Num. xxv. 15, xxxi. 8.

ZURIEL, a Levite, Num. iii. 35.

ZURISHADDAI, Zu-ri-shad'dai, a Simeonite of consequence, Num. i. 6.

ZUZIMS, Zu'zims, certain giants who dwelt beyond Jordan, and who were conquered at Ham by Cherdorlaomer, and his allies, A. M. 2079, Gen. xiv. 5. The word is only met with in this place.



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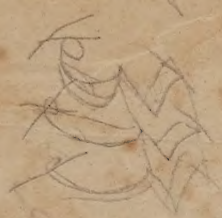

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